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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1798.

VOL. XII.

A

NEW AND GENERAL BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

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GREATLY ENLARGED AND IMPROVED.

VOL. XII.

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1798.

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P.

PAPPUS, an eminent philoſopher of Alexandria, is ſaid by Suidas to have flouriſhed under the emperor Theodoſius the Great, who reigned from A. D. 379 to 395. His writings ſhew him to have been conſummate in the ſcience of mathematics. Many of his works are loſt [A], and the greater part of thoſe that are extant continued long in manuſcript. Of his books of "Mathematical Collections," which are extant in Greek, from the middle of the ſecond to the end of the eighth book, nothing had been publiſhed, except ſome "Lemmata" of the ſeventh book, by Marcus Meibomius, in his Dialogue upon proportions, printed in 1655; the twelve laſt "Propoſitions" of the ſecond book, by Dr. Wallis, at the end of his Ariſtarchus Samius, 1688, 8vo; part of the "Preface" to the ſeventh book, by David Gregory, in the Prolegomena to his Euclid, 1703; the entire "Preface," by Edmund Halley, before his Apollonius, 1706, 8vo. The third, fourth, fifth, ſixth, ſeventh, and eighth books of theſe Mathematical Collections had only been publiſhed in a Latin verſion made by Fr. Commandinus. Merſennus exhibited a kind of abridgement of them in his Synopſis Mathematica, Paris, 1644, in 4to: but this contains only ſuch propoſitions as could be underſtood without figures. At length, the whole works of Pappus were publiſhed at Bologna, in 1660, in folio, by Carolus Manoleſſius, who ſeems to have uſed all proper means to make his edition complete and excellent: for he tells us, that he conſulted and employed, as well thoſe who excelled in the Greek tongue, as thoſe who were deep in mathematical knowledge; and it is certain that, without an uncommon ſkill in both, no good edition of Pappus could be prepared.

[A] Fabric. Bibl. Græc. vol. viii.

Suidas relates, that Pappus wrote a "Commentary upon "four books of Ptolemy's Magna Conſtructio;" but what we have remaining under his name, which may be found in the Baſil edition of 1538, is only a Commentary upon part of the fifth book.

PAPYRIUS MASSON. See MASSON.

PARABOSCO (GIROLAMO), an Italian comic writer, born at Placentia, in the beginning of the ſixteenth century, was an author of ſome eminence in his time. His comedies have a certain character of originality, which ſtill, in ſome degree, ſupports their credit. They are ſix in number, and entitled, 1. "La Notte." 2. "Il Villuppo." 3. "I Contenti." 4. "L'Hermafrodito." 5. "Il Pellegrino." 6. "Il Marinaio." Of theſe, "Il Pellegrino" is in verſe, the reſt are in proſe. The beſt edition is that of Giolito de' Ferrari, at Venice, in 1560, in two ſmall volumes, duodecimo. There is alſo a volume of letters by him, entitled, "Lettere Amoroſe di M. Girolamo Paraboſco," printed by the ſame Giolito, in the year 1545. Theſe were republiſhed in 1548, "con alcune Novelle e Rime." We have ſeen alſo, in catalogues, a volume of "Rime" alone, publiſhed by Giolito at Venice, in 1547, 8vo. He compoſed alſo, novels in the ſtyle of Boccacio and Bandelli, which were publiſhed at Venice in 1558, under the title of "I Diporti di M. Girolamo Paraboſco." This, however, was not the earlieſt edition; for the title ſays, "novamente riſtampati, et diligentiſſimamente reviſti." There are editions alſo of 1586 and 1607. It conſiſts of three days, or "Giornate;" the firſt and ſecond of which compriſe ſixteen tales, and four curious queſtions. The third contains ſeveral "Motti," or bon-mots, with a few madrigals, and other ſhort poems. There is alſo a volume by him entitled, "Oracolo," the oracle, in 4to, publiſhed at Venice, in 1551. In this the author gives anſwers to twelve queſtions propoſed in the beginning of the book; which anſwers are given and varied according to ſome rules laid down in the preface [B]. It appears that Paraboſco lived chiefly, if not entirely, at Venice, as all his books were publiſhed there. His "Diporti," or Sports, open with a panegyric upon that city.

PARACELSUS (AUREOLUS PHILIPPUS THEOPHRASTUS BOMBAST DE HOHENHEIM), a famous phyſician, was the ſon of Wilhelmus Hohenheim, a learned man, and licentiate in phyſic, though a ſlender practitioner, but poſſeſſed of a noble library, being himſelf the natural ſon of a maſter of the Teutonic order. He was born in 1493, at a village called Einſidlen in Switzerland, about two German miles from Zurich. At three

[B] Creſcimbeni. Hiſt. della Volg Poeſ. vol. i. lib. iii. cap. 25.

years

years of age he is said to have been mutilated, and made an eunuch, by a sow: accordingly we always find him a bitter enemy to women; though his picture, as taken from the life, represents him with a beard. He was instructed by his father in physic and surgery, wherein he made great proficiency; but as he grew up, he was captivated with the study of alchemy, which occasioned his father to put him under the care of Trithemius, abbot of Spanheim, a man at that time of great fame. Having learned many secrets from Trithemius, he removed to Sigismund Faggerus of Schwatz, a famous German chemist; who at that time, partly by his own industry, and partly by a multitude of servants and operators retained for the purpose, made daily improvements in the art. And here he assures us he learned spagyric operations effectually; after which he applied to all the most eminent masters in the alchemical philosophy, who concealed nothing from him, and from whom, as he himself relates, he learned his secrets.

But not content with this, he visited all the universities of Germany, Italy, France, and Spain, in order to learn physic; and then he took a journey to Prussia, Lithuania, Poland, Walachia, Transilvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied indifferently to physicians, barbers, old women, conjurers, and chemists, both good and bad; from all which he gladly picked up any thing that might be useful, and then enlarged his stock of sure and approved remedies. He also learned from Basil Valentine's writings, the doctrine of the three elements, which, concealing the author's name, he adopted as his own, and published under the appellation of "Salt, Sulphur, and Mercury."

In the twentieth year of his age, making a visit to the mines in Germany, he travelled into Russia, where being taken prisoner on the frontiers by the Tartars, he was carried before the Cham, and afterwards sent with that prince's son on an embassy to Constantinople; where, in his twenty-eighth year, as he tells us, he was let into the secret of the philosopher's stone. He was also retained frequently as surgeon and physician to armies, in battles, and sieges. He set a high value on Hippocrates and the ancient physicians; but despised the scholastic doctors, and above all the Arabs. He made great use of remedies prepared of mercury and opium, wherewith he cured the leprosy, venereal disease, itch, slight dropsies, and other infirmities, which to the physicians of those times (who were ignorant of mercury, and afraid of opium, as cold in the fourth degree) were utterly incurable.

By these cures he grew daily more celebrated, and more daring, especially after recovering the famous printer Frobenius of Basil, whose case appears to have been a violent pain

in his heel, which upon Paracelſus's treatment removed into his toes, ſo that the patient could never ſtir them afterwards, though he felt no pain, and in other reſpects grew well; but ſoon after died of an apoplexy. By this cure he became acquainted with Eraſmus, and was well eſteemed by the magiſtracy of Baſil, who, giving him a plentiful ſalary, made him profeſſor in 1527. There he continued to teach philoſophical phyſic two hours every day, ſometimes in Latin, but more frequently in German. He read lectures to explain his own books, "De compoſitionibus," "De gradibus," et "De Tartaro;" which, according to Helmont, abounded in idle drollery, and contained little ſolid ſenſe. Here, in a ſolemn manner ſeated in the chair, he burned the writings of Galen and Avicenna, declaring to his audience that he would even conſult the devil if God would not aſſiſt him; and this is agreeable to his expreſs declaration in ſeveral places of his works, that no one need ſcruple conſulting the devil to get ſecrets of phyſic out of him. He had many diſciples, with whom he lived in great intimacy. Three of theſe he maintained in diet and clothes, and inſtructed in ſeveral ſecrets; though they afterwards ungratefully deſerted their maſter, and even wrote ſcandalous things of him, adminiſtring with much indiſcretion the medicines he had taught them, to the great diſadvantage of thoſe who employed them. He alſo retained ſurgeons and barbers in his family, to whom he communicated uſeful ſecrets; but all of them left him ſoon after, and turned his enemies. His only faithful diſciples were the doctors Peter, Cornelius, Andrew, Urſinus, the licentiate Pangratius, and Mr. Raphael, whom he ſpeaks of with commendation.

During his two years reſidence in this city, he cured a noble canon of Liechtenfels, who had been given over by the phyſicians, of a violent pain in his ſtomach, with only three pills of his laudanum. The ſick canon had promiſed him 100 French crowns for the cure; but finding it ſo eaſily effected, refuſed to pay, alledging with a jeſt, that Paracelſus had given him but three mouſe-turds. Upon this the phyſician cited his patient before a court of juſtice; where a judge, not conſidering ſo much the excellence of the art, as the quantity of labour and coſt, decreed him only a trifling gratification. With this Paracelſus was ſo exaſperated, that, loading them with reproaches of ignorance and injuſtice, he rendered himſelf in ſome meaſure guilty of treaſon, and thus thought beſt to quit the court, and make haſte home; from whence, by the advice of his friends, he privately withdrew out of the city, leaving his whole chemical apparatus to John Oporinus. After this he continued rambling two years through the neighbouring parts of Alſatia, accompanied by Oporinus; and in the

the courſe of a diſſolute life, wrought many extraordinary cures, as we find related by Zwinger, who lived at the ſame time at Baſil, and often heard the account from Oporinus himſelf[c].

It happened one evening that Paracelſus was called upon to viſit a countryman dangerouſly ill near Colmar in Alſace; but, being ſet in for a drinking-bout[d] with ordinary company, he deferred viſiting the patient till next morning; when entering the houſe with a furious look, he aſked if the ſick perſon had taken any phyſic? as intending to adminiſter ſome of his laudanum. The by-ſtanders anſwered, that he had taken nothing but the ſacrament, as being at the point of death; at which Paracelſus in a rage replied, "If he has had recourſe to another phyſician, he has no occaſion for me," and ran immediately out of doors. Oporinus, ſtruck with this piece of impiety, bid Paracelſus the laſt adieu; fearing leſt the barbarity of his otherwiſe beloved maſter ſhould ſome time fall on his own head.

From this time he continued wandering from place to place, always intoxicated, and never changing his clothes, nor ſo much as going into bed. In Sept. 1541, being taken ill at a public inn at Saltſburg, he died after a few days ſickneſs, in his forty-eighth year; though he had promiſed himſelf, that, by the uſe of his elixir, he ſhould live to the age of Methuſalem. He was buried in the hoſpital of St. Sebaſtian at Saltſburg, with an epitaph inſerted below[e].

It is probable, that the bulk of the pieces publiſhed in his works are not his, but that his followers choſe to uſher in their performances under his name. In effect, they are ſo many, and ſo different from each other, that it is next to impoſſible they ſhould all come from the ſame hand; yet, beſides the three books already mentioned, upon which he lectured in public, there are ſome others which ſeem to be genuine, whoſe titles are therefore inſerted below[f].

With

[c] This Oporinus, who had been for ſome time his ſervant and amanuenſis, was a perſon of much learning, well ſkilled in Greek and Latin; who, poſſeſſed with the vain expectation of attaining his ſecrets, left his own family, and travelled with him for two whole years, without learning any one thing; till wearied out, he grew wiſe, and quitting Paracelſus, returned to Baſil.

[d] He was much addicted to drunkenneſs. Walterus tells us, that when he was in his cups, which often happened, he would threaten to ſummon a million of ſouls, in order to ſhew his power over them.

[e] Conditur hic Philippus Theophraſtus,
Inſignis medicinæ doctor, qui dira illa vulnera,
Lepram, podagram, hydropiſim, aliaque inſanabilia
Corporis contagia mirifica arte ſuſtulit;
Ac bona ſua in pauperes diſtribuendo collocandoque honoravit.

[f] Theſe are, "De Peſte;" "De " Archidoxa Medicinæ;" "De ortu rerum naturalium;" "De transformatione rerum

With reſpect to his merit as to medicine and alchemy, it muſt be owned that an arrogant aſſuming air infected all his writings, as well as his actions. It was common with him to promiſe mighty things, with complete aſſurance, upon ſlender and inadequate grounds. A ſtrong inſtance of his weakneſs in this kind, is his undertaking, by the mere uſe of an elixir, to prolong a man's life to the age of Methuſalem, and deliberating with himſelf to what period he ſhould protract his own. With the ſame vanity he aſſerts that he knew the univerſal medicine, and the body of chemiſts of his own times, complimented him by receiving his aſſertions; but what effectually overthrows his pretenſions to ſuch a remedy, is, that he died himſelf at an immature age.

His real merit conſiſted, 1. In being well ſkilled in ſurgery, and practiſing it with great ſucceſs. 2. In underſtanding the common practice of phyſic as well as his contemporaries. 3. In being alone maſter of the powers, preparations, and uſes of metals. 4. In having the uſe of opium to himſelf, and working wonderful cures thereby; and, 5. In being well acquainted with the virtues of mercury, in an age in which perhaps only he and Carpus knew any thing of the matter. As to his being poſſeſſed of the philoſopher's ſtone, there will now be no proofs required to contradict that vain pretence.

The ſyſtem of Paracelſus was ſomewhat ſo uncommon and extravagant, that we muſt not conceal it from the reader. His firſt principle is the analogy which he ſuppoſes between the great world and the little world, or the body of man. In man, for inſtance, he diſcovers the motions of the ſtars, the nature of the earth, water, and air, all vegetables and minerals, all the conſtellations, and the four winds. He aſſerts that a phyſician ought to know what in man is called the dragon's tail, the ram, the polar axis, the meridian, the riſing and ſetting of the ſun; and if he is ignorant of theſe things, ſays our author, he is good for nothing. From the ſame author alſo and his followers, ſprings the opinion of a pretended and imaginary agreement between the principal parts of a man's body with the planets; as, of the heart with the ſun, of the brain with the moon, of the ſpleen with Saturn, of the lungs with Mercury, of the kidneys and ſecrets with Venus, of the liver with Jupiter, and the gall with Mars; and that there are alſo ſeven metals or minerals which agree with theſe ſeven planets. Paracelſus alſo aſſures us, that in our Limbus,

rerum naturalium;" "De vita rerum naturalium." The reſt are ſpurious, eſpecially the "Theological Works." In ſurgery two books, one entitled, "The Great Surgery," and the other, "The Small Surgery." His works were printed at Geneva, in 1658, in three vols. folio. This is the moſt complete edition; beſides, there is another edition at Baſil, 1589, in 12 vols. 4to, which ſome eſteem the beſt; and there is likewiſe another edition at Francfort, in 12 vols. 4to.

that

that is, the human body, are the heavens, the earth, and the properties of all animals; and he alſo aſſerts, that a true phyſician muſt be able to ſay, "This is a ſapphira in the body of man, this mercury, this a cypreſs, and this a wall-flower." He eſtabliſhed a relation between diſeaſes and plants. He maintains a prima materia, or firſt matter, whence ſpring, among other things, the ſeeds of vegetables, animals, and minerals; and that generation is only the exit of each ſeed from darkneſs to light, in which they lay in the firſt matter. Beſides the four ordinary elements, fire, air, earth, and water, and three principles, ſalt, ſulphur, and mercury, he thought there was in all natural bodies ſomething of a celeſtial nature, which he calls quinteſſence, and which he deſcribes thus: "The quinteſſence is a ſubſtance which is corporeally drawn from all bodies that increaſe, and from every thing that has life; and this ſubſtance is diſengaged from all impurity and mortality; it is of the higheſt ſubtility, and ſeparated from all the elements." He adds, that "this quinteſſence is not of a different nature from the elements, becauſe it is of itſelf an element." He calls it alſo by the ſeveral names of the philoſophical tincture, or philoſopher's ſtone, the flower, the ſun, heaven, and æthereal ſpirit. "This medicine," ſays he, "is an inviſible fire, which devours all diſeaſes." However, as this quinteſſence was, he acknowledges, very rare, he found himſelf under a neceſſity of ſeeking for particular remedies. In order to diſcover which, one of the means is to obſerve the ſignature of things. Thus, for inſtance, he maintained that Euphraſia bears a mark, which indicates its virtues for diſorders of the eyes, and this mark is a ſmall black figure within the flower, which, he ſaid, repreſents the eye ball; yet he depended chiefly upon metallic medicines, and even required that animal and vegetable ſubſtances ſhould be chemically prepared, as neceſſary to extract the poiſonous quality naturally in them.

He alſo believed that certain words and characters engraved on ſtones could cure ſome particular diſeaſes, which would not yield to any other remedies: and he maintained that a phyſician might have recourſe to magic for the cure of diſeaſes. It exceeds the bounds of this deſign to run out into a deſcription of the eſſency, the magiſteries, the elixirs, and other important ſecrets, which Paracelſus called "Magnalia Dei," as the quinteſſence, the azeth, and his laudanum. His ſurgery ſeems to have been more eſteemed than it deſerved. Upon the whole, in reading Paracelſus's works, it is eaſy to obſerve that he had a heated and diſordered imagination, full of the crudeſt notions; whence, it is no wonder that he gave into aſtrology, geomancy, chiromancy, and the cabala, which were extremely popular in thoſe ignorant ages. He ſays expreſsly that medicine muſt be

joined to magic, or it cannot be ſucceſsful; by which he does not mean natural magic only, but declares that no one needs ſcruple getting certain ſecrets of phyſic from the devil; and boaſts of holding a converſation with Galen and Avicenna at the gates of hell. In a word, he uſed all poſſible means to perſuade the world that he was a real magician, ſo that if he has failed in the attempt, it was his misfortune. He did indeed perſuade many, but the truer opinion is, that he was rather an impoſtor than a conjuror. Among the bad things that his works contain, there are, however, ſome which are good, and contributed to the improvement of phyſic. He was neither learned in the languages nor in philoſophy; he had but little erudition; he ſays himſelf that his library did not contain ten pages, and that he paſſed ten years without reading a book.

PARADIN (William), a French hiſtorian, a laborious writer of the ſixteenth century, was ſtill living in 1581, and was then turned fourſcore. He was the author of many works, among which the following are remarkable. 1. "The Hiſtory of Ariſtæus, reſpecting the verſion of the Pentateuch," 4to. 2. "Hiſtoria ſui temporis," written in Latin, but beſt known by a French verſion which was publiſhed in 1558. 3. "Annales de Bourgogne," folio, 1566. This hiſtory, by no means well-digeſted, begins at 378, and ends in 1482. 4. "De moribus Galliæ, Hiſtoria," 4to. 5. "Memoires de l'Hiſtoire de Lyon," folio, 1625. 6. "De rebus in Belgio, anno 1543 geſtis," 8vo, 1543. 7. "La Chronique de Savoie," folio, 1602. 8. "Hiſtoria Galliæ, a Franciſci I. coronatione ad annum 1550." 9. "Hiſtoria Eccleſiæ Gallicanæ." 10. "Memoralia inſignium Franciæ Familiarum." He was an eccleſiaſtic, and became dean of Beaujeu.

PARDIES (Ignatius Gaston), a French Jeſuit, was the ſon of a counſellor in the parliament of Paris, where he had his birth in 1636. Having paſſed through the firſt part of his ſtudies, he entered into the order of the Jeſuits in 1652. He taught polite literature ſeveral years, and in that time produced many ſmall eſſays, both in proſe and verſe, with a diſtinguiſhed delicacy of thought and ſtyle: but, as his genius and inclination led him more to the ſpeculative ſciences, he cultivated the belles lettres only to enable him to write in a good ſtyle upon thoſe ſciences. His particular ſtudy was to form a neat and conciſe expreſſion, in which he had the happineſs to ſucceed; for, except ſome few words bordering upon the provincial, his diſcourſe is elegant and perſpicuous, and his diction pure. At length he devoted himſelf entirely to mathematics and natural philoſophy, and read all the authors, both ancient and modern, in thoſe ſciences; ſo that he made himſelf maſter of the Peripatetic,

patetic, as well as Carteſian philoſophy in a ſhort time, and taught both with great reputation.

Notwithſtanding he embraced Carteſianiſm, yet he affected to be rather an inventor, than a diſciple of Des Cartes. With this ambition he ſometimes advanced very bold opinions in natural philoſophy, which met with oppoſers, who charged him with ſtarting abſurdities; but he had wit enough to give his notions a plauſible turn, ſo as apparently to clear them from contradictions. He taught alſo mathematics in ſome places, and at laſt at Paris. He had from his youth a happy genius for that ſcience, and made a great progreſs in it by application. The glory which he acquired by his works raiſed the higheſt expectations of him, which were all cut ſhort by death. In 1673, he received an order from his ſuperiors to preach to, and confeſs the poor people of the Bicêtre, in the Eaſter holidays. There was then ſomething malignant in the air of that place, which had produced various diſorders among theſe poor creatures; and whether it was owing to contagion or fatigue, or both, Pardies returned to Paris ſeized by a mortal diſorder, and actually died, aged only thirty-ſeven. The following are the titles of ſome of his works: 1. "Horologium Thaumauticum duplex, 1662," 4to. 2. "Diſſertatio de motu et natura cometarum, 1665," 8vo. 3. "Diſcourſe du mouvement local, 1670," 12mo. 4. "Elemens de geometrie, 1670," 12mo. This has been tranſlated into ſeveral languages. 5. "Diſcours de la connoiſſance des bêtes, 1672," 12mo. Niceron obſerves, that this piece made the author paſs among the Peripatetics for a prevaricator; and he was in reality a Carteſian, although he affected here to refute Carteſianiſm. 6. "Lettre d'un philoſophe à un Carteſien de ſes amis, 1672," 12mo. 7. "La Statique, ou la Science des forces mouvantes, 1673," 12mo. 8. "Deſcription et explication de deux machines propres à faire des cadrans avec une grande facilité, 1673," 12mo. Part of his works were printed together, at Lyons, 1725, 12mo. This author had a diſpute alſo with ſir Iſaac Newton, about his "New Theory of Light and Colours," in 1672. His letters are inſerted in Phil. Tranſ. for that year.

PARE' (Ambrose), a celebrated French ſurgeon, born at Laval, in the ſixteenth century; was ſurgeon to Henry II. Francis II. Charles IX. and Henry III. As he was a Proteſtant, he would have been involved in the maſſacre of St. Bartholomew, had not the king himſelf, who ſo cruelly ſacrificed multitudes of his ſubjects, ſhut him up in his own room, ſaying, that "it was not right for a man ſo uſeful to the world to periſh in ſuch a manner." Paré wrote ſeveral treatiſes in French, which were tranſlated into Latin by Jacques Guillemeau. The collection of theſe treatiſes has gone through ſeveral

ſeveral editions; the beſt is that of 1614, Paris, folio. Paré died in December 1590, at an advanced age, having enjoyed conſiderable reputation, both as a phyſician and as a man.

PARÉ (DAVID), a celebrated divine of the reformed religion, was born in 1548, at Francolſtein in Sileſia, and put to the grammar ſchool there, apparently with a deſign to breed him to learning; but his father marrying a ſecond time, this ſtep-mother prevailed with him to put his ſon apprentice to an apothecary at Breſlau; and not content with that, he was taken thence, and at her inſtigation bound to a ſhoe-maker. He was not, however, long abandoned to the ſhameful uſage of a ſtep-mother; his deſtiny ordained better things for him: and many years had not paſſed, when his father reſumed his firſt deſign. David was not above ſixteen, when he was ſent to the college ſchool of Hermſberg, in the neighbourhood of Francolſtein, to proſecute his ſtudies under Chriſtopher Schilling, a man of conſiderable learning, who was rector of the college. It was cuſtomary in thoſe times for young ſtudents, who devoted themſelves to literature, to aſſume a great name, inſtead of that of their family. Schilling was a great admirer of this cuſtom, and eaſily perſuaded his ſcholar to change his German name of Wangler for the Greek one of Pareus, or Paré; both derived from *a cheek*, in the different languages. Young Paré, for ſo we muſt now call him, had not lived above three months at his father's expence, when he provided for his own ſupport, partly by means of a tutorſhip in the family, and partly by the bounty of Albertus Kindler, one of the principal men of the place. He lodged in this gentleman's houſe, and wrote an "Epicedium" upon the death of his eldeſt ſon, which ſo highly pleaſed the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his genius; giving him proper ſubjects, and rewarding him handſomely for every poem which he preſented to him.

Meanwhile, his maſter, not content with making him change his ſurname, made him alſo change his religious creed, with regard to the doctrine of the real preſence; turning him from a Lutheran to a Sacramentarian, as he alſo did the reſt of his ſcholars. This affair brought both maſter and ſcholar into a great deal of trouble. The firſt was driven from his ſchool, and the latter was near being diſinherited by his father; and it was not without the greateſt difficulty, that he obtained his conſent to go into the Palatinate, notwithſtanding he uſed an argument which is generally very prevailing, that he would finiſh his ſtudies there without any expence to his family. As ſoon as he was at liberty, he followed his maſter, who had been invited by the elector Frederic III. to be principal of his new college at Amberg. The allowance Paré's father gave him for

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his journey was so scanty, that he was obliged to beg on the road. He arrived at Amberg in 1566, and was sent soon after with ten of his school-fellows to Heidelberg, where Zachary Ursin was professor of divinity, and rector of the college of Wisdom. The university was at that time in a most flourishing condition, with regard to every one of the faculties; so that Paré had here all the advantages that could be desired, for making the most considerable proficiency, both in the learned languages, and in philosophy and divinity. He was received a minister in 1571, and in May that year sent to exercise his function in a village called Schlettenbach. This was a difficult cure, on account of the contests then subsisting between the Protestants and Papists. The elector Palatine his patron, had asserted his claim by main force against the bishop of Spire, who maintained, that the right of nomination to the livings in the corporation of Alfested was vested in his chapter. The elector allowed it, but with this reserve, that since he had the right of patronage, the nominators were obliged, by the peace of Passaw, to present pastors to him whose religion he approved. By virtue of this right, he established the reformed religion in that corporation, and sent Paré into the province of Schlettenbach. The Papists shut the doors against him; but they were broken open, and the images and altars pulled down: yet after all he could get nobody to clear away the rubbish.

He was, however, on the point of being married there before winter, when he was called back to teach the third class at Heidelberg. He acquitted himself so well in that charge, that in two years time he was promoted to the second class; but he did not hold this above six months, being made first pastor of Hemsbach, in the diocese of Worms. Here he met with a much more tractable congregation than that of Schlettenbach; for, when the elector Palatine, as patron of the parish, resolved to reform it, and caused the church doors to be broke open, Paré took care to have all the images taken down, and had them burnt with the people's consent. Thus happily situated, he soon resolved to be a lodger in a public-house no longer; and in order to obtain a more agreeable home, he engaged in the matrimonial state four months after his arrival, with the sister of John Stibelius, minister of Heppenheim; and the nuptials were solemnized Jan. the 5th, 1574, publicly, in the church of Hemsbach, an object which had never been beheld before in that parish. The people, however, were easily reconciled to the new practice, when they came to know what St. Paul teaches concerning the marriage of a bishop [G]. Yet such was the unhappy state of this country, rent by the continual contests

[G] 1 Tim. iii. 2. and Titus i. 17.

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about religion, that no ſooner was Popery, the common enemy rooted out, than new diſturbances aroſe, through the conteſts and animoſities between the Lutherans and Calviniſts, who ſhould have been friends. After the death of the elector Frederic III. his ſon Louis, who was a very zealous Lutheran, eſtabliſhed every where in his dominions thoſe miniſters, in the room of the Sacramentarians. By theſe means Paré loſt his living at Hemſbach in 1577; on which occaſion he retired into the territories of prince John of Caſimir, the elector's brother. Here he was miniſter at Ogerſheim, near Frankental, three years, and then removed to Witrengen near Neuſtad; at which laſt place prince Caſimir, in 1578, had founded a ſchool, and ſettled there all the profeſſors that had been driven from Heidelberg. This rendered Witzingen much more agreeable, as well as advantageous; and, upon the death of the elector Louis, in 1583, the guardianſhip of his ſon, together with the adminiſtration of the palatinate, devolved upon prince Caſimir; who reſtored the Calviniſt miniſters, and Paré obtained the ſecond chair in the college of Wiſdom at Heidelberg, in Sept. 1584. He commenced author two years afterwards, by printing his "Method of the Ubiquitarian controverſy; the title is, "Methodus Ubiquitariæ controverſiæ." He alſo printed the "German Bible," with notes, at Neuſtad, in 1589, which occaſioned a warm controverſy between him and James Andreas, a Lutheran of Tubingen.

In 1591, he was made firſt profeſſor in his college, and counſellor to the eccleſiaſtical ſenate the following year, and the year after that admitted doctor of divinity in the moſt ſolemn manner. He had already held ſeveral diſputes againſt the writers of the Augſburg Confeſſion, but that of 1596 was the moſt conſiderable. Among other things, he produced a defence of Calvin, againſt the imputation of his favouring Judaiſm, in his Commentaries upon ſeveral parts of Scripture. Afterwards he was promoted to the chair of divinity profeſſor for the Old Teſtament in his univerſity; by which he was eaſed of the great fatigue he had undergone for fourteen years, in governing the youth who were educated at the college of Wiſdom. Toſſanus, profeſſor of divinity for the New Teſtament, dying in 1602, Paré ſucceeded to that chair, and a few years after he bought a houſe in the ſuburbs of Heidelberg. Here, in 1607, he built in the garden an apartment for his library, which he called his "Pareanum:" he took great delight in it, and the whole houſe went afterwards by that name. The elector honoured it with ſeveral privileges and immunities; and Paré had two inſcriptions, one in German, and the other in Latin, put upon the frontiſpiece. At the ſame time his reputation, ſpreading

ing itſelf every where, brought young ſtudents to him from the remoteſt parts of Hungary and Poland.

In 1617, there was kept an evangelical jubilee, in memory of the church's deliverance from Popery an hundred years before; for then it was, that Luther began to preach. The ſolemnity laſted three days, during which there were continual orations, diſputations, poems, and ſermons, on the occaſion. Paré alſo publiſhed ſome pieces upon the ſubject, which drew upon him the reſentment of the Jeſuits of Mentz: they wrote a ſharp cenſure of his work, and he publiſhed a ſuitable anſwer to it. The following year, 1618, at the inſtance of the States-General, he was preſſed to go to the ſynod of Dort; but excuſed himſelf, on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehenſions he had of the ruin which his patron the elector Palatine would bring upon himſelf, by accepting the crown of Bohemia, put him upon changing his habitation. He terrified himſelf with a thouſand bad omens, grounded upon things he had ſeen, either awake or in ſleep; for he had great faith in dreams. When he ſaw the workmen employed in improving the fortifications of Heidelberg, he ſaid it was ſo much labour loſt; and conſidering the books he had written againſt the Pope and Bellarmin, he looked upon it as the moſt dreadful calamity that could happen to him, to fall into the hands of the monks: for which reaſon he gladly complied with thoſe, who adviſed him to provide in time for his own ſafety; and accordingly choſe for his ſanctuary the town of Anweil, in the dutchy of Deux-Ponts, near Landau; where he arrived, in Oct. 1621. He left that place, however, ſome months after, and went to Neuſtadt; nor did he ſtay long here, for he determined to return to Heidelberg, in order to paſs his laſt moments at his beloved Pareanum, and ſo to be buried near the profeſſors of the univerſity. His wiſh was accordingly fulfilled; for he died at Pareanum in June, 1622, and was interred with all the funeral honours which the univerſities in Germany are uſed to beſtow on their members.

He left a ſon named Philip, who wrote the life of his father. Though Paré was extremely watchful againſt innovations, yet he was not one of thoſe untractable divines, who will not yield the leaſt mite for the ſake of peace[H]. The "Irenicum" he publiſhed proves the contrary; yet it cannot be ſaid, that he had any great ſtock of toleration, ſince he was very hoſtile to all innovation, even to the new ways of ſpeaking and teaching; and could not bear Peter Ramus, becauſe he had dared to re-

[H] He uſed to ſay with Luther of ſuch turbulent reformers, "A doctore glorioſo, et paſtore contentioſo, et inutilibus quæſtionibus, liberet eccleſiam ſuam Dominus!"

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move the boundaries of our anceſtors. This author's exegetical works were publiſhed by his ſon at Francfort, in 1647, in 3 vols. folio. Among theſe are his "Commentary upon St. Paul's epiſtle to the Romans," in 1617, which gave ſuch offence to James I. of England, as containing ſome anti-monarchical principles, that he cauſed it to be burnt by the common hangman; and the univerſity of Oxford condemned it in the moſt diſgraceful manner [1].

PARÉ (PHILIP), ſon of the preceding, one of the moſt laborious grammarians that Germany ever produced, was born at Hembach, May 24, 1576. He began his ſtudies at Neuſtadt, continued them at Heidelberg, and afterwards viſited foreign univerſities, at the expence of the elector Palatine. He was at the univerſity of Baſil, in 1599; and thence going to Geneva, ſtayed there a year: he viſited ſome other univerſities, being well received in all, on account of his own merit, though yet more from that of his father. Among others, he received great civilities from Iſaac Caſaubon at Paris. In 1612, he was made rector of the college of Neuſtadt, which poſt he held till the place was taken by the Spaniards in 1622; when he was ordered by thoſe new maſters to leave the country immediately, at which time his library was alſo plundered by the ſoldiers. He publiſhed ſeveral books on grammatical ſubjects, and was remarkably fond of Plautus. This drew him into a diſpute with John Gruter, profeſſor at Heidelberg, in 1620, which was carried to ſuch a height of animoſity, that neither the deſolation which ruined both their univerſities and their libraries, and reduced their perſons to the greateſt extremities, nor even their baniſhment, proved ſufficient to quench the flame of their paſſion, or to reſtrain them from the foulеſt and moſt abuſive language. Philip undertook the cauſe of his late father againſt David Owen, whom he anſwered in a piece entitled, "Anti-Owenus," &c. He was principal of ſeveral colleges, as he was of that at Hanau in 1645; and the dedication of his father's exegetical works ſhews him to be living in 1647, but how long he lived afterwards does not appear. Beſides the pieces already mentioned, he wrote ſome commentaries upon the "Holy Scriptures," and other theological works. He publiſhed, "Plautus," in 1609, with notes: alſo a "Lexicon Plautinum," in 1614; "Analecta Plautina," in 1617; a treatiſe "De imitatione Terentianâ, ubi Plautum imitatus eſt," 1617; a ſecond edition of "Plautus," in

[1] It was refuted by David Owen, a Welchman, who was D. D. and chaplain to John Ramſay viſcount Haddington, and earl of Holderneſs, in a piece entitled, "Anti-Paræus, ſive determinatio de jure regio habita Cantabrigiæ in ſcholis theologicis, 19 April, 1619, contra Davidem Paræum, cæteroſque reformatæ religionis antimonarchos, Cantab. 1632," 8vo. He had before publiſhed "The Concord of a Papiſt and Puritan, for the coercion, depoſition, and killing of kings Camb. 1610," 4to.

1619,

1619, and of the "Analecta Plautina," in 1620, and again in 1623. He alſo publiſhed a third edition of his "Plautus," in 1641. The "Prolegomena" which it contains of that poet's life, the character of his verſification, and the nature of his railleries, have been prefixed entire to the "Plautus in uſum Delphini." He publiſhed his anſwer to Gruter in 1620, with this title, "Provocatio ad ſenatum criticum pro Plauto et electis Plautinis." The combatants both grew more and more hot, as appears by the long preface prefixed by this author to his "Analecta Plautina," in 1623, for which Gruter made repriſals, ſtiling him "an aſs, a mule, a boar, a ram, a goat, a ſtinking inhabitant of the grammatical den," &c. Beſides the pieces upon Plautus, Paré publiſhed "Calligraphia Romana, ſive Theſaurus phraſium linguæ Latinæ," in 1616, and "Electa Symmachiana, Lexicon Symmachianum, Calligraphia Symmachiana," in 1619.

PARE' (Daniel), ſon of the preceding, trod in the ſteps of his father, applied himſelf vigorouſly to the ſtudy of the claſſics, and publiſhed ſeveral laborious pieces; for which he was obliged to Voſſius, who had a great reſpect for him, and made it his buſineſs to procure bookſellers who would print his works. He was unfortunately killed, by a gang of highwaymen, in the life-time of his father. He was a conſiderable maſter of Greek. His publications are, 1. "The Poem of Muſæus upon the loves of Hero and Leander, with Notes," in 1627. 2. "Mellificium Atticum," a thick 4to, being a collection of ſentences extracted from Greek authors. 3. "Medulla Hiſtoriæ Eccleſiaſticæ," in 1631; to which he added, "Notes, and a Lexicon upon Lucretius." 4. "Spicilegium ſubſecivum, or Notes upon Quintilian, publiſhed in an edition of that author at London, in 1641, 8vo.

PARENT (Antoine), a French mathematician, was born at Paris in 1666. He ſhewed early a propenſity to mathematics. His method of ſtudy was to write remarks upon the margins of the books which he read; and he had filled ſome of theſe with a kind of commentary at the age of thirteen. At fourteen he was put under a maſter, who taught rhetoric at Chartres. Here he happened to ſee a Dodecoedron, upon every face of which was delineated a ſun-dial, except the loweſt, whereon it ſtood. Struck immediately with the curioſity of theſe dials, he ſet about drawing one himſelf: but, having a book which only ſhewed the practical part without the theory, it was not till ſome time after, when his rhetoric-maſter came to explain the doctrine of the ſphere to him, that he began to underſtand how the projection of the circles of the ſphere formed ſun-dials. He thence undertook to write a "Treatiſe upon Gnomonics," and the piece was rude and unpoliſhed enough; but it

it was entirely his own. About the ſame time he wrote alſo a book of "Geometry," at Beauvois.

At length his friends ſent for him to Paris, to ſtudy the law; and, in obedience to them, he went through a courſe in that faculty. This was no ſooner finiſhed, than, urged by his paſſion for mathematics, he ſhut himſelf up in the college of Dormans, that nothing might call him away from his beloved ſtudy; and, with an allowance of leſs than 200 livres a year, he lived content in his retreat, from which he never ſtirred out but to go to the Royal College, in order to hear the lectures of M. de la Hire, or M. de Sauveur. As ſoon as he found himſelf able enough to teach others, he took pupils: and, fortification being a part of mathematics which the war had brought into particular vogue, he turned his attention to that branch; but after ſome time began to entertain ſcruples about teaching what he had never ſeen, and knew by the force of imagination only. He imparted this delicacy to M. Sauveur; and that friend recommended him to the marquis d'Aligre, who luckily at that time wanted to have a mathematician with him. Parent made two campaigns with the marquis, whereby he inſtructed himſelf thoroughly in viewing fortified places; and he alſo drew a number of plans, though he had never learned to draw. From this time his life was ſpent in a continual application to the ſtudy of natural philoſophy, and the mathematics in all its branches, both ſpeculative and practical; to which he joined anatomy, botany, and chemiſtry, as contained in the liſt of curious arts. He had an activity which devoured every thing, and, beſides, was inceſſant and indefatigable. M. de Billettes being admitted into the academy of ſciences at Paris in 1699, with the title of their mechanician, nominated for his diſciple Parent, who excelled chiefly in mechanics. It was ſoon found in this ſociety, that he engaged in all the various ſubjects which were brought before them, and in fact had a hand in every thing. But this great extent of knowledge, joined to a natural impetuoſity, raiſed in him a particular ſpirit of contradiction, which he indulged upon all occaſions; ſometimes to a degree of precipitancy, and often with too little regard to decency. It is true, that the ſame behaviour was ſhewn to him, and the papers which he brought to the academy were treated with ſeverity enough. He was charged with obſcurity in his productions; and indeed the fault was ſo notorious, that he perceived it himſelf, and could not avoid correcting it.

The king having, by a regulation in 1716, ſuppreſſed the claſs of ſcholars of the academy, which ſeemed to put too great an inequality betwixt the members, Parent was made a joint or aſſiſtant member for geometry: but he enjoyed this promotion only a ſhort time, being taken off by the ſmall-pox the ſame year,

year, aged fifty [K]. He was author of a great many pieces, chiefly on mechanics and geometry.

PARFAIT (FRANCOIS), an hiſtorian of the French drama; was born of an ancient family in 1698. In conſequence of a ſtrong theatrical taſte, he very much aſſociated with actors and dramatic authors; but his manners were ſuch as to be pleaſing in all companies. He was lively, unaffected, agreeable, and ſtored with literary anecdotes, which he made more pleaſant by his mode of relating. He died in 1753, at the age of fifty-five. His works relate entirely to theatrical ſubjects. They are, 1. "A general Hiſtory of the French theatre, from its origin to the preſent Time," 15 vols. 12mo. He was aſſiſted in this work by his brother Claude. 2. "Memoirs for the Hiſtory of the Theatre de la Foire," 2 vols. 12mo. 3. "Hiſtory of the old Italian theatre," at Paris, 1753, 12mo. 4. "A theatrical Dictionary," 7 vols. 12mo. A dull and ill-digeſted compilation. He left alſo a hiſtory of the Opera, in manuſcript, with two dramatic pieces, a tragedy, and a ballet, which were never acted, and did not much deſerve it.

PARIS (MATTHEW), an Engliſh hiſtorian, was a Benedictine monk of the congregation of Clugny, in the monaſtery of St. Alban's; and flouriſhed in the thirteenth century. He was an univerſal ſcholar; underſtood, and had a good taſte both in painting and architecture. He was alſo a mathematician, a poet, an orator, a divine, an hiſtorian; and what is ſtill more, and greater than all the reſt, he was a man of diſtinguiſhed probity. Such rare accompliſhments and qualities as theſe, did not fail to place him very high in the eſteem of his contemporaries: and it is no wonder, that we find him employed in reforming ſome monaſteries, viſiting others, and eſtabliſhing the monaſtic diſcipline in all. He reproved vice without diſtinction of perſons, and did not even ſpare the Engliſh court itſelf: at the ſame time he ſhewed a hearty affection for his country, in maintaining its privileges againſt the encroachments of the pope, his creatures, and officers, who plied all their engines to deſtroy and aboliſh them. Of this we have a clear, though unwilling, evidence in Baronius, who obſerves, that this author remonſtrated with too ſharp and bitter a ſpirit againſt the court of Rome; and that, except in this particular only, his hiſtory was an incomparable work [L]. Baronius ſpeaks here of his hiſtory, entitled, "Hiſtoria Major," conſiſting of two parts: The firſt, from the creation of the world to William the Conqueror; the ſecond, from that king's reign to 1250: which being the year of jubilee,

[K] Hiſt. de l'Academie des Sciences, 1716. Niceron, tom. ii.

[L] Baronius's words are, "Quam fuerit animo infenſiſſimo in apoſtolicam ſedem, quivis poterit facile intelligere, ſi probra illa fuerint additamenta ejus, qui edidit; quæ ſi quis demat, aureum dixeris commentarium."

he finiſhed his work with a Latin ſtanza in rhime[M]. He carried on this hiſtory afterwards to the year of his death in 1259. Riſhanger, a monk of the monaſtery of St. Alban's, continued it to 1272 or 1273, the year of the death of Henry III. Paris made an abridgement of his own work, which he named, "Hiſtoria Minor." He alſo publiſhed ſome other pieces, an account of which may be ſeen in Bale and Pits.

PARIS (FRANCIS), a man more famous after his death than during his life, by the miracles ſuppoſed to be performed at his tomb. He is generally known by the name of the abbé Paris, and his pretended miracles have ſerved to furniſh ſome Deiſts with an argument againſt the real miracles of the Goſpel. He was the ſon of a counſellor in parliament, and would never have been mentioned in hiſtory or biography, but for the ſuperſtitious farce that was played off at the place of his burial. Paris had the proſpect, if he had choſen it, of ſucceeding to his father's appointment, but he choſe rather to become an eccleſiaſtic, and he became a very zealous one. He gave up all his poſſeſſions to his brother, refuſed preferment intended for him by the cardinal de Noailles, devoted himſelf entirely to retirement, and made ſtockings for his own ſupport, and for the aſſiſtance of the poor. He died, perhaps in conſequence of his rigorous mode of life, May 1, 1727, at the age of only thirty-ſeven. His brother raiſed a monument to him in the ſmall church-yard of St. Medard, to which the poor and the pious ſoon began to flock, and after a time it was reported that, in conſequence of their prayers at that tomb, ſome ſick perſons had received cures. As Paris had been a rigorous Janſeniſt, this was a fine opportunity for that ſect to gain credit to their cauſe; the miracles were therefore multiplied, and a variety of perſons affected the moſt ſingular convulſions.

The minds of the people becoming inflamed by theſe extravagances, the court found it neceſſary to ſhut up the church-yard, which was done on the 27th of January, 1732. On this occaſion, ſome profane wit wrote upon the wall of the place,

DE PAR LE ROI, defenſe a Dieu,
De faire miracles en ce lieu.

The convulſions were continued, for a little while, in private houſes, but by degrees the matter ſubſided, and the abbé Paris was forgotten. The diſtinction between miracles exhibited to ſerve a party, atteſted only by thoſe who are zealous in its

[M] The ſtanza runs thus:
Terminatur hic Matthei
Chronica. Jam jubilæi
Anni diſpenſatio,
Tempus ſpondet requiei:
Detur ergo quies ei,
Hic et cœli ſolio.

This work went through ſeveral editions, after the invention of printing; and in that of Zurich, p. 780, is this diſtich:
Siſte tui meras ſtudii, Mathei, quietas;
Nec ventura petas, quæ poſtera proferet ætas.

behalf,

behalf, and miracles performed in the ſight of violent unbelievers, and capable of converting them, in ſpite of their oppoſite prejudices, is too ſtriking to be overlooked by any but thoſe who are deſirous of drawing a falſe and impious parallel. Paris wrote a few very indifferent books of annotations on the Epiſtles to the Romans, to the Galatians, and the Hebrews; but few have ever read them, nor would they have reſcued the author from oblivion, without the aid of other means.

PARKER (MATTHEW), the ſecond Proteſtant archbiſhop of Canterbury, a man of great merit and learning, was born at Norwich in 1504, and educated at Corpus Chriſti or Benet-college, in Cambridge, of which houſe he was firſt bible-clerk, or ſcholar, and afterwards fellow. He was ſo conſpicuous for learning, that he was among other eminent ſcholars invited by cardinal Wolſey to Oxford, to furniſh and adorn his new magnificent foundation. This invitation he did not chooſe to accept; but, reſiding in his own college, purſued his ſtudies with the greateſt application for five or ſix years. In this time, having read over the fathers and councils, and acquired a complete knowledge of divinity, he became a licenſed and frequent preacher at court, at St. Paul's Croſs, and other public places and occaſions. In 1533, he was made chaplain to queen Anne Boleyne, who preferred him to the deanery of Stoke; and had ſuch a particular regard for him, and ſuch knowledge of his zeal for the Reformation, that a little before her death, ſhe recommended her daughter Elizabeth to his pious care and inſtruction. He was afterwards chaplain to Henry the Eighth, and Edward the Sixth. He held ſeveral livings ſucceſſively; and through the recommendation of Henry the Eighth, "for his approved learning, wiſdom, and honeſty, as well as for his ſingular grace and induſtry in bringing up youth in virtue and learning[N], was choſen maſter of Corpus Chriſti or Benet-college; to which he afterwards became a ſpecial benefactor, and compiled for it a new book of ſtatutes. Happening to be in Norfolk during Ket's rebellion, he had the reſolution to go to the rebels' camp, and to preach to them, exhorting them to temperance, moderation, and ſubmiſſion to the king. By Edward the Sixth he was nominated to the deanery of Lincoln; and under theſe two princes lived in great reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, on account of his being married, as it was pretended: but the real cauſe was his zeal for the Reformation. His low circumſtances he endured with a cheerful and contented mind; and during his retirement, turned the book of pſalms into Engliſh verſe, and wrote "A Defence of the Marriage of Prieſts."

[N] Appendix to archbiſhop Parker's Life, book i. No. 5.

Queen Elizabeth's acceſſion made a great change in his circumſtances; for he not only became free from all fear and danger, but was raiſed to the archbiſhopric of Canterbury. His great prudence, courage, conduct, experience, and learning, peculiarly qualified him for this important office, and for carrying on the work of reformation with vigour to its perfect eſtabliſhment. He was conſecrated Dec. 17, 1559, in Lambeth chapel, by Barlow, biſhop of Chicheſter; Scory biſhop of Hereford; Coverdale biſhop of Exeter; and Hodgkin ſuffragan biſhop of Bedford. We chooſe to mention this circumſtance ſo minutely, becauſe the Romaniſts invented a tale afterwards, that he had been conſecrated at the Nag's-head inn or tavern, in Cheapſide. But this notorious and improbable falſehood has been fully confuted by Maſon [o], by Bramhall [p], and by Courayer [q], and indeed is given up by many Catholics, ſo that to believe it now, requires more than even Popiſh credulity. Being thus conſtituted primate and metropolitan of the church of England, he took care to have the ſees filled with learned and worthy men; and ſoon after performed the metropolitical viſitation of his whole province. Though his means at this time could be but very ſlender, as he had been ſtripped for ſome years paſt of all his revenues, and expences rather than profits had yet accrued from his new preferment; yet ſuch was his liberal and generous diſpoſition, that he frankly remitted to his whole clergy thoſe fees, that, under the title of procurations, are generally and juſtly at ſuch times demanded [r]. He encouraged them alſo to the conſtant and diligent execution of their duty, in inſtructing the people committed to their charge, by his own example: for, as his important and public affairs would permit, he preached ſometimes in his own cathedral, and at other times in the towns and villages abroad; continuing conſtant in this practice, though labouring under many infirmities, the attendants of old age. He ſolicited the queen to remove crucifixes, lighted tapers, and images, out of churches, and particularly out of her own chapel. One of his main deſigns was to introduce uniformity both in habits and ceremonies; but he met with great oppoſition from the earl of Leiceſter and other courtiers, and from the whole body of Puritans, who have ſeverely reviled him on that account.

Being arrived at his ſeventy-ſecond year, he died May 17, 1575, having filled the ſee of Canterbury above fifteen years.

PARKER (Samuel), a temporizing Engliſh clergyman, who, by means of that quality, and the advantage of excellent parts

[o] Vindication of the church of England concerning the Conſecration and Ordination of Biſhops. 1613, folio

[p] Conſecration of Proteſtant Biſhops vindicated.

[q] Defence of the Validity of Engliſh Ordinations, 1728, 3 vols. 8vo.

[r] Abl. Redivivus, p. 528.

and

and conſiderable learning, raiſed himſelf to the biſhopric of Oxford, was born in Sept. 1640, at Northampton, where his father, John Parker, then practiſed the law. John had been bred to that profeſſion, in one of the Temples at London [s]; and, ſiding afterwards againſt the king, was preferred to be amember of the high court of juſtice in 1649, where he gave ſentence againſt the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's uſurpation, he was made an aſſiſtant committee-man for his county. In 1650, he publiſhed a book in defence of the new government [t], as a commonwealth, without a king or houſe of lords. In June, 1655, when Cromwell was declared protector, he was appointed one of the commiſſioners for removing obſtructions at Worceſter-houſe in the Strand, near London, and was ſworn ſerjeant at law next day. In Jan. 1659, he was appointed by the Rump-parliament one of the barons of the Exchequer; but, upon a complaint againſt him, was ſoon after diſplaced. However, he was again made regularly ſerjeant at law, by the recommendation of chancellor Hyde, at the firſt call after the return of Charles II.

In the mean time, he took care to have his ſon Samuel, the ſubject of the preſent article, educated among the Puritans at Northampton; whence, when prepared for the univerſity, he was ſent to Wadham-college in Oxford, and admitted, in 1659, under a Preſbyterian tutor. Here, according to his former breeding, he led a ſtrict and religious life, entered into a weekly ſociety, then called the Gruellers [u], who faſted and prayed, and met at a houſe in Holywell, where he was ſo zealous and conſtant an attendant upon prayers, ſermons, and ſacraments, that he was eſteemed one of the moſt valuable young men in the univerſity. He took the degree of B. A. Feb. 28, 1660. Upon the Reſtoration, he heſitated a little what ſide to take; but, continuing to talk publicly againſt Epiſcopacy, he was much diſcountenanced by the new warden, Dr. Blandford. Upon this he removed to Trinity-college, where, by the prevailing advice of Dr. Ralph Ruthwell, then a ſenior fellow of that ſociety, he was reſcued from the prejudices of an unhappy education, which he afterwards publicly avowed in print [x]. Hence he

[s] Wood's Ath. Oxon.

[t] The title of it is, "The Government of the People of England precedent and preſent;" the ſame, "Ad ſubſcribentes confirmandum, dubitantes informandum, opponentes conveniendum;" and underneath, "Multa videntur quæ non ſunt; multa ſunt quæ non videntur;" under that engraven two heads joined, with the motto, "Ut unita;" and beneath a ſheaf of arrows, with this device, "Vis unita fortior;" and to conclude, "Concordia parvæ res creſcunt, diſcordia dilabuntur."

[u] Becauſe their chief diet was water gruel; and it was obſerved that he put more graves in his porridge than all the reſt Wood.

[x] Epiſtle dedicatory, to that friend, of his "Free and impartial Cenſure of the Platonic philoſophy."

became a zealous Anti-puritan, and for many years acted the part of what was then called a true ſon of the church. In this temper, having proceeded M. A. in 1663, he entered into orders, reſorted frequently to London, and became chaplain to a nobleman; continuing to diſplay his wit againſt his old friends the Preſbyterians, Independents, &c.

In 1665, he publiſhed "Philoſophical Eſſays," and was elected a member of the Royal Society: but he made a further uſe of theſe Eſſays, by dedicating them to Sheldon archbiſhop of Canterbury, who became his patron; and in 1667 made him his chaplain. Being thus put into the road to preferment, he left Oxford, and reſided at Lambeth, under the eye of his patron; who, in 1670, collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards archbiſhop. In Nov. the ſame year, putting himſelf in the train of William prince of Orange, who viſited Cambridge, he had the degree of D. D. conferred upon him there. In Nov. 1672, he was inſtalled prebendary of Canterbury; and had the rectories of Ickham and Chatham in Kent, conferred upon him by the archbiſhop about the ſame time. As he maintained an unreſerved obſequiouſneſs to the court, during the reign of Charles II. ſo upon the acceſſion of his brother to the throne, he continued in the ſame ſervile complaiſance; and it was not long before he reaped the fruits of it in the biſhopric of Oxford, to which he was nominated by James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canter in *commendam*. He was alſo made a privy counſellor [Y], and conſtituted, by a royal mandamus, preſident of Magdalen-college in Oxford [Z].

But theſe favours were the price of his religion, which he did not ſcruple to offer up as a willing ſacrifice to his ambition. In this new change, he became one of the Romiſh mercenaries, proſtituting his pen in defence of tranſubſtantiation, and the worſhip of ſaints and images. The Papiſts, it is certain, made ſure of him as a proſelyte; one of whom tells us, that he even propoſed in council, whether it was not expedient, that at leaſt one college in Oxford ſhould be allowed to be Catholics, that they might not be forced to be at ſuch charges, by going beyond the ſeas to ſtudy. In the ſame ſpirit, having invited two Popiſh noblemen, with a third of the church of England, to an entertainment, he drank the king's health, wiſhing a happy ſucceſs to all his affairs; adding, that the religion of the

[Y] Rapin's Hiſtory of England, vol. ii. folio edition.

[Z] See an account of the whole proceedings in this important affair, which was the principal ſtep to king James's loſs of the crown, in a pamphlet, entitled, "An impartial relation of the whole proceeding, &c. in 1688," 4to, and in the general Hiſtories of England."

Proteſtants

Proteſtants in England ſeemed to him to be in no better a condition than that of Buda was before it was taken, and that they were next to Atheiſts who defended that faith [A]. So very notorious was his conduct, that the cooler heads among the Romaniſts condemned it as too hot and haſty. For inſtance, father Peter, a Jeſuit, and privy-counſellor to king James, in a letter to father la Chaiſe, confeſſor to Louis XIV. writes thus: "The biſhop of Oxford has not yet declared himſelf openly; the great obſtacle is his wife, whom he cannot rid himſelf of; his deſign being to continue a biſhop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm; though I don't ſee how he can be farther uſeful to us in the religion he is in, becauſe he is ſuſpected, and of no eſteem among the heretics of the Engliſh church: nor do I ſee that the example of his converſion is like to draw many others after him, becauſe he declared himſelf ſo ſuddenly. If he had believed my counſel, which was to temporize for ſome longer time, he would have done better, but it is his temper, or rather zeal that hurried him on to it [B]."

Accordingly we find his authority in his dioceſe to have been ſo very inſignificant, that when he aſſembled his clergy, and deſired them to ſubſcribe an "Addreſs of Thanks to the King for his Declaration of Liberty of Conſcience," they rejected it with ſuch unanimity, that he got but one clergyman to concur with him in it [C]. The fact is too notorious to be denied [D]. But the general character, given him by the ſame writer, will be read, as all of his drawing are, with a proper reſerve and caution, when he repreſents him to be a man of no judgement, and of as little virtue; and as to religion, rather impious; that he was covetous and ambitious, and ſeemed to have no other ſenſe of religion but as a political intereſt, and a ſubject of party and faction. He ſeldom came to prayers, or to any exerciſes of devotion; and was ſo lifted up with pride, that he grew inſufferable to all that came near him. No doubt, the ill ſucceſs he met with, in puſhing on the deſign to introduce Popery, ruined him, as well as his royal maſter; the latter loſing thereby his crown, and the biſhop his life: for, falling into contempt with all good men, trouble of mind threw him into a diſtemper, of which he died unlamented [E], at Magdalen-college, March 20, 1687. After all, however, it is

[A] Rapin, Echard, under the reign of king James.

[B] Third collection of papers relating to the preſent junćture of affairs in England. London, 1689, 4to, p. 10.

[C] Burnet's Hiſtory of his own Times, vol. ii.

[D] See Complete Hiſtory of England, vol. iii. edit. 1719, p. 490, note [C].

[E] Dr. Wm. Nichols's Defence of the Church of England, edit. 1715, p. 169.

certain that he ſent a "Diſcourſe" to James, perſuading him to embrace the Proteſtant religion, with a "Letter" to the ſame purpoſe, which was printed at London in 1690, 4to.

He wrote ſeveral other pieces [F], in all which, Burnet allows, there was an entertaining livelineſs; though at the ſame time he accompanies that favourable opinion, as his manner was, with a "but it was neither grave nor correct." Yet Dr. Nichols's remark cannot be diſputed, and may be extended to the preſent time, "that he has but few readers at this day;" and Swift obſerves, that Marvell's remarks on Parker continued to be read, when the book which occaſioned them was long ago ſunk. He left a ſon of his own name, who was an excellent ſcholar, and a man of ſingular modeſty. He never took the oaths after the Revolution. He married a bookſeller's daughter at Oxford, where he reſided with a numerous family of children; to ſupport which he publiſhed ſome books, mentioned below [G], with a modeſt "Vindication."

[F] The titles of theſe, beſides what have been already mentioned, are as follow: 1. "Tentamina phyſico-theologica de Deo, &c." lib. ii. 1665, 4to. An account of it is in Phil. Tranſ. No. 18. It was anſwered in a book, entitled, "Of the Bulk and Selvidge of the World, by N. Fairfax." 2. "A free and impartial Cenſure of the Platonic Philoſophy: To which is added, An Account of the Nature and Extent of the Divine Dominion and Goodneſs, as they refer to the Origenian Hypotheſis, concerning the pre-exiſtence of Souls," 1666, 4to, 1667, 8vo. This laſt was cenſured in a piece, entitled, "Deus Juſtificatus, or the Divine Goodneſs vindicated and cleared, againſt the Aſſertions of abſolute and inconditionate Reprobation." 3. "A Diſcourſe of Eccleſiaſtical Polity, &c. 1669, and 1670," 8vo. To which an anſwer came out, "Inſolence and Impudence triumphant, &c. 1669;" and another, "Truth and Innocence vindicated, being publiſhed, &c. by Dr John Owen." 4. "A Defence and Continuation of Eccleſiaſtical Polity, (againſt Dr. Owen). Lond. 1671," 8vo. 5. "Toleration diſcuſſed, &c. 1670," 4to 6. "A Diſcourſe in Vindication of biſhop Bramhall and the Church of England, from the fanatic charge of Popery, &c." This was prefixed to a "Treatiſe" of the ſaid biſhop, written in his own defence, 1672 8vo. A droll cenſure of this piece being publiſhed by Andrew Marvell, in a book, entitled, "The Rehearſal tranſpoſed, &c." our author, in the ſame humorous taſte, wrote "A Reproof to the Rehearſal tranſpoſed, 1673," 8vo Wood obſerves, that, finding himſelf beaten in this cudgelling way, his high ſpirit was abated for ever after, and though Marvell replied to his "Reproof," yet he judged it more prudent to lay down the cudgels. It put him upon a more ſober, ſerious, and moderate way of writing. 8. "Diſputationes de Deo, et providentia divina, &c. i. e. An philoſophorum ulli, et quinam Athei fuerant, &c. 1678," 4to. See a character of this book, and the author, in Dr. Henry More's "Præfatio generaliſſima," prefixed to the firſt volume of his philoſophical works, 1679, folio. In this piece Parker cenſured ſome principles of the Carteſian philoſophy, as groſsly atheiſtical. 9. "A demonſtration of the Divine Authority of the Law of Nature, and of the Chriſtian religion, in two parts, 1681," 4to. 10. "The Caſe of the Church of England briefly ſtated, &c. 1681," 8vo. 11. "An Account of the Government of the Chriſtian Church in the firſt ſix hundred Years, &c. 1683," 8vo. 12. "Religion and Loyalty, &c. 1684." 13. "Religion and Loyalty, ſecond part, 1685," 8vo. Theſe were both written in ſupport of that courtly doctrine of non-reſiſtance and paſſive obedience.

[G] They are, 1. "An Engliſh Tranſlation of Tully de finibus, 1702," 8vo. In the preface he has ſome animadverſions upon Locke's Eſſay concerning human underſtanding. 2. "An Abridgement of the Eccleſiaſtic Hiſtories of Euſebius, Socrates, Sozomen,

"Vindication" of his father. One of the ſons of this Parker was, till very lately, a bookſeller at Oxford, where he died at a great age.

PARKINSON (JOHN). Of this ingenious Engliſh botaniſt, one of the firſt and moſt induſtrious cultivators of that ſcience among us, the memorials that remain are very ſcanty. He was born in 1567, was bred an apothecary, and reſided in London. He roſe to ſuch reputation in his profeſſion as to be appointed apothecary to king James I. and, on the publication of his "Theatre of Plants," he obtained from the unfortunate ſucceſſor of that prince, the title of *Botanicus Regis primarius*. The time of his death cannot be exactly aſcertained, but, as his Herbal was publiſhed in 1640, and it appears that he was living at that time, he muſt have attained his 73d year [H].

Parkinſon's firſt publication was, his 1. "Paradiſi in Sole Paradiſus terreſtris, or, a garden of all ſorts of pleaſant flowers, which our Engliſh ayre will permit to be nurſed up: with a kitchen-garden of all manner of herbes, roots, and fruits, for meat or ſauſe, &c. &c. Collected by John Parkinſon, apothecary, of London, 1629," folio, 612 pages. In this work the plants are arranged without any exact order: nearly 1000 plants are ſeparately deſcribed, of which 780 are figured on 129 tables, which appear to have been cut expreſsly for this work. Parkinſon was, it is conceived, the firſt Engliſh author who ſeparately deſcribed and figured the ſubjects of the flower-garden; and this book is therefore a valuable curioſity, as exhibiting a complete view of the extent of the Engliſh garden, at the beginning of the laſt century. It may, perhaps, be neceſſary to inform the reader, that Paradiſus in Sole, is meant to expreſs the author's name, *Park-in-ſun*. 2. In 1640 he publiſhed his "Theatrum Botanicum; or Theatre of Plants, or an Herbal of a large extent: containing therein, a more ample and exact hiſtory and declaration of the phyſical herbs and plants that are in other authors, &c. &c." London, folio, 1746 pages. This work had been the labour of the author's life, and he tells us that, owing to "the diſaſtrous times," and other impediments, the printing of it was long retarded. Dr. Pultney is of opinion that, allowing for the defects common to the age, Parkinſon will appear "more of an original author than Gerard or Johnſon, independent of the advantages he might derive from being poſterior to them. His theatre was

Sozomen, and Theodoret, 1729." 3. "Bibliotheca Biblica, or a Commentary on the five Books of Moſes," extracted chiefly from the fathers, in 4to. He alſo publiſhed a Latin manuſcript of his father, containing the hiſtory of his own time, under this title, "Reverendi admodum in Chriſto patris Samuelis Parkeri epiſcopi de rebus ſui temporis commentariorum libri quatuor, 1726," 8vo. Of which two Engliſh tranſlations were afterwards publiſhed.

[H] Pultney's Sketches of the Progreſs of Botany, vol. i. p. 139.

carried

carried on through a long ſeries of years, and he profited by the works of ſome late authors, which Johnſon, though they were equally in his power, had neglected to uſe. Parkinſon's deſcriptions, in many inſtances, appear to be new. He is more particular in pointing out the places of growth. Johnſon had deſcribed about 2850 plants, Parkinſon has near 3800. Theſe accumulations rendered the Theatrum Botanicum, the moſt copious book on the ſubject in the Engliſh language; and it may be preſumed, that it gained equally the approbation of medical people, and of all thoſe who were curious and inquiſitive in this kind of knowledge."

PARMENIDES of Elæa, a Greek philoſopher, who flouriſhed in the eighty-ſixth Olympiad, about the year 436 before Chriſt. His opinion was, that the earth is round, and placed in the centre of the ſolar ſyſtem. He admitted two elements, fire and earth. He held, that the firſt generation of man was made by the power of the ſun, which he maintained to be both cold and hot, theſe being the two principles of all things. He taught that the ſoul and the mind are the ſame thing; and that there are two kinds of philoſophy, one founded upon truth, the other conſiſting of opinions only. He put his philoſophy into verſe [1]. Plato wrote a dialogue, which he named, "Parmenides, or concerning Ideas;" wherein he makes theſe ideas to be the real eſſence of truth; whence we may form ſome conjecture concerning our author's philoſophy, and that it was of the ideal kind. We muſt take care not to confound him with Parmenides the rhetorician.

PARMEGIANO. See MAZZUOLI.

PARMENTIER (JEAN, or JEHAN), was an author and a poet among the French, whoſe works are now ſcarce, as well as obſolete. He was originally a merchant at Dieppe, where he was born in 1494, and became famous by means of his voyages, and his taſte for the ſciences. He died in the iſland of Sumatra, A. D. 1530, being then only thirty-ſix. The collection of his verſes in 4to, printed in 1531, has the following title, "Deſcription nouvelle des Dignités de ce Monde, et de la Dignité de l'homme, compoſée en rithme Françoiſe et en maniere d'exhortation, par Jean Parmentier: avec pluſieur chants Royaulx, et une Moralité a l'Honneur de la Vierge, miſe par perſonaiges; plus la déploration ſur la mort dudit Parmentier et ſon frere, compoſée par Pierre Grignon." This book is very rare. Grignon, who publiſhed it, was Parmentier's particular friend, and thus ſpeaks of him: "From the year 1522, he had applied to the practice of coſmography, on the great

[1] We have ſome fragments of this philoſopher collected by Henry Stephens, under this title, "De poeſi Philoſophica, Of philoſophic poeſy."

fluctuations

fluctuations of the ſea; he became very profound in aſtrology; he compoſed ſeveral maps, ſpherical and plain, which have been uſed with ſucceſs in navigation. He was a man worthy to be known by all the learned; and capable, if he had lived, of doing honour to his country by great enterpriſes. He was the firſt pilot who conducted veſſels to the Braſils, and the firſt Frenchman who diſcovered the Indies, as far as the iſland Samothra, or Sumatra, named Taprobane by the ancients. He reckoned alſo upon going to the Moluccas; and he has told me ſeveral times, that, when he ſhould return to France, his intention was to ſeek a paſſage to the North, and to make diſcoveries from thence to the South." Another work by him is entitled, "Moralités très-excellens en l'honneur de la benoiſte Vierge Marie; miſe en rime Françoiſe et en perſonnaiges, par Jehan Parmentier," Paris, 4to, 1531, black letter. This alſo is extremely ſcarce.

PARNELL (THOMAS), a well-known poet, contemporary with Pope and his friends, was born in Dublin in 1679, and received the firſt rudiments of his education in that city [K]. When he was only thirteen years old, he was admitted a member of Trinity-college, Dublin, which, as the ſtudents entered there are required to have a good knowledge of Latin, and ſome of Greek, has been juſtly conſidered as a proof of early proficiency. He was admitted to the degree of maſter of arts in 1700, and in the ſame year ordained a deacon by Dr. King, biſhop of Derry, having obtained a diſpenſation, as being under the canonical age. About three years afterwards, he was made a prieſt by the ſame biſhop; and about the ſame time he married miſs Anne Minchin, a young lady of great beauty and merit, upon whom he wrote the ſong beginning, "My days have been ſo wondrous free." Parnell firſt viſited England about the year 1706, where his friendſhip was very generally ſought, even before he had diſtinguiſhed himſelf by his writings. He was bred a whig, but afterwards joined the tory party, probably by the perſuaſion of Swift, who introduced him to Harley, with ſtrong recommendations. His ſociety, and his claſſical erudition, procured him admiſſion into the *Scriblerus* club, formed by Pope, Gay, Arbuthnot, Swift, and Jervas; as members of of which, they produced in concert ſeveral whimſical and witty compoſitions. Pope was particularly fond of his company, and appears to have been under ſome obligations to him in his tranſlation of the Iliad. The life of Homer, prefixed to the tranſlation, was written by Parnell, and corrected by Pope; but the latter complains much, in one of his letters, of the ſtiffneſs of the ſtyle, and the difficulty he had in making it better.

[K] Anderſon's Life of Parnell, Britiſh poets, vol. vii.

Parnell

Parnell appears to have taken delight in writing. He was one of the contributors to the Spectator and Guardian, and probably both publiſhed more than he owned, and wrote more than he publiſhed. He alſo cultivated the talent of preaching with ſucceſs; but the death of queen Anne diminiſhing his hopes of preferment, appears alſo to have ſlackened his diligence in this duty. Amidſt his expectations, he had the affliction to loſe his wife, by whom he had two ſons who died young, and a daughter who was living in 1770. This happened in 1712, and it was not till 1713, that he obtained a prebend from archbiſhop King, at the ſolicitation of his friend Swift; the vicarage of Finglaſs, in the dioceſe of Dublin, worth 400l. a year, was added in 1716. His grief for the loſs of his wife appears, however, to have driven him to ſeek relief in ſociety, and brought on habits of intemperance which proved fatal to him before his thirty-ninth year. He died at Cheſter, in his way to Ireland, in July, 1717, and was buried in Trinity-church in that city. As he died without male iſſue, his hereditary eſtates in Ireland, and in Cheſhire, devolved to his only nephew, ſir John Parnell, bart.

The whole poetical life of Parnell, from the time when he began to publiſh, may be compriſed within ten years; but he left many compoſitions behind him, from which Pope ſelected thoſe which he thought beſt, and publiſhed them in 1721, in one vol. 8vo, with a beautiful, and highly commendatory poetical epiſtle to the earl of Oxford. A poſthumous volume was printed at Dublin, in 1758, and both theſe united, with ſeveral additional poems, collected by Mr. Nichols, were printed in the London collection of the Engliſh poets; and reprinted in the Britiſh poets, publiſhed at Edinburgh, in 1795. Parnell was a man of great benevolence, and very agreeable manners. His converſation is ſaid to have been extremely pleaſing; but in what the peculiar charm of it conſiſted, has not been recorded. His proſe writings are, his papers in the Spectator and Guardian; his Eſſay on Homer, Life of Zoilus, and remarks on Zoilus. In general, they have been thought to diſplay no great degree of force or comprehenſion of mind; but they are rich in imagination, and full of learning, good ſenſe, and knowledge of mankind. As a poet, he is not diſtinguiſhed by ſtrength of intellect, or fertility of invention. His taſte was delicate, and improved by claſſical ſtudy, but his admiration of the ancients in ſome degree precluded originality. His thoughts without being very new, are juſt and pleaſing; the images, though not great, well ſelected and happily applied; his ſentiments are natural and agreeable. The moral tendency of his poems is excellent, and his language pure and correct. The moſt popular of them has always been his Hermit, which is certainly conſpicuous

conſpicuous for piety of deſign, utility of moral, and elegance of deſcription.

PARR (CATHERINE), queen to Henry VIII. celebrated for her learning [L], whoſe perfections, though a widow, attracted the heart of this monarch, and whoſe prudence preſerved her from the effects of his cruelty and caprice, was the daughter of ſir Thomas Parr. She was early educated in polite literature, as was the faſhion of noble women at that time in England, and in her riper years was much given to reading and ſtudying the Holy Scriptures. Several learned men were retained as her chaplains, who preached to her every day in her privy chamber, and often touched ſuch abuſes as were common in the church. The king approved of this practice, and often permitted her to confer with him on religious ſubjects. But when diſeaſe and confinement added to his natural impatience of contradiction, and when in the preſence of Wincheſter and others of that faction ſhe had been urging her old topic of perfecting the Reformation, the king broke out into this expreſſion after ſhe was retired, "A good hearing it is, when women become ſuch clerks! and a thing much to my comfort, to come in mine old age to be taught by my wife!" Wincheſter failed not to improve the opportunity to aggravate the queen's inſolence, to inſinuate the danger of cheriſhing ſuch a ſerpent in his boſom, and to accuſe her of treaſon cloaked with hereſy; and the king was prevailed upon to give a warrant to draw up articles to touch her life. The day and hour was appointed, when ſhe was to be ſeized: but the deſign being accidentally diſcovered to her, ſhe waited upon the king, who received her kindly, and purpoſely began a diſcourſe about religion. She anſwered, "That women by their creation at firſt were made ſubject to men; that they, being made after the image of God, as the women were after their image, ought to inſtruct their wives, who were to learn of them: and ſhe much more was to be taught of his majeſty, who was a prince of ſuch excellent learning and wiſdom." "Not ſo, by St. Mary," ſaid the king, "you are become a doctor, Kate, able to inſtruct us; and not to be inſtructed by us." To which ſhe replied, "that it ſeemed he had much miſtaken her freedom in arguing with him, ſince ſhe did it to engage him in diſcourſe, to amuſe this painful time of his infirmity, and that ſhe might receive profit by his learned diſcourſe; in which laſt point ſhe had not miſſed of her aim, always referring herſelf in theſe matters, as ſhe ought to do, to his majeſty." "And is it even ſo, ſweetheart?" ſaid the king, "then we are perfect friends again."

[L] Walpole's Catalogue of Royal and Noble Authors.

The

The day which had been appointed for carrying her to the Tower being fine, the king took a walk in the garden, and ſent for the queen. As they were together, the lord chancellor, who was ignorant of the reconciliation, came with the guards. The king ſtepped aſide to him, and after a little diſcourſe, was heard to call him "Knave, aye, errant knave, a fool, and beaſt; and bid him preſently avant out of his ſight." The queen, not knowing on what errand they came, endeavoured with gentle words to qualify the king's anger. "Ah! poor ſoul," ſaid the king, "thou little knoweſt how ill he deſerves this at thy hands: on my word, ſweetheart, he hath been toward thee an errant knave; and ſo let him go." The king, as a mark of his affection, left her a legacy of 4000l. beſides her jointure. She was afterwards married to ſir Thomas Seymour, lord-admiral of England, and uncle to Edward VI. She lived but a very ſhort time, and unhappily, with this gentleman. She died in child-bed; though, as ſome writers obſerve, not without a ſuſpicion of poiſon.

Her majeſty wrote, "Queen Catherine Parr's Lamentation of a Sinner, bewailing the Ignorance of her blind life." This was a contrite meditation on the years ſhe had paſſed in Popery, in faſts and pilgrimages; and, being found among her papers after her death, was publiſhed with a preface by the great lord Burleigh, in 1548, 8vo. In her life ſhe publiſhed a volume of pſalms, prayers, and pious diſcourſes, of which this was the title: "Prayers or Meditations, wherein the Mind is ſtirred patiently to ſuffer all Afflictions here, and to ſet at nought the vain proſperitie of this Worlde, and always to long for the everlaſting Felicitee. 1545," 12mo. Several letters of this queen's are preſerved in Strype's Annals [M]," in "Haynes's Collection of State Papers," in the "Aſhmolean Collection," and in the library of C. C. C. Cambridge.

PARRHASIUS, a celebrated painter of Epheſus, or, according to others, of Athens: he flouriſhed in the time of Socrates, as we learn from Xenophon, who has introduced him in a dialogue, diſcourſing with that philoſopher. He was one of the moſt excellent painters in his time. Pliny tells us, that it was he who firſt gave ſymmetry and juſt proportions in the art; that he alſo was the firſt who knew how to expreſs the the truth and life of characters, and the different airs of the face; that he found out a beautiful diſpoſition of the hair, and heightened the grace of the viſage. It was allowed even by the maſters in the art, that he bore away from all others the glory of ſucceeding in the outlines, in which conſiſts the grand ſecret of painting. But the ſame author obſerves, that Par-

[M] Ballard's Memoirs, ſub. art.

rhaſius

rhaſius became inſupportable by his pride; and was ſo ſwelled with vanity, as to give himſelf the moſt flattering epithets; ſuch as, the tendereſt, the ſofteſt, the grandeſt, the moſt delicate, and the perfecter of his art. He boaſted, that he was ſprung originally from Apollo, and born to paint the gods; and that he had actually drawn Hercules touch by touch, that hero having often appeared to him in his dreams. When the plurality of voices was againſt him at Samos, in favour of Timanthes, in the opinion of a picture of Ajax provoked againſt the Greeks, for adjudging to Ulyſſes the arms of Achilles, he anſwered a perſon who condoled with him on this affair, "For my part, I don't trouble myſelf at the ſentence; but I am ſorry that the ſon of Telamon hath received a greater outrage than that which was formerly put upon him ſo unjuſtly." Ælian, who relates this ſtory, informs us that this painter affected to wear a crown of gold upon his head, and to carry in his hand a baton, ſtudded with nails of the ſame metal.

He worked at his art with pleaſantry, for the moſt part ſinging. He was very licentious and looſe in his pictures; and, it is ſaid, by way of amuſement, repreſented the moſt infamous objects. For inſtance, his Atalantis, with her ſpouſe Meleager, was of this kind. That piece, however, being afterwards deviſed as a legacy to the emperor Tiberius, upon condition that, if he was diſpleaſed with the ſubject, he ſhould receive a million ſeſterces inſtead of it, the emperor, covetous as he was, not only preferred the picture to that ſum, but even placed it in his moſt favourite apartment. It is ſaid alſo, that, though Parrhaſius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures was a celebrated one of Theſeus; and another repreſenting Meleager, Hercules, and Perſeus, in a groupe together; as alſo Æneas, with Caſtor and Pollux in a third [N].

PARRHASIUS (JANUS), an eminent grammarian in Italy, was born at Coſenza in the kingdom of Naples, in 1470. He was deſigned for the law, the profeſſion of his anceſtors; but he refuſed that ſtudy, and cultivated claſſical literature. His true name was Giovanni Paulo Pariſio; yet, according to the whimſical humour of the grammarians of that age, he took inſtead of it Parrhaſius. He taught at Milan with great reputation, being particularly admired for a graceful delivery, in which it was that he chiefly excelled other profeſſors. It was this charm in his voice, which brought a great concourſe of people to his lectures; and among others he had the pleaſure to ſee general Trimoles, who was then threeſcore

[N] Pliny, lib. xxxv. Quintilian, lib. xii. Diodorus, lib. xxvi. Athenæus, lib. xii. Vaſari. Felibien. Junius de pictura veterum.

years

years old. He went to Rome during the pontificate of Alexander VI. and was like to be involved in the misfortunes of Bernardini Cajetan, and Silius Savello, with whom he had ſome correſpondence [o]: but he eſcaped the danger, by the information of Thomas Phædrus, profeſſor of rhetoric, and canon of St. John Lateran, whoſe advice he followed in retiring from Rome. Not long after, he was appointed public profeſſor of rhetoric at Milan; but the liberty he took of cenſuring the teachers in that dutchy as mere blockheads, provoked them in return to aſperſe his morals. They gave out, that he had a criminal converſe with his ſcholars; which crime being held in juſt abhorrence by the Milaneſe, he was obliged to leave Milan. He went to Vicenza, where he obtained a larger ſalary; and he held this profeſſorſhip, till the ſtates of the Venetians were laid waſte by the troops of the league [p]: upon which he withdrew to his native country, having made his eſcape through the army of the enemies. He was at Coſenza, when his old friend Phædrus perſuaded Julius to ſend for him to Rome; and, though that deſign proved abortive by the death of the pope, yet, by the recommendation of John Laſcaris, he was called thither under the ſucceſſor Leo X. Leo was before favourably inclined to him; and on his arrival at Rome, appointed him profeſſor of polite literature. He had been now ſome time married to a daughter of Demetrius Chalcondylas; and he took with him to Rome Baſil Chalcondylas, his wife's brother [q], and brother of Demetrius Chalcondylas, profeſſor of Greek at Milan. He did not long enjoy this employment conferred upon him by the pope: for, being worn out by his ſtudies and labours, he became ſo cruelly afflicted with the gout, that for ſome years he had no part of his body free, except his tongue; having almoſt loſt the uſe of both his legs and both his arms. He laboured beſides under ſo great a degree of poverty, as to put him out of all hopes of being ever in a better ſituation; ſo that he left Rome, and returned into Calabria, his native country, where he fell into a fever, which tormented him a long while, and at laſt carried him off in the greateſt miſery.

[o] Theſe two cardinals, with the family of the former, were baniſhed, and their eſtates confiſcated, by this pope, under a pretence of conſpiring to depoſe him.

[p] This league was formed in 1504, by pope Julius II. the emperor Charles V. and Francis I. of France.

[q] There is a letter of this author, in which, having mentioned the loſing of his father, mother, two brothers, and all his children, in a very little compaſs of time, he laments very much the loſs of Baſil and Theophilus Chalcondylas, his two brothers-in-law; who, he ſays, died young, and were very hopeful men. Their father Demetrius Chalcondylas, upon the ſurrendering of Conſtantinople to the Turks in 1453, retired to Italy, and taught Greek at Rome, being one of the firſt reſtorers of polite letters in the Weſt.

He

He left his library to his friend Seripandus, brother to cardinal Jerome Seripandus, who built him a tomb in the convent of the Auſtin friars at Naples. In the dedication of one of his books, his character is drawn to great advantage by Henry Stephens. The following works are attributed to him: "De quæſtiis per Epiſtolam;" "Some Fragments of Antiquity," publiſhed while he was profeſſor at Milan; "A Commentary upon Horace, De Arte Poetica;" as alſo another upon "Claudian," and a third upon "Ovid's Ibis;" but theſe two laſt are adjudged from him by Bayle. It is certain, however, that he was the perſon, who found the "Chariſius Soſipater," which was printed by him at Naples, in 1532. Moſt of his works are ſtill in manuſcript.

PARRY (RICHARD), D. D. rector of Wichampton in Dorſetſhire [R], and preacher at Market-Harborough in Leiceſterſhire, for which latter county he was in the commiſſion of the peace, was a ſtudent of Chriſt-church, Oxford, and took the degree of M. A. March 31, 1747; B. D. May 25, 1754; and D. D. July 8, 1757. He was a very learned divine; and an able, active, magiſtrate. He died miſerably poor, at Market-Harborough, April 9, 1780, leaving ſcarcely ſufficient to defray the charges of his funeral [S]. His publications were, 1. "The Chriſtian Sabbath as old as the Creation, 1753," 4to, (he was then chaplain to lord Vere). 2. "The Scripture Account of the Lord's Supper. The Subſtance of three Sermons preached at Market-Harborough, in 1755, 1756," 8vo. 3. "The Fig-tree dried up; or the Story of that remarkable Tranſaction as it is related by St. Mark conſidered in a new light; explained, and vindicated; in a Letter to ..... eſq; 1758," 4to. 4. "A Defence of the Lord Biſhop of London's [Sherlock] Interpretation of the famous Text in the Book of Job, 'I know that my Redeemer liveth,' againſt the Exceptions of the Biſhop of Glouceſter [Warburton], the Examiner of the Biſhop of London's Principles; with occaſional Remarks on the Argument of the divine Legation, ſo far as this point is concerned with it, 1760," 8vo. 5. "Diſſertation on Daniel's Prophecy of the Seventy Weeks," 1762, 8vo. 6. "Remarks on Dr. Kennicott's Letter, &c. 1763," 8vo. 7. "The Caſe between Gerizim and Ebal, &c. 1764," 8vo. 8. "An Harmony of the Four Goſpels, ſo far as relates to the Hiſtory of our Saviour's Reſurrection, with a Commentary and Notes, 1765," 4to. 9. "The Genealogy of Jeſus Chriſt, in Matthew and Luke, ex-

[R] Anecdotes of Bowyer, by Nichols, p. 365.

[S] It appears from an advertiſement in the news-papers, July 17, 1781, that Dr. Parry poſſeſſed three numbers in the Aſſurance-office at Serjeant's-Inn, each of which produced 193l. to his nominee or executor. Theſe numbers, however, were probably ſecurity for money he had borrowed, or debts he owed.

plained; and the Jewiſh Objections removed, 1771," 8vo. 10. Dr. Parry wrote one of the anſwers to Dr. Heathcote's pamphlet on the Leiceſterſhire election in 1775 [T].

PARSONS, or PERSONS (Robert), in both which ways he wrote his name, a remarkable Engliſh Jeſuit, was the ſon of a blackſmith, at Netherſtoway, near Bridgewater in Somerſetſhire, where he was born in 1546; and, appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the pariſh, who conceived a great affection for him [U], and contributed to his ſupport at Oxford, where he was admitted of Baliol College in 1563. In the univerſity he became remarkable, as an acute diſputant in ſcholaſtic exerciſe, then much in vogue: ſo that, having taken his firſt degree in arts in 1568, he was the ſame year made probationer fellow of his college; and ſoon after became the moſt famous tutor in the ſociety. He entered into orders ſoon after, and was made ſocius ſacerdos, or chaplain fellow. In 1572, he proceeded M. A. was burſar that year, and the next dean of the college; but, being charged by the ſociety with incontinency, and embezzling the college-money, to avoid the ſhame of a formal expulſion, he was permitted, out of reſpect to his learning, to make a reſignation; which he did in Feb. 1574, with leave to keep his chamber and pupils as long as he pleaſed, and to have his commons alſo till the enſuing Eaſter.

He had till this time openly profeſſed himſelf a Proteſtant, and was the firſt who introduced books of that religion into the college library: but preſently after this rebuke, quitting Oxford, he went firſt to London, and thence, June 1574, through Antwerp to Louvain: where, meeting with father William Good his countryman, a Jeſuit, he ſpent a week in the ſpiritual exerciſes at the college of that order [X], and began to entertain an affection for it. He proceeded, however, to Padua upon his firſt reſolution, which was to apply himſelf to phyſic, in order to practiſe it for a ſupport; but he had not been long at Padua, before the unſettled ſtate of his mind and fortune excited in him a curioſity to viſit Rome. This viſit fixed him heartily a Jeſuit: for, here meeting with ſome Engliſhmen of the order, he became ſo impatient to be among them, that he went back to Padua, ſettled his affairs there, and returning to Rome, May 1575, was choſen a member of the ſociety of Jeſus, and admitted into the Engliſh college.

He was indeed framed by nature, as well as by inclination, for this ſociety, being fierce, turbulent, and bold [Y]; and he

[T] Britiſh Topogr. I. 518.

[U] He was ſuſpected to be his real father: and it is ſaid that Baliol college had a certificate that he was a baſtard. Fo[illegible]'s Life of Parſons, in his "Hiſtory of Roman Treaſons."

[X] Mori Hiſt. miſſionis Anglicanæ.

[Y] Camden: who was his contemporary at Oxford.

ſoon

ſoon made a diſtinguiſhed figure in it. Having completed the courſe of his ſtudies, he became one of the principal penitentiaries; and was in ſuch credit with the pope in 1579, that he obtained a grant from his holineſs to raiſe an hoſpital at Rome, founded in queen Mary's time, and to eſtabliſh it into a college or ſeminary for the Engliſh, by the name of "Collegium de urbe," dedicated to the Holy Trinity and St. Thomas [à Becket], where the ſtudents were obliged to take the following oath: "I N. N. conſidering with how great benefits God hath bleſſed me, &c. do promiſe, by God's aſſiſtance, to enter into holy orders as ſoon as I ſhall be fit, and to return to England to convert my countrymen there, whenever it ſhall pleaſe the ſuperior of this houſe to command me." He had no ſooner ſeen this college ſettled, and his friend father Allen choſen, by his recommendation, rector of it [z], than he was appointed to go in quality of ſuperior in a miſſion to England, in order to promote the Romiſh religion in that kingdom. Edmund Campian was joined with him, and other aſſiſtants, in this arduous province; and they managed matters ſo artfully, that, notwithſtanding the time of their departure from Rome, and the whole route of their journey, and even their pictures had been ſent to England before them, yet they found means by diſguiſe to eſcape the ſtricteſt ſearch that was made, and arrived ſafe in London.

Here they hired a large houſe, in the name of lord Paget; and, meeting the heads of their party, opened the deſign of their miſſion: they communicated to them a faculty they brought from the pope, Gregory XIII. diſpenſing with the Romaniſts for obeying queen Elizabeth; notwithſtanding the bull which had been publiſhed by his predeceſſor Pius V. abſolving the queen's ſubjects from their oath of allegiance, and pronouncing an anathema againſt all that ſhould obey her [A]. This done, they diſperſed themſelves into different parts of the kingdom; the mid-land counties being choſen by Parſons, that he might be near enough to London, to be ready upon all emergencies. Campian went into the North, where they had the leaſt ſucceſs. The harveſt was greateſt in Wales. Parſons travelled about the country to gentlemens houſes, diſguiſed either in the habit of a ſoldier, a gentleman, a miniſter, or an apparitor; and applied himſelf to the work with ſo much diligence, that, by the help of his aſſociates, he entirely broke the cuſtom, that had till then prevailed among the Papiſts, of frequenting the Proteſtant churches, and joining in the ſervice [B]. And notwithſtanding the oppoſition made by the moderate Papiſts, who denied the

[z] See an account of this father. Ath. Oxon.

[A] Lord Burleigh's piece, entitled, "The Execution of Juſtice in England, for Treaſon, and not for Religion." p. 111, 112, where theſe Faculties are printed.

[B] Camden.

pope's depoſing power, and ſome of whom even took the oath of allegiance; yet, if we may believe himſelf, every thing was ready for a general inſurrection before Chriſtmas.

But all his deſperate deſigns were defeated by the vigilance of lord Burleigh; and Campian being diſcovered, ſeized and impriſoned, Parſons, who was then in Kent, immediately croſſed the water, and went to Rouen in Normandy. He had found means privately to print ſeveral books in furtherance of his cauſe, while he was in England: and now being more at eaſe, he printed others, which he likewiſe procured to be diſperſed there [c]. In 1583, he returned to Rome, being ſucceeded in his office of ſuperior to the Engliſh miſſion by a perſon named Heyward. The management of that miſſion, however, was left to him by Aquaviva, the general of the order; and he was appointed prefect of it in 1592. In the interim, having procured for the Engliſh ſeminary before mentioned, at Rome, a power of chooſing an Engliſh rector in 1586, he was himſelf elected into that office the following year.

Upon the prodigious preparations in Spain to invade England, Parſons was diſpatched thither, to turn the opportunity of the preſent temper of that monarch to the beſt advantage of his order, whoſe enormities had nearly brought them into the inquiſition. Parſons found means to elude the ſeverity of that tribunal; obtained of the king, that his majeſty ſhould appoint one of the judges, and himſelf another, for this inquiſition; and then ſet about the main buſineſs of the voyage. While he was in England, he had laboured to promote the popiſh recuſancy, and to bring the Engliſh Papiſts under the government of the Jeſuits. In the ſame ſpirit, after he was obliged to quit his country, he employed all his arts and intereſt to get ſeminaries erected for ſupplying England from time to time with prieſts to keep up that recuſancy, and to prepare the Papiſts there to join with any invaſion which thoſe abroad ſhould procure.

Thus, for inſtance, as Mr. Gee remarks [d], he treated with the duke of Guiſe to erect a ſeminary for ſuch a purpoſe in Normandy; and now he prevailed with Philip II. to erect ſuch foundations in Spain: ſo that in a ſhort time they could not only boaſt of their ſeminaries at Rome and Rheims, but of thoſe at Valladolid, Seville, and St. Lucar in Spain, at Liſbon in Portugal, and at Douay and St. Omers in Flanders. In all theſe, their youth were educated in violent prejudices againſt their country, and their minds formed to all the purpoſes that father Parſons had in his head: one of theſe was, obliging them to ſubſcribe to the title of the Infanta of Spain to the crown of England: in ſupport of which, he publiſhed his "Conference

[c] See the liſt of his books at the end of this narrative.

[d] In his introduction to the Jeſuits memorial.

about

about the next ſucceſſion to that crown," in which he declared the lawfulneſs of depoſing queen Elizabeth. The ſecular prieſts likewiſe inform us, that, after the defeat of his deſigns to dethrone that queen, while he ſtayed in England, he conſulted with the duke of Guiſe of France upon the ſame ſubject; for which purpoſe he endeavoured to make a liſt of Catholics, who, under the conduct of the duke, were to change the ſtate of England, upon pretence of ſupporting the title of Mary queen of Scots [E].

After the defeat of the Spaniſh armada in 1588, he left no means in his power untried, to invite that monarch to a ſecond invaſion; and when nothing effectual could be obtained that way, he endeavoured to raiſe a rebellion in England, and tampered with the earl of Derby to appear at the head of it, who was poiſoned, by his procurement, for refuſing it [F]. Nor did he ſtop here. We find ſir Ralph Winwood informing ſecretary Cecil from Paris, in 1602, of an attempt to aſſaſſinate the queen that year by another Engliſh Jeſuit, at the inſtigation of father Parſons [G]. Finding all his projects againſt queen Elizabeth blaſted, he plotted the excluſion of king James by ſeveral means; one of which was, exciting the people to ſet up a popular form of government, for which he had furniſhed them with principles in ſeveral of his books. Another was, to engage the pope in a deſign of making his kinſman the duke of Parma king of England, by joining with the lady Arabella, and marrying her to the duke's brother, cardinal Farneſe. Cardinal d'Oſſat gives the king of France a large account of both theſe projects in one of his letters; and in another mentions a third, wherein himſelf had received overtures from Parſons; which was, that the pope, king of France, and king of Spain, ſhould agree among themſelves upon a ſucceſſor for England, who ſhould be a Catholic; and that they ſhould join their forces to eſtabliſh him on the throne [H].

The death of his friend cardinal Allen, however, in 1594, drew his attention for a while from theſe weighty public affairs upon his own private concerns. It was chiefly by his intereſt, that the cardinal had obtained the purple [I], and he conceived great hopes of ſucceeding him in it. The dignity was worth his utmoſt endeavours, and he ſpared no pains to compaſs it.

[E] Jeſuits Reaſons unreaſonable, p. 65.
[F] Gee, as before, p. 51, 52.
[G] Winwood's Memorials, vol. i.
[H] Oſſat's Letters, part ii. lib. 3.
[I] Allen's competitor was Dr. Owen Lewis, rector of the Engliſh college at Rome. The conteſt was very ſharp, each party labouring with all his power and intereſt to carry it againſt the other, nor without great animoſity: and, after Allen had been choſen cardinal, he, together with the whole body of the Jeſuits, did ever mortally hate all the favourers or well-wiſhers to Dr. Lewis, who became afterwards biſhop of Coſſam. State of the Engliſh fugitives under the king of Spain and his miniſters, p. 51. Lond. 1596, 4to. Allen was choſen July 28, 1587, by the title of Cardinal of St. Martin in Montibus, and two years afterwards was made archbiſhop of Mechlin, the metropolis of Brabant.

To that purpoſe he employed ſome Jeſuits to obtain in Flanders a petition to the king of Spain, ſubſcribed by great numbers of the loweſt of the people, as well as thoſe of better rank and quality. He applied alſo to that monarch by John Piragues, one of his prime confidents, but received no anſwer; and then went himſelf to Rome in 1596, under pretence of ſettling ſome quarrels, that had ariſen in the Engliſh college there during his abſence. He had the year before been complimented, in a letter from ſome of the principal perſons of his order there, on the aſſured proſpect he had of ſucceeding [K]; and upon his arrival was viſited, among others of the higheſt rank, particularly by cardinal Bellarmin, who encouraged him to wait upon the pope, as he did, with an account of the reports that were ſpread all over Flanders, and even at Rome, of his holineſs's deſign to confer the purple upon him, and that the king of Spain had written to his holineſs upon the occaſion. Father More, who furniſhes theſe particulars, tells us further, that Parſons made a modeſt ſpeech, as uſual on ſuch occaſions, intimating that he feared he was unworthy of ſo high an honour: and that the pope, being before reſolved, gave him for anſwer, that he had heard nothing from the Spaniards upon any ſuch ſubject; that idle reports were not to be minded; that he was very well ſatisfied with his ſervices, and exhorted him to continue in the ſame courſe. The pontiff, it ſeems, had received ſo many complaints of him from the ſecular clergy [L], that, inſtead of bringing him into the ſacred college, he had ſome thoughts of ſtripping him of the poſts he already poſſeſſed. Inſomuch, that to avert this diſgrace, he withdrew on pretence of health to Naples, and did not return to Rome till after the death of that pope [Clement VIII.] in 1606 [M].

But this check did not hinder him from exerciſing his juriſdiction over the Romaniſts in England, as prefect of the Engliſh miſſion; and, after his return to Rome, we find him removing the arch-preſbyter of England, Blakwell, for taking the oath of ſupremacy to James I. He likewiſe obtained a brief from Paul V. to deprive all ſuch prieſts as ſhould take that oath [N]. He continued zealous in the diſcharge of this office to the laſt. Father More has given copies of three letters, one to the miſſion in England, another to the rector of St. Omers, and the third to the arch-preſbyter Berkit, ſucceſſor to Blakwell; all dictated by him, while he lay paſt recovery in the judgment of his phy-

[K] The latter was from Monarœus, aſſiſtant general of the Jeſuits order, and Gibbons; and it is dated February 20, 1699. Ibid.

[L] It is obſerved, that Fitzherbert called him an hypocrite; that the reſt of the ſeculars gave him the titles of atheiſt, impoſtor, incendiary, Machiavelian libeller, and the worſt of villains; and that this pope Clement called him a knave. Abbot's Antilaſt.

[M] More, as before.

[N] Foulis's Hiſt. of Treaſons, &c. p. 531.

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ficians. The laſt was finiſhed, the 13th of April; and the fever, which had ſeized him on the 10th, put a period to his life on the 18th, 1610. Pope Paul, as ſoon as he heard of his illneſs, indulged him in all the ceremonies uſually granted to cardinals at the point of death. His body was embalmed and interred, purſuant to his own requeſt, in the chapel of his college at Rome, cloſe to that of cardinal Allen [o]. A monument was ſoon after erected to his memory, with an inſcription; a copy of which may be ſeen in Ribadineira's Bibl. Soc. Jeſ. under the letter, P.

After peruſing this memoir, the reader will not be ſurpriſed to hear, that father Alegambe gives this colleague a very great character for piety and integrity; notwithſtanding what is ſaid of him by cardinal d'Oſſat, who, in a letter to the king of France, giving an account of Parſons's "Conference," &c. publiſhed under the name of "Doleman," declares that he was a man who regarded neither truth nor reaſon. Paſquin alſo at Rome thus expoſed his factious and plotting humour: "If there be any man that will buy the kingdom of England, let him repair to a merchant in a black ſquare cap in the city, and he ſhall have a very good pennyworth thereof." To conclude, the imputation laid upon him by the Engliſh ſecular Romiſh prieſts, as well as the Proteſtants, that he was a perſon of a turbulent and ſeditious nature, is ſufficiently ſupported by his numerous writings, the titles of which are as follow;

[o] So that, as they were united in their lives, they ſhould not be divided after their death. Allen, according to Wood, was born at Roſſal in Lancaſhire, about 1532; ſent to Oriel college, Oxford, in 1547, of which he was choſen fellow in 1550; took his degree in Arts; in 1556, became principal of St. Mary Hall, and was made canon of York in 1558. Upon the alteration of religion by queen Elizabeth, he retired in 1560 to Louvain; where he took pupils, and printed a book in defence of purgatory, againſt biſhop Jewel, in 1565. Soon after, he returned to his native air for health, and was very active both with his pen and tongue in promoting popery; till he was forced to leave England, after he had been there about three years. His firſt ſtage abroad was in a monaſtery at Mechlin, where he was made divinity-reader: but, after a ſhort ſtay there, he went to Douay, took the degree of D.D. and was made canon of the church of Cambray. He founded a ſeminary at Douay, in 1568; and, being ſoon after made canon of Rheims, he procured another ſeminary to be erected there by the Guiſes, kinſmen to Mary queen of Scots, and at length became a cardinal, and archbp. of Mechlin. The character given of him by Camden is, That he, with R. Parſons and others, did lie in continual wait for the deſtruction of prince and people of England; and, by exciting both foreigners abroad, and natural ſubjects at home, plotted the reſtoration of the Romiſh religion to its ancient vigour; to which end he adviſed the ſending of Parſons upon the Engliſh miſſion. Further, that after he had put off both his love to his country, and obedience to his prince, he inceniſed the Spaniards and the pope of Rome to aſſault England. When the bull of excommunication againſt queen Elizabeth came forth in 1588, he brought it into the Low Countries, and cauſed it to be printed in Engliſh. He wrote alſo an "Admonition to the Engliſh, that they ſtick to the Pope and the Spaniard." Some account of which, as well as other books written by him, may be ſeen in "Pitſius de Illuſtrib. Angl. Scriptor," and "Athen. Oxon."

1. "A brief Diſcourſe, containing the Reaſons why Catholics refuſe to go to Church, with a Dedication to Queen Elizabeth, under the fictitious name of John Howlet, Dec. 15, 1580." 2. "Reaſons for his coming into the Miſſion of England, &c." by ſome aſcribed to Campian. 3. "A brief Cenſure upon two Books, written againſt the Reaſons and Proofs." 4. "A Diſcovery of John Nichols, miſreported a Jeſuit;" all written and printed while the author was in England. 5. "A Defence of the Cenſure given upon his two Books, &c. 1583." 6. "De perſecutione Anglicana epiſtola, Rome and Ingolſtadt, 1582." 7. "A Chriſtian Directory, 1583." 8. "A Second Part of a Chriſtian Directory, &c. 1591." Theſe two parts being printed erroneouſly at London, Parſons publiſhed an edition of them under this title: "A Chriſtian Directory, guiding men to their Salvation, &c. with many Corrections and Additions by the Author himſelf." This book is really an excellent one, and was afterwards put into modern Engliſh by Dr. Stanhope, dean of Canterbury; in which form it has gone through eight editions, the laſt in 1782. 9. "Reſponſio ad Eliz. Reginæ edictum contra Catholicos, Romæ, 1593," under the name of And. Philopater. 10. "A Conference about the next Succeſſion to the Crown of England, &c. 1594," under the feigned name of Doleman [P]. 11. "A temperate Wardword to the turbulent and ſeditious Watchword of ſir Fr. Haſtings, knight, &c. 1599," under the ſame name. 12. "A Copy of a Letter written by a Maſter of Arts at Cambridge, &c." written in 1584, and printed about 1600. This piece was commonly called "Father Parſons's Green Coat," being ſent from abroad with the binding and leaves in that livery. 13. "Apologetical Epiſtle to the Lords of her Majeſty's Privy Council, &c. 1601." 14. "Brief Apology, or Defence of the Catholic Eccleſiaſtical Hierarchy erected by pope Clement VIII. &c. St. Omers, 1601." 15. "A Manifeſtation of the Folly and bad Spirit of ſecular Prieſts, 1602." 16. "A Decachordon of ten Quodlibetical Queſtions, 1602." 17. "De Peregrinatione." 18. "An Anſwer to O. E. whether Papiſts or Proteſtants be true Catholics, 1603." 19. "A Treatiſe of the three Converſions of Paganiſm to the Chriſtian Religion," publiſhed (as are alſo the two following) under the name of N. D. [Nicholas Doleman] in 3 vols. 8vo, 1603, 1604. 20. "A Relation of a Trial made before the king of France in 1600, between the biſhop of Evreux and the lord Pleſſis Mornay, 1604." 21. "A Defence of the precedent Relation, &c." 22. A Review of ten public

[P] This piece was the production of cardinal Allen, Inglefield, and others. See a letter of Parſons to a friend, dated 24th May 1603, in Mori Hiſt. Miſſ.; where the materials are ſaid to be furniſhed by the reſt, and that Parſons, who had a happy talent this way, put it into a proper method.

Diſ-

Diſputations, &c. concerning the Sacrifices and Sacrament of the Altar, 1604." 23. "The Forerunner of Bell's Downfall of Popery, 1605." 24. "An Anſwer to the fifth Part of the Reports of Sir Edward Coke, &c. 1606," 4to, publiſhed under the name of a Catholic Divine. 25. "De ſacris alienis non adeundis, queſtiones duæ, 1607." 26. "A Treatiſe tending to Mitigation towards Catholic Subjects in England, againſt Thomas Morton (afterwards biſhop of Durham), 1607." 27. "The Judgement of a Catholic Gentleman concerning king James's Apology, &c. 1608." 28. "Sober Reckoning with Thomas Morton, 1609." 29. "A Diſcuſſion of Mr. Barlow's Anſwer to the Judgment of a Catholic Engliſhman concerning the Oath of Allegiance, 1612." This book being left not quite finiſhed at the author's death, was afterwards completed and publiſhed by Thomas Fitzherbert. The following are alſo poſthumous pieces: 30. "The Liturgy of the Sacrament of the Maſs, 1620." 31. "A Memorial for Reformation, &c.;" thought to be the ſame with, "The High Court and Council of the Reformation," finiſhed after twenty years labour in 1596, but not publiſhed till after Parſons's death; and republiſhed from a copy preſented to James II. with an introduction and ſome animadverſions by Edward Gee, under the title of, "The Jeſuits Memorial for the intended Reformation of the Church of England under their firſt Popiſh Prince, 1690," 8vo. 32. There is alſo aſcribed to him, "A Declaration of the true Cauſes of the great Troubles pre-ſuppoſed to be intended againſt the Realm of England, &c. Seen and allowed, anno 1581." 33. Parſons alſo tranſlated from the Engliſh into Spaniſh, "A Relation of certain Martyrs in England, printed at Madrid 1590," 8vo.

PARSONS (James,) an excellent phyſician and polite ſcholar, was born at Barnſtaple, in Devonſhire, in March, 1705 [Q]. His father, who was the youngeſt of nine ſons of colonel Parſons, and nearly related to the baronet of that name, being appointed barrack-maſter at Bolton in Ireland, removed with his family into that kingdom [R] ſoon after the birth of his

[Q] Anecdotes of Bowyer, by Nichols, p. 384.

[R] In the "Preface to the Memoirs of Japhet," he ſays, "I ſpent ſeveral years of my life in Ireland, and there attained to a tolerable knowledge in the very antient tongue of that country, which enabled me to conſult ſome of their manuſcripts, and become inſtructed in their grammatical inſtitutes. Afterwards I became acquainted with ſeveral gentlemen from Wales, well verſed in their own hiſtory and language; men of ſenſe and liberal learning; who, in many converſations upon ſuch ſubjects, gave me ſuch ſatisfaction and light, in matters of high antiquity, as to occaſion my application to the ſtudy of the Welſh tongue alſo: in which I had equal pleaſure and ſurprize, when, the more I enquired, the more nearly related the Iriſh and Welſh languages appeared. When I was ſent abroad to ſtudy the medicinal art, I frequently converſed with young gentlemen from moſt parts of Europe, who came to Paris, and followed the ſame maſters, in every branch of the profeſſion, with me; and my ſurprize was agreeably increaſed in finding that, in every one of their native tongues, I could diſcover the roots of moſt of their expreſſions in the Iriſh or Welſh."

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then only ſon [s] James, who received at Dublin the early part of his education, and, by the aſſiſtance of proper maſters, laid a conſiderable foundation of claſſical and other uſeful learning, which enabled him to become tutor to lord Kingſton. Turning his attention to the ſtudy of medicine, he went afterwards to Paris, where (to uſe his own words) "he [T] followed the moſt eminent profeſſors in the ſeveral ſchools, as Aſtruc, Dubois, Lemery, and others; attended the anatomical lectures of the moſt famous [Hunaud and De Cat]; and chemicals at the King's Garden at St. Come. He followed the phyſicians in both hoſpitals of the Hotel Dieu and La Charité, and the chemical lectures and demonſtrations of Lemery and Boulduc; and in botany, Juſſieu. Having finiſhed theſe ſtudies, his profeſſors gave him honorable atteſtations of his having followed them with diligence and induſtry, which entitled him to take the degrees of doctor and profeſſor of the art of medicine, in any univerſity in the dominions of France. Intending to return to England, he judged it unneceſſary to take degrees in Paris, unleſs he had reſolved to reſide there; and as it was more expenſive, he therefore went to the univerſity of Rheims, in Champaign, where, by virtue of his atteſtations, he was immediately admitted to three examinations, as if he had finiſhed his ſtudies in that academy; and there was honoured with his degrees June 11, 1736. In the July following he came to London, and was ſoon employed by Dr. James Douglas to aſſiſt him in his anatomical works, where in ſome time he began to practiſe. He was elected a member of the Royal Society in 1740; and, after due examination, was admitted a Licentiate of the College of Phyſicians, April 1, 1751; paying college fees and bond ſtamps of different denominations to the amount of 41l. 2s. 8d. ſubject alſo to quarterage of two pounds *per annum*. In 1755 he paid a farther ſum of 7l. which, with the quarterage-money already paid, made up the ſum of 16l. in lieu of all future payments." On his arrival in London, by the recommendation of his Paris friends, he was introduced to the acquaintance of Dr. Mead, ſir Hans Sloane, and Dr. James Douglas. This great anatomiſt made uſe of his aſſiſtance, not only in his anatomical preparations, but alſo in his repreſentations of morbid and other appearances, a liſt of ſeveral of which was in the hands of his friend Dr. Maty; who had prepared an *Eloge* on Dr. Parſons, which was never uſed, but which, by the favour of Mrs. Parſons, Mr. Nichols has preſerved at large. Though Dr. Parſons cultivated the ſeveral branches of the profeſſion of phyſic, he was principally employed in the obſtetrical line. In 1738, by the intereſt of his friend Dr. Douglas, he was appointed phyſician

[s] He had afterwards another ſon (a ſurgeon) and a daughter, who were born in Ireland.

[T] From his own MSS.

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to the public Infirmary in St. Giles's. In 1739 he married miſs Elizabeth Reynolds, by whom he had two ſons and a daughter, who all died young. Dr. Parſons reſided for many years in Red Lion-ſquare, where he frequently enjoyed the company and converſation of Dr. Stukely, Bp. Lyttleton, Mr. Henry Baker, Dr. Knight, and many other of the moſt diſtinguiſhed members of the Royal and Antiquarian Societies, and that of Arts, Manufactures and Commerce; giving weekly an elegant dinner to a large but ſelect party. He enjoyed alſo the literary correſpondence of D'Argenville, Buffon, Le Cat, Beccaria, Amb. Bertrand, Valltravers, Aſcanius, Turberville Needham, Dr. Garden, and others of the moſt diſtinguiſhed rank in ſcience. As a practitioner he was judicious, careful, honeſt, and remarkably humane to the poor; as a friend, obliging and communicative; chearful and decent in converſation; ſevere and ſtrict in his morals, and attentive to fill with propriety all the various duties of life. In 1769, finding his health impaired, he propoſed to retire from buſineſs and from London, and with that view diſpoſed of a conſiderable number of his books and foſſils, and went to Briſtol. But he returned ſoon after to his old houſe, and died in it after a week's illneſs, on the 4th of April, 1770, to the inexpreſſible grief of his afflicted wife and ſiſter-in-law, and many of his intimate friends. By his laſt will, dated in October, 1766, he gave his whole property to Mrs. Parſons; and, in caſe of her death before him, to miſs Mary Reynolds, her only ſiſter, "in recompence for her affectionate attention to him and to his wife, for a long courſe of years, in ſickneſs and in health." It was his particular requeſt, that he ſhould not be buried till ſome change ſhould appear in his corpſe; a requeſt which occaſioned him to be kept unburied 17 days, and even then ſcarce the ſlighteſt alteration was perceivable. He was buried at Hendon, in a vault which he had cauſed to be built on the ground purchaſed on the death of his ſon James, where his tomb had a very commendatory inſcription. A portrait of Dr. Parſons, by Mr. Wilſon, is now in the Britiſh Muſeum; another, by Wells, in the hands of his widow, with a third unfiniſhed; and one of his ſon James; alſo a family piece, in which the ſame ſon is introduced, with the doctor and his lady, accompanied by her ſiſter. Among many other portraits, Mrs. Parſons had ſome that were very fine of the illuſtrious Harvey, of Bp. Burnet, and of Dr. John Freind; a beautiful miniature of Dr. Stukeley; ſome good paintings, by her huſband's own hand, particularly the Rhinoceros, which he deſcribed in the "Philoſophical Tranſactions." She poſſeſſed alſo his MSS. and ſome capital printed books; a large folio volume, entitled, "Figuræ quædam Miſcellaneæ quæ ad rem Anatomicam Hiſtoriamque Naturalem ſpectant; quas propriâ adumbravit manu Jacobus Parſons,

Parſons, M. D. S. S. R. Ant. &c." another, called " Drawings of curious Foſſils, Shells, &c. in Dr. Parſons's Collection, drawn by himſelf;" &c. &c. Mrs. Parſons profeſſed herſelf ready to give, on proper application, either to the Royal or Antiquarian Society, a portrait of her huſband, and a ſum of money to found a lecture to perpetuate his memory, ſimilar to that eſtabliſhed by his friend Mr. Henry Baker.

It would carry us beyond our uſual limits to enter into an enumeration of the many curious articles at various times communicated to the public by Dr. Parſons; which may be ſeen in the " Anecdotes of Bowyer." We ſhall therefore cloſe this article with an extract from Dr. Maty's eulogium: " The ſurpriſing variety of branches which Dr. Parſons embraced, and the ſeveral living as well as dead languages he had a knowledge of, qualified him abundantly for the place of aſſiſtant ſecretary for foreign correſpondences, which the council of the Royal Society beſtowed upon him about the year 1750. He acquitted himſelf to the utmoſt of his power of the functions of this place, till a few years before his death, when he reſigned in favour of his friend, who now gratefully pays this laſt tribute to his memory. Dr. Parſons joined to his academical honours thoſe which the Royal College of Phyſicians of London beſtowed upon him, by admitting him, after due examination, Licentiate, on the firſt day of April, 1751. The diffuſive ſpirit of our friend was only equalled by his deſire of information. To both theſe principles he owed the intimacies which he formed with ſome of the greateſt men of his time. The names of Folkes, Hales, Mead, Stukeley, Needham, Baker, Collinſon, and Garden, may be mentioned on this occaſion; and many more might be added. Weekly meetings were formed, where the earlieſt intelligence was received and communicated of any diſcovery both here and abroad; and new trials were made, to bring to the teſt of experience the reality or uſefulneſs of theſe diſcoveries. Here it was that the microſcopical animals found in ſeveral infuſions were firſt produced; the propagation of ſeveral inſects by ſection aſcertained; the conſtancy of nature amidſt theſe wonderful changes eſtabliſhed. His 'Remains of Japhet, being Hiſtorical Enquiries into the Affinity and Origin of the European languages,' are a moſt laborious performance, tending to prove the antiquity of the firſt inhabitants of theſe iſlands, as being originally deſcended from Gomer and Magog, above 1000 years before Chriſt, their primitive and ſtill ſubſiſting language, and its affinity with ſome others. It cannot be denied but that there is much ingenuity as well as true learning in this work, which helps conviction, and often ſupplies the want of it. But we cannot help thinking that our friend's warm feelings now and then miſlead his judgement, and that ſome at leaſt of his conjectures, reſting upon partial traditions, and poetical ſcraps of Iriſh filids and Welſh bards,

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are leſs ſatisfactory than his tables of affinity between the ſeveral northern languages, as deduced from one common ſtock. Literature, however, is much obliged to him for having in this, as well as in many of his other works, opened a new field of obſervations and diſcoveries. In enumerating our learned friend's diſſertations, we find ourſelves at a loſs whether we ſhould follow the order of ſubjects, or of time; neither is it eaſy to account for their ſurpriſing variety and quick ſucceſſion. The truth is, that his eagerneſs after knowledge was ſuch, as to embrace almoſt with equal facility all its branches, and with equal zeal to aſcertain the merit of inventions, and aſcribe to their reſpective, and ſometimes unknown, authors, the glory of the diſcovery. Many operations, which the ancients have tranſmitted to us, have been thought fabulous, merely from our ignorance of the art by which they were performed. Thus the burning of the ſhips of the Romans at a conſiderable diſtance, during the ſiege of Syracuſe, by Archimedes, would, perhaps, ſtill continue to be exploded, had not the celebrated M. Buffon in France ſhewn the poſſibility of it, by preſenting and deſcribing a Model of a Speculum, or rather Aſſemblage of Mirrors, by which he could ſet fire at the diſtance of ſeveral hundred feet. In the contriving indeed, though not in the executing of ſuch an apparatus, he had in ſome meaſure been foreſtalled by a writer now very little known or read. This Dr. Parſons proved in a very ſatisfactory manner; and he had the pleaſure to find the French philoſopher did not refuſe to the Jeſuit his ſhare in the invention, and was not at all offended by the liberty he had taken. Another French diſcovery, I mean a new kind of painting fathered upon the ancients, was reduced to its real value, in a paper which ſhewed our author was poſſeſſed of a good taſte for the fine arts: and I am informed, that his ſkill in muſic was by no means inferior, and that his favourite amuſement was the flute. Richly, it appears from theſe performances, did our author merit the honour of being a member of the Antiquarian Society, which long ago had aſſociated him to its labours. To another ſociety, founded upon the great principles of humanity, patriotiſm, and natural emulation, he undoubtedly was greatly uſeful [u]. He aſſiſted at moſt of their general meetings and committees; and was for many years chairman to that of Agriculture; always equally ready to point out and to promote uſeful improvements, and to oppoſe the intereſted views of fraud and ignorance, ſo inſeparable from very extenſive aſſociations. No ſooner was *this* Society [x] formed, than Dr. Parſons became a

[u] The Society for the Encouragement of Arts, Manufactures, and Commerce. He likewiſe was aſſociated to the Oeconomical Society at Berne, Dec. 26, 1763.

[x] A Medical Society inſtituted by Dr. Fothergill, and other reſpectable phyſicians, licentiates, in vindication of their privileges: where, it ſhould ſeem, this eulogy was intended to be pronounced.

member

member of it. Intimately convinced of the nobleneſs of its views, though from his ſtation in life little concerned in its ſucceſs, he grudged neither attendance nor expence. Neither ambitious of taking the lead, nor fond of oppoſition, he joined in any meaſure he thought right; and ſubmitted chearfully to the ſentiments of the majority, though againſt his own private opinion. The juſt ideas he had of the dignity of our profeſſion, as well as of the common links which ought to unite all its members, notwithſtanding the differences of country, religion, or places of education, made him bear impatiently the ſhackles laid upon a great number of reſpectable practitioners; he wiſhed, fondly wiſhed, to ſee theſe broken; not with a view of empty honour and dangerous power, but as the only means of ſerving mankind more effectually, checking the progreſs of deſigning men and illiterate practitioners, and diffuſing through the whole body a ſpirit of emulation. Though by frequent diſappointments he foreſaw, as well as we, the little chance of a ſpeedy redreſs, he nobly perſiſted in the attempt; and, had he lived to the final event, would undoubtedly, like Cato, ſtill have preferred the conquered cauſe to that ſupported by the gods. After having tried to retire from buſineſs and from London, for the ſake of his health, and having diſpoſed of moſt of his books with that view, he found it inconſiſtent with his happineſs to forſake all the advantages which a long reſidence in the capital, and the many connexions he had formed, had rendered habitual to him. He therefore returned to his old houſe, and died in it, after a ſhort illneſs, April 4, 1770. The ſtyle of our friend's compoſitions was ſufficiently clear in deſcription, though in argument not ſo cloſe as could have been wiſhed. Full of his ideas, he did not always ſo diſpoſe and connect them together, as to produce in the minds of his readers that conviction which was in his own. He too much deſpiſed thoſe additional graces which command attention when joined to learning, obſervation, and ſound reaſoning. Let us hope that his example and ſpirit will animate all his colleagues; and that thoſe practitioners who are in the ſame circumſtances will be induced to join their brethren, ſure to find amongſt them thoſe great bleſſings of life, freedom, equality, information, and friendſhip. As long as theſe great principles ſhall ſubſiſt in this Society, and I truſt they will outlaſt the longeſt liver, there is no doubt but the members will meet with the reward honeſt men are ambitious of, the approbation of their conſcience, the eſteem of the virtuous, the remembrance of poſterity."

PARTHENAY (JOHN DE), lord of Soubiſe, an heroic leader among the Proteſtants of France, was deſcended of an ancient family of his name, and born about 1512. He choſe the profeſſion of arms; and, having diſtinguiſhed himſelf in it, was appointed

appointed to command Henry II's troops in Italy about 1550. Before he left Italy, he imbibed the ſentiments of the reformed religion, at the court of Ferrara, under the auſpices of Renée, dutcheſs of Ferrara, daughter of Louis XII. of France; who gave ſanctuary to ſome Huguenot preachers, and embraced their doctrine. The general had ſome connection with this dutcheſs, his mother having been one of the maids of honour to queen Anne of Brittany, who procured her marriage with his father in 1507, and in 1536 appointed her governeſs to this dutcheſs of Ferrara, that queen's daughter. The new convert, on his return to France, applied himſelf with extraordinary zeal to propagate his principles in the town and neighbourhood of Soubiſe; and he ſucceeded ſo well, that, in a little time, the maſs was there forſaken by a great part of the people.

Soubiſe alſo held frequent conferences with Catherine de Medicis, queen-mother of Henry III. who became in her heart his proſelyte, though ſhe had not courage enough to declare it openly; and the dutcheſs of Montpenſier, who was always preſent at theſe conferences, was ſo much wrought upon by Soubiſe's diſcourſe, that ſhe deſired, on her death-bed, to have the ſacrament adminiſtered to her according to the Calviniſtical form. Hence it is that we find the queen-mother, when ſhe came to be regent of the kingdom, during the infancy of Charles IX. appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewiſe created a knight of the order of the Holy Ghoſt. The ſame year, the prince of Condé, the head of the Huguenot party, was alſo ſet at liberty: and, in the very beginning of the religious war, that prince, looking on the large city of Lyons, which had declared for the Proteſtant cauſe, as not in ſafe hands under the baron d'Adrets, appointed Soubiſe to that important command in 1562; and he anſwered fully all the expectations which the prince had conceived of him. In that place he performed many brave actions, and reſolutely kept the city; defending it effectually againſt all difficulties both from force and artifice. The duke of Nevers beſieged it to no purpoſe, and the queen-mother attempted in vain to overreach him by negociations. He perſevered in maintaining and promoting the Proteſtant cauſe with unabated ardour till his death, in 1566, when he was about fifty-four.

Parthenay, in 1553, had married Antoinette Bouchard, eldeſt daughter of the houſe of Aubeterre; by whom he had only one child, a daughter: who has more ſtrictly a right to a place in this work than her father, and is the ſubject of the enſuing article.

PARTHENAY (Catherine de), daughter and heireſs of the preceding, whoſe courage and conſtancy in the cauſe of Calviniſm ſhe likewiſe inherited; and, what is more extraordinary, this fortitude was joined to a good ſhare of wit, and no contemptible

temptible turn for poetry. This appears from ſome poems, which ſhe publiſhed in 1572, when ſhe could not be above eighteen, ſince her father's marriage was in 1553. She is generally thought to be the author of an "Apology for Henry IV." which was printed as her's in the new edition of her "Journal of Henry III." D'Aubigny aſſures us, that the king ſhewed it to him as a piece written in her ſtyle. Bayle declares, that whoever wrote it is a perſon of wit and genius. She wrote alſo tragedies and comedies; and particularly the tragedy of "Holofernes," which was repreſented on the theatre of Rochelle in 1574. She was married in 1568, being only fourteen, to Charles de Quellence, baron de Pont, in Brittany; who, upon the marriage, took the name of Soubiſe: and under this name is mentioned with honour in the moſt remarkable occurrences of the civil wars of France. He was taken priſoner at the battle of Jarnac in 1569, and made his eſcape by a very artful ſtratagem. La Noue having been wounded the next year at the ſiege of Fontenai-le-Comte, Soubiſe commanded in chief, and took the place. The ſame year he received two wounds at the ſiege of Saintes. But the moſt ſurpriſing incident in his life is, that, not long after this ſiege, a ſuit was commenced againſt him for impotency, by his mother-in-law the famous Antoinette Bouchard, already mentioned, in order to obtain a divorce.

Bayle, who loves to expatiate upon ſuch ſubjects, amuſes himſelf here as uſual; and it muſt be acknowledged that the ſubject afforded him but too fair an opportunity. Under the article Quellence, he takes it up more ſeriouſly, and very ſeverely cenſures this proceeding. This ſuit was ſtill depending, when the baron fell a ſacrifice to his religion in the general maſſacre of the Proteſtants at Paris on St. Bartholomew's day 1571. This however was dying in the bed of honour; and the more ſo, as he was not killed till after he had fought for his life like a lion. He made ſo long a reſiſtance, that thoſe who ſaw he did not yield, till he was pierced through like a ſieve, gave this teſtimony of him, "that he was more than man in battles, if he was leſs than ſuch in the nuptial bed." What followed is yet moſt aſtoniſhing. When his body, thus butchered, was, in its turn, among the reſt, dragged to the gate of the Louvre, in preſence of their majeſties and the whole court, ſeveral of the court-ladies came out of their apartments; and, without being ſhocked at the barbarous ſpectacle, gazed in the moſt immodeſt manner on the naked bodies. They fixed their eyes particularly on that of Du Pont, and ſurveyed it with great attention, in order to diſcover, if poſſible, the cauſe or marks of the defect with which he was charged. Very different was the behaviour of his wife, who had not only, out of decency, declined the proſecution in his lifetime, but, after his death, wrote ſeveral "Elegies" upon

her

her loſs; to which ſhe added alſo ſome on the death of the admiral, and other illuſtrious perſonages.

Having thus done honour to the manes of her firſt huſband, ſhe entered into a ſecond marriage, in 1575, with Renatus viſcount Rohan, the ſecond of that name; who leaving her a widow in 1586, though ſhe was not yet above thirty-two, ſhe reſolved not to engage in a third match for the ſake of her children, to the care and education of whom ſhe applied her whole thoughts; and her care was crowned with all the ſucceſs ſhe could promiſe herſelf from it.

Her eldeſt ſon was the celebrated duke de Rohan, who aſſerted the Proteſtant cauſe with ſo much vigour during the civil wars, in the reign of Louis XIII. Her ſecond ſon was duke de Soubiſe. She had alſo three daughters; Henrietta, who died in 1629 unmarried; and Catherine, who married a duke of Deuxponts in 1605. It was this lady who made the memorable reply to Henry IV. when, attracted by her beauty, he had declared a violent paſſion for her: "I am too poor, ſire, to be your wife, and too nobly born to be your miſtreſs." She died in 1607. The third daughter was Anne, who ſurvived all her brothers and ſiſters, and inherited both her mother's genius and magnanimous ſpirit. She was never married, and lived with her mother, and with her bore all the calamities of the ſiege of Rochelle. The daughter's reſolution was worthy of renown; but the mother's magnanimity was ſtill more wonderful, conſidering how far ſhe was advanced in age, being then in her ſeventy-fifth year. They were reduced, for three months, to the neceſſity of living upon horſe-fleſh and four ounces of bread a-day. Yet, notwithſtanding this wretched condition, ſhe wrote to her ſon, "to go on as he had begun; and not let the conſideration of the extremity, to which ſhe was reduced, prevail upon him to act any thing to the injury of his party, how great ſoever her ſufferings might be." In ſhort, ſhe and her daughter refuſed to be included in the articles of capitulation, and remained priſoners of war. They were conveyed to the caſtle of Niort, Nov. 2, 1628; and ſhe died in 1631, aged 77.

PARUTA (Paul), a noble Venetian, born in 1540, made himſelf diſtinguiſhed by his learning and ſkill in affairs of the ſtate. He was at firſt hiſtoriographer of the Republic, and afterwards raiſed to the very firſt employs. He was nominated to ſeveral embaſſies, became governor of Breſcia, and at length was elected procurator of St. Mark; all which ſituations he filled with great abilities and probity. He died in 1598. There are extant by him, "Notes upon Tacitus;" "Political Diſcourſes;" "A Treatiſe of the Perfection of the Political Life;" and, "A Hiſtory of Venice from 1513 to 1572, with the War

of Cyprus." Philip Paruta publiſhed vaſt collections on the Medals of Sicily, in folio, 1612.

PAS (ANTOINE DE) marquis of Feuquieres, a celebrated French officer, and author of ſome valuable memoirs, was born in 1648, but did not greatly ſignalize himſelf by his military talents till he was 40 years old. It was then in Germany that he performed ſo extraordinary ſervices, at the head of only 1000 horſe, that in the enſuing year, 1689, he was advanced to the rank of mareſchal-de-camp. He then diſtinguiſhed himſelf greatly in Italy, and was promoted to be a lieutenant-general in 1693. In this capacity he ſerved till his death in 1711. Before his death he wrote to ſolicit the protection of Louis XIV. for his only ſon, and was ſucceſsful in his application. The marquis of Feuquieres was an excellent officer, of great theoretical knowledge, but of a ſevere and cenſorious turn, and rendered not the leſs ſo by being diſappointed of the mareſchal's ſtaff. It was ſaid by the wits, "that he was evidently the boldeſt man in Europe, ſince he ſlept among 100,000 of his enemies," meaning his ſoldiers. His "Memoirs," are extant in 4to, and in four volumes 12mo. They contain the hiſtory of the generals of Louis XIV, and except that the author ſometimes miſrepreſents, for the ſake of cenſuring, are eſteemed as among the beſt books on the art military. The clearneſs of the ſtyle, the variety of the facts, the freedom of the reflections, and the ſagacity of the obſervations, render theſe Memoirs well worthy of the attention, not only of officers, but of all enlightened ſtudents and politicians.

PASCAL (BLAISE), a French divine, and one of the greateſt geniuſes that the world has produced, was born at Clermont in Auvergne, June 19, 1623[Y]. His father, Stephen Paſcal, born in 1588, and of an ancient family, was preſident of the court of aids in his province: he was a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderneſs for this child, his only ſon, he quitted his office in his province, and went and ſettled at Paris in 1631, that he might be quite at leiſure for the inſtruction of him: and Blaiſe never had any maſter but his father. From his infancy he gave proofs of a very extraordinary capacity, for he deſired to know the reaſon of every thing; and when good reaſons were not given him, he would ſeek for better: nor would he ever yield his aſſent, but upon ſuch as appeared to him well grounded. There was room to fear, that with ſuch a caſt of mind he would fall into free-thinking, or at leaſt into heterodoxy; yet he was always very far from any thing of this nature. His ſiſter, madam Perier, relates, that he was not only free from all the vices of youth,

[Y] Vie de M. Paſcal, par M. Perier ſa Sœur. Bayle's Dict. in art. Paſcal. Baillet Jugemens, &c. tom. vi.

but,

but, what is more ſtrange in one of his genius and character, was never inclined to libertiniſm in religion, but always confined his curioſity to things natural. The reaſon of it, ſhe adds from his own information, was, that "his father, having himſelf a great reverence for religion, had inſpired it into him in his infancy; and given him this for a maxim, that every thing which is the object of faith cannot be the object of reaſon, and much leſs ſubject to it. And hence it was, that he never was moved by the diſcourſes of free-thinkers; whom he looked on as a ſort of people, who knew not the nature of faith, but were poſſeſſed of this falſe principle, that human reaſon was above all things."

What is told of his manner of learning the mathematics, as well as the progreſs he quickly made in that ſcience, ſeems almoſt miraculous. His father, perceiving in him an extraordinary inclination to reaſoning, was afraid that the knowledge of the mathematics would hinder his learning the languages. He kept him, therefore, as much as he could, from all notions of geometry; locked up all his books of that kind; and refrained even from ſpeaking of it in his preſence. He could not however make his ſon refrain from muſing upon proportions; and one day ſurpriſed him at work, with charcoal upon his chamber-floor, and in the midſt of figures, he aſked him, "what he was doing?" "I am ſearching," ſays Paſcal, "for ſuch a thing;" which was juſt the 32d propoſition of the firſt book of Euclid. He aſked him then, "how he came to think of this?" "It was," ſays Paſcal, "becauſe I found out ſuch another thing:" and ſo going backward, and uſing the names of "bar" and "round," he came at length to the definitions and axioms he had formed to himſelf. Does it not ſeem miraculous, that a boy ſhould work his way into the heart of a mathematical book, without ever having ſeen that or any other book upon the ſubject, or knowing any thing of the terms? Yet we are aſſured of the truth of this by madam Perier, and ſeveral other writers, the credit of whoſe teſtimony cannot reaſonably be queſtioned. He had, from henceforward, full liberty to indulge his genius in mathematical purſuits. He underſtood Euclid's Elements, as ſoon as he caſt his eyes upon them: and this was not ſtrange; for, as we have ſeen, he had gone exactly in the ſame path before. At ſixteen, he wrote a "Treatiſe of Conic Sections," which was accounted by the moſt learned a mighty effort of genius: and therefore it is no wonder, that Des Cartes, who had been in Holland a long time, ſhould, upon reading it, chooſe to believe, that Mr. Paſcal, the father, was the real author of it. At nineteen, he contrived an admirable arithmetical machine, which was eſteemed a very wonderful thing: and at twenty-three, having ſeen the Torricellian experiment, he invented and tried a great number of other new experiments.

After he had laboured abundantly in mathematical and philoſophical diſquiſitions, he forſook thoſe ſtudies, and all human learning, at once; and determined to know nothing for the future, but Jeſus Chriſt, and him crucified. He was not twenty-four, when the reading of ſome pious books had put him upon taking this holy reſolution: and he became as great a devotee as any age has produced. Bayle ſays, that "the extraordinary devotion of ſo excellent a mathematician, and ſo great a philoſopher, may ſerve to refute the libertines, who cannot now tell us, that none but ſmall wits have any piety. He owns, that it is indeed rare to ſee great devotion in ſuch perſons; and he thinks we may ſay in this caſe, what the abbot Furetiere ſaid of attornies, viz. There are ſome ſaints who have been advocates, bailiffs, nay even phyſicians and comedians: and there is no profeſſion, but what hath produced ſaints, except that of an attorney." Paſcal now gave himſelf up entirely to a ſtate of prayer and mortification: he had always in his thoughts theſe great maxims, of renouncing all pleaſure, and all ſuperfluity; and this he practiſed with rigour even in his illneſſes, to which he was frequently ſubject, being of a very infirm habit of body. When ſickneſs obliged him to feed ſomewhat delicately, he took great care not to reliſh or taſte what he eat. He had no violent affection for thoſe he loved; he thought it ſinful, ſince a man poſſeſſes a heart which belongs only to God. He found fault with ſome diſcourſes of his ſiſter, which ſhe thought very innocent; as, if ſhe had ſaid upon occaſion that ſhe had ſeen a beautiful woman, he would be angry, and tell her, that ſhe might raiſe bad thoughts in footmen and young people. He frequently wore an iron girdle full of points next to his ſkin, and when any vain thought came into his head, or when he took particular pleaſure in any thing, he gave himſelf ſome blows with his elbow, to redouble the prickings, and to recall himſelf to his duty. In the four laſt years of his life, his chief diverſion was to go and viſit the churches, where ſome reliques were expoſed, or ſome ſolemnity obſerved; and becauſe he did this with much devotion and ſimplicity, a certain very virtuous perſon took occaſion to obſerve, that "the grace of God diſcovers itſelf in great geniuſes by little things, and in common ones by great things." His humility was ſuch, that he would not ſuffer any one to wait on him; and the curate of St. Stephen du Mont, who ſaw him in his laſt ſickneſs, very frequently ſaid, "He is a child, he is humble, he ſubmits like a little child."

Though Paſcal had thus abſtracted himſelf from the world, yet he could not forbear paying ſome attention to what was doing in it; and he even intereſted himſelf in the conteſt between the Jeſuits and the Janſeniſts. The Jeſuits, though they had the

popes and kings on their ſide, were yet decried by the people; who brought up afreſh againſt them the aſſaſſination of Henry the Great, and all the old ſtories that were likely to make them odious. Paſcal went farther; and by his "Provincial Letters," publiſhed in 1656, under the name of Louis de Montalte, made them the ſubject of ridicule. "Theſe letters," ſays Voltaire [z], "may be conſidered as a model of eloquence and humour. The beſt comedies of Moliere have not more wit, than the firſt part of theſe letters; and the ſublimity of the latter part of them is equal to any thing in Boſſuet. It is true, indeed, that the whole book was built upon a falſe foundation; for the extravagant notions of a few Spaniſh and Flemiſh Jeſuits were artfully aſcribed to the whole ſociety. Many abſurdities might likewiſe have been diſcovered among the Dominican and Franciſcan caſuiſts; but this would not have anſwered the purpoſe, for the whole raillery was to be levelled only at the Jeſuits. Theſe letters were intended to prove, that the Jeſuits had formed a deſign to corrupt mankind; a deſign, which no ſect or ſociety ever had, or can have." Here, however, Voltaire is not altogether correct; for the Jeſuits cited by Paſcal, were conſidered as oracles by their order; and the whole ſociety always acted ſo ſyſtematically as a body, that the doctrines of one may be imputed to the reſt, more fairly than in any other claſs of men. Voltaire calls Paſcal "the firſt of their ſatiriſts; for Deſpreaux," ſays he, "muſt be conſidered as only the ſecond." In another place, ſpeaking of this work of Paſcal, he ſays, that "examples of all the various ſpecies of eloquence are to be found in it. Though it has been now written almoſt an hundred years, yet not a ſingle word occurs in it, ſavouring of that viciſſitude to which living languages are ſo ſubject. Here then we are to fix the epocha, when our language may be ſaid to have aſſumed a ſettled form. The biſhop of Lucon, ſon of the celebrated Buſſy, told me, that aſking one day the biſhop of Meaux, what work he would covet moſt to be the author of, ſuppoſing his own performances ſet aſide? Boſſuet replied, The Provincial Letters." Theſe "Letters" have been tranſlated into all languages, and printed over and over again. Some have ſaid, that there were decrees of formal condemnation againſt them; and alſo, that Paſcal himſelf, in his laſt illneſs, deteſted them, and repented of having been a Janſeniſt: but both theſe particulars are falſe, and without foundation. Father Daniel was ſuppoſed to be the anonymous author of a piece againſt them, entitled, "The Dialogues of Cleander and Eudoxus."

Paſcal died at Paris, Aug. 19, 1662, aged 39. He had been ſome time engaged in a work againſt Atheiſts and Infidels, but did

[z] Siecle de Louis XIV. tom. ii. c. 33.

not live long enough to digeſt the materials he had collected. What was found among his papers, was publiſhed under the title of "Penſées, &c. or, Thoughts upon Religion and other Subjects;" and has been much admired. After his death, appeared alſo two other little tracts: one of which is, "The Æquilibrium of Fluids;" the other, "The Weight of the Maſs of Air." We preſume, there is no occaſion to obſerve, that he was never married: he could ſcarcely avoid thinking, upon his principles, that the ſort of gratifications which the matrimonial ſtate admits, muſt have ſomething in them of the nature of ſin; or, if not ſinful, at leaſt inconſiſtent with, and much below, Chriſtian perfection. To err on the ſide of rigour, is not the uſual fault of genius: but Paſcal was in all reſpects ſingular, and differed, not only from ordinary men, but from other men of genius. With every deduction that can be made for a few errors ariſing out of his education, Paſcal was undoubtedly one of the ornaments of human nature; and if a few have rivalled him in talents, no man of equal eminence perhaps can be found, who lived ſo innocently as Paſcal.

PASOR (MATTHIAS), the ſon of George Paſor [A], a learned profeſſor of divinity and Hebrew in the academy of Herborne [B], by Apollonia his wife, daughter of Peter Hendſchius, a ſenator of that place, was born there April 12, 1599; and, being a child of great hopes, was inſtructed in the elements of Greek and Latin there, when the plague breaking out, he was ſent to Marpurg in 1614. Here he paſſed his time very diſagreeably; being ſhunned as an infectious perſon by the profeſſors, and inſulted by ſome of the ſtudents, who even proceeded to beat him, in revenge for the pretended ſeverity ſhewn them by his father, while he was head ſchoolmaſter at Herborne. This treatment forced him to leave Marpurg; and, the following year he returned to Herborne, where he applied himſelf cloſely to his ſtudies. In 1616, he was ſent to Heidelberg; and, meeting there with ſkilful profeſſors, he made ſuch improvement, that he was entertained as a tutor, where he taught in private both mathematics and Hebrew. He was honoured alſo with the degree of M. A. by the univerſity, and appointed mathematical profeſſor in April, 1620; but, the Palatinate being invaded not long after, he was forced to fly for a while. As ſoon, however, as the ſtorm abated, he returned to the duties of his poſt, and ſuffered all the inconveniences and dangers that can be imagined before he quitted it; which was not till it was inveſted by the duke of Bavaria's troops, in Sept. 1622, when he was not only ejected, but loſt his books and

[A] Bayle, Wood, from the author's Life, written by himſelf.

[B] He lived nineteen years at Herborne, whence he removed to Franeker, where he died in 1637. He publiſhed ſeveral books; among which are, "Lexicon et Grammatica Græca N. Teſtam.;" reviſed by his ſon: "Oratio funebris Piſcatoris;" "Analyſis Heſiodi;" "Collegium Heſiodeum, &c."

MSS.

MSS. In October he returned, through many difficulties, to his parents at Herborne, where he found a comfortable employment in the academy till 1629; and then, going to Leyden, conſtantly attended the lectures of the moſt eminent Dutch divines; and had conferences with Erpenius upon the Arabic tongue, and with Snellius upon divinity.

After a few weeks ſtay at this univerſity, he croſſed the water to England; and, bringing proper teſtimonials with him to Oxford, was incorporated M. A. there, in June, 1624. He began to teach Hebrew and the mathematics privately, but at the end of the year took a tour into France with ſome gentlemen of Germany; and ſpending the winter at Paris, attended the lectures of Gabriel Sionita, regius profeſſor of Syriac and Arabic: who, having left off reading in public ſome years for want of auditors, was prevailed upon by Paſor to reſume thoſe exerciſes; not indeed in the royal college, but in his own houſe. Having much improved himſelf under this excellent maſter, he returned to Oxford in 1625, and had chambers in Exeter-college; chooſing to reſide there, notwithſtanding the plague had diſperſed the ſtudents, rather than go to Ireland with Uſher, archbiſhop of Armagh, who offered him his table and a handſome penſion. As ſoon as the infection ceaſed, he had ſome pupils, either in divinity or the Oriental tongues; and, upon his petition, was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a week in term time, in the divinity-ſchool, for which he was handſomely rewarded. He entered upon this temporary profeſſorſhip in Oct. 1626; and exerciſed it till 1629, when he accepted an invitation to be profeſſor of moral philoſophy at Groningen, which he commenced in Auguſt the ſame year. Upon the death of Muller, the mathematical profeſſor, ſix years after, Paſor ſucceeded to that chair; and, in 1645, was raiſed to that of divinity, of which faculty he was then created doctor. On this occaſion he reſigned his mathematical profeſſorſhip, but kept that of moral philoſophy. All theſe favours induced him to remain at Groningen. In 1653, he made a viſit to Naſſau, his native country; and, going as far as Heidelberg, was entertained with great civility by the Elector Palatine. He died in Jan. 1658, at Groningen, having never been married.

He publiſhed no books, for which he gave two admirable reaſons: firſt, "Becauſe he was not willing that youth ſhould be diverted from reading the good books already publiſhed;" and ſecondly, "Becauſe he did not care that the bookſellers ſhould riſk their money."

PASQUIER, or PAQUIER (STEPHEN), a learned Frenchman, was born in 1528 at Paris; of which city he was an advocate in parliament, afterwards a counſellor, and at laſt ad-

vocate-general in the chamber of accounts. He pleaded many years with very great ſucceſs before the parliament, where he was almoſt conſtantly retained in the moſt curious, difficult, and delicate cauſes, and where he was every day conſulted as an oracle. He did not, however, confine his ſtudies to the law; but looked occaſionally into other parts of learning, and treaſured up a thouſand curious matters in the literary way. Henry III. gave him the poſt of advocate of the chamber of accounts, which he filled with his uſual reputation, and reſigned it ſome time after to Theodore Pâquier, his eldeſt ſon. He was naturally beneficent and generous; agreeable and eaſy in converſation; his manner ſweet, and his temper pleaſant. His life was prolonged to the age of eighty-ſeven; when feeling the laſt ſtroke of death, he cloſed his own eyes, Aug. 31, 1615. He died at Paris, and was interred there in the church of St. Severin.

As to the reſt of his character, he was perfectly acquainted with ancient hiſtory; and eſpecially that of France, as appears from his writings. But in one of theſe, entitled, "Les Recherches," having fallen unmercifully upon the Jeſuits, he was attacked by father Garaſſe in a work written expreſsly againſt it. The truth is, Pâquier's animoſity to that order had inſtigated him to adopt any ſtory, though ever ſo improbable, which he heard of them from their bittereſt enemies. All his works, however, abound with genius and Attic ſalt, and are full of graces and urbanity, ſtrictly ſo called: and, what is moſt extraordinary, he appears to have been formed by nature equally for a poet and a lawyer. His works were printed together at Trevoux, and contain his "Recherches;" of which he publiſhed the firſt book in 1560, and alſo ſix more before his death in 1621; three new books were taken out of his library, with ſeveral chapters, which were added to the preceding books. They paſſed through many editions, the laſt of which came out in 1665. 2. His "Letters," the beſt edition of which is that at Paris in 1619, in 5 vols. 8vo. 3. His "Poems," conſiſting of one book, "Of Portraits;" ſix books of "Epigrams;" and a book of "Epitaphs." But in this collection is wanting, his "Catechiſm of the Jeſuits;" inſtead of which is inſerted, the letters abovementioned of his ſon Nicolas. Among his pieces in verſe, his Flea, "La Puce," is the moſt remarkable. It is entitled, "La Puce des grands tours de Poitiers," The Flea of the general ſeſſion of Poitiers. It contains ſeveral poems upon the famous flea, which Pâquier ſpied on the breaſt of the learned Catharine de Roches, in a viſit to her on the extraordinary ſeſſions at Poitiers in 1569.

Pâquier left three ſons worthy of bearing his name. The eldeſt, Theodore, was advocate-general in the chamber of accounts. Nicolas, maſter of requeſts, whoſe "Letters" were printed in 1623, at Paris, containing ſeveral diſcourſes upon the

the occurrences in France in the time of Henry IV. and Louis XIII. and Guy, who was auditor of the accounts.

PASSERAT (JOHN), a celebrated profeſſor of eloquence in the Royal College at Paris, and one of the politeſt writers of his time, was born in 1534, at Troyes in Champagne. His father put him to ſchool under ſo ſevere a maſter, that the boy ran from him, and entered firſt into the ſervice of a farrier, and afterwards waited upon a monk: but, growing in time ſagacious enough to ſee his folly, he returned to his father, and proceeded in his ſtudies with ſo much diligence, that he became in a ſhort time able to teach in public. In that capacity, his firſt poſt was maſter of the ſecond claſs in the college of Du Pleſſis, from which he removed to that of cardinal Le Moine: but, being obliged to retire for ſome time from Paris, on account of the plague, on his return he engaged in the buſineſs of teaching Latin. At length he took up a reſolution to ſtudy the law; for which purpoſe he went to Bourges, and ſpent three years under Cujacius; but at laſt became profeſſor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the aſſaſſination of Ramus. In the diſcharge of this poſt he grew ſo eminent, that the moſt learned men of the time, and the counſellors of the ſupreme courts at Paris, went to hear his lectures. He was an indefatigable ſtudent, paſſing frequently whole days without taking any food; yet to an extraordinary erudition he joined an uncommon politeneſs of manners, having nothing of the mere ſcholar, except the gown and hood. Theſe accompliſhments brought him acquainted with all the people of quality; but he contracted an intimacy only with M. de Meſmes, in whoſe houſe he lived for thirty years, till his death, which was occaſioned by a palſy, in 1602.

He was highly eſteemed by Ronſard, Belleau, and Baif; Des Portes wrote a ſonnet in honour of him: Paſſerat uſed to ſay, that "he preferred Ronſard's verſes made for the chancellor l'Hôpital to the whole dutchy of Milan." He wrote Latin verſes very well. That age produced nothing more pure and natural. They are alſo full of erudition, and have a politeneſs which diſtinguiſhes them from the productions of ordinary poets; but at the ſame time they have nothing of the divine fire of enthuſiaſm, which raviſhes the reader of taſte. His chief works are, 1. "Chant d'allegreſſe pour l'entrée de Charles IX. en ſa ville de Troyes." 2. "Complainte ſur la mort d'Adrien Turnebe." 3. "Sonnets ſur le tombeau du Seigneur de la Châtre." 4. "Hymne de la paix." 5. "Recueil des poeſies, Françoiſes et Latines." 6. "Orationes et præfationes." 7. "Conjectuarum liber." 8. "De literarum inter ſe cognatione et permutatione." 9. "Commentarii in Catullum, Tibullum et Propertium." 10. "Kalendæ Januariæ." 11. "Oratio de Cæcitate."

Cæcitate." 12. "Notæ in Petronii Arbitri ſatyricon." 13. "Encomium Aſini." Beſides which, Grævius tells us, that he had met with academical queſtions by Paſſerat in manuſcript upon ſome of Cicero's orations [c], out of which he took what was for his purpoſe in illuſtrating that author: and Pithou ſaid, that Paſſerat knew nothing elſe but Cicero.

PASSERI (Giovanni Battista), a painter and a poet, of no great merit in either line, died at Rome in 1679, at the age of about ſeventy. The work which is moſt likely to preſerve his name is his "Lives of the Painters, Sculptors, and Architects, who flouriſhed at Rome in his own time." This book is full of curious and intereſting anecdotes, and was publiſhed in Italian at Rome in 1772. Though no great painter, he was a diſciple of the famous Dominichino, and though his ſonnets were bad, one of them is ſaid very materially to have promoted his fortune.

PASSERI (Giuseppe), nephew of the former, was born at Rome in 1654, and was at firſt a pupil of his uncle, but, ſoon diſcovering the inability of that teacher, became the diſciple of Carlo Maratti. Under ſuch a maſter he made great progreſs, and became famous. His ſtyle of compoſition was grand, his colouring like that of his maſter Maratti, his invention fruitful, and his expreſſion natural and agreeable. He painted hiſtory, but ſucceeded alſo very greatly in portraits. He died in 1714.

PASSERI (Giov. Battista), a learned Italian antiquary and philologer, was born at Gubio in the dutchy of Urbino, in Nov. 1694. His father, who was a phyſician at Todi, deſigned him for the ſtudy of the law, which accordingly he followed, but purſued with it that of antiquities, for which he had a ſtrong genius. After reſiding four years at Rome, he returned to Todi, and began to collect the antiquities of that city and its environs. In 1726, he turned his attention chiefly to the Etruſcan antiquities, and collected a vaſt number of lamps, which he arranged in claſſes. Having loſt his wife in 1738, after twelve years of happy union, he became an eccleſiaſtic, and was apoſtolic prothonotary, and vicar-general of Peſara. In February, 1780, he was overturned in his carriage, and died in conſequence of the fall. His works are, 1. "Lucernæ fictiles Muſei Paſſerii," a ſplendid book in 3 vols. folio. He had drawn up a fourth, on the lamps of the Chriſtians, but this has not been publiſhed. Theſe came out in 1739, 1743, and 1751. 2. "Lettere Roncaglieſi;" Letters from his villa at Roncaglia, on Etruſcan antiquities, 1739. There were ſeventeen letters, and a continuation was afterwards publiſhed. 3. "In Thomæ Dempſteri Libros de Etruria regali Paralipomena, quibus tabulæ eidem operi additæ

[c] Niceron. Moreri. L'Advocat.

illuſtrantur.

illuſtrantur. Accedunt diſſertatio de re numaria Etruſcorum; de nominibus Etruſcorum; et notæ in tabulas Eugabinas, auctore I Baptiſta Paſſerio," folio Lucæ, 1767. 4. "Picturæ Etruſcorum in vaſculis, nunc primum in unum collectæ, explicationibus et diſſertationibus illuſtratæ," Romæ, 1767, 3 vols. folio. 5. Many learned diſſertations publiſhed in ſeveral collections; as, for example, five in the third volume of Gori's Muſeum Etruſcum; De Genio domeſtico, de Ara ſepulchrali, de funeribus Etruſcorum, de Velciorum familia, de Architectura Etruſca. Theſe are all full of the moſt recondite learning. For a fuller account of theſe ſmaller works, ſee Saxius's Onomaſticon, vol. vi. p. 564.

PASSIONEI (Dominico), an Italian cardinal, famous rather as a patron of letters, than as a writer, and employed by the ſee of Rome in many important negotiations; was born at Foſſombrone in the dutchy of Urbino, in 1682. Paſſionei ſtudied in the Clementine college at Rome, where he afterwards formed that vaſt library and curious collection of manuſcripts, from which the learned world has derived ſo much advantage. In 1706, he attended the nuncio Gualterio, his relation, to Paris, where he formed an intimacy with the moſt learned men of the time, and examined every thing that deſerved attention. He was particularly intimate with Mabillon, and Montfaucon. In 1708 he went into Holland, at firſt for the ſake of literary enquiries, but afterwards as a kind of ſecret agent for the pope at the Hague, where he reſided four years, and attended the congreſs at Utrecht in 1712. On his return to Rome, he paſſed through Paris, where he was moſt graciouſly and honourably received by Louis XIV. who gave him his portrait ſet with diamonds. He then proceeded to Turin to accommodate ſome differences between the pope and the duke of Savoy, and upon his return to Rome was declared preſident of the apoſtolic chamber. In the two congreſſes, at Bale in 1714, and at Soleure in 1715, he was again employed, and ſtrongly evinced his zeal, talents, activity, prudence, and other qualities of a great negotiator. His account of this embaſſy was publiſhed in 1738, in folio, under the title of "Acta Legationis Helveticæ," which may be conſidered as a model of conduct for perſons employed in ſuch ſervices. Upon the acceſſion of Clement XII. he was ſent as nuncio to the court of Vienna, where he pronounced the funeral oration of prince Eugene. In the pontificate of Innocent XIII. which laſted from 1721 to 1724, Paſſionei had been made archbiſhop of Epheſus; he continued in favour with the ſucceſſors of that pope, Benedict XIII. and Clement XII. the latter of whom, in 1738, raiſed him to the dignity of cardinal, having at the ſame time made him ſecretary of the briefs. Benedict XIV. in 1755 made him librarian of the Vatican, which he

he enriched by many important acceſſions, and in the ſame year he was admitted into the French academy, under the peculiar title of *Aſſocié etranger*. He died on the 15th of July, 1761, at the age of ſeventy-nine.

Cardinal Paſſionei did not write much beſides the articles that have been already mentioned. He worked, indeed, with Fontanini, in reviſing the "Liber diurnus Romanorum Pontificum," and produced a paraphraſe on the nineteenth pſalm, with a few more ſmall pieces: but he was moſt illuſtrious for his enlightened knowledge of letters, and his judicious and liberal patronage of learned men, and uſeful works; an example but too little followed in the preſent age. His nephew, Benedict Paſſionei, rendered an important ſervice to the learned world by publiſhing at Lucca, in 1765, a folio volume, containing all the Greek and Latin inſcriptions collected by the cardinal. His valuable collection of antique urns, bas-reliefs, and other works of art, was diſperſed after his death.

PATEL, a celebrated painter, was a native of France; but neither his Chriſtian name, his age, nor the maſter under whom he ſtudied, are known to the writers on theſe ſubjects. He has ſometimes been called the French Claude, from his ſucceſsful imitation of that maſter. In his figures he is clearly ſuperior to him. The forms of his trees are elegant and free, his ſcenery rich, and his buildings and other objects, deſigned in a very pleaſing manner. His touch is light, yet firm; his colouring generally clear and natural. All his works prove that he ſtudied nature with nice obſervation, and his choice from her productions was always agreeable. In France he is ſometimes called, *Patel le tué*, or *le bon Patel*; and there was alſo a *Patel* le Jeune, of whom ſtill leſs is known.

PATERCULUS (Caius Velleius), an ancient Roman hiſtorian, who flouriſhed in the reign of Tiberius Cæſar, was born in the year of Rome, 735. His anceſtors were illuſtrious for their merit and their offices [D]. His grandfather eſpouſed the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himſelf through with his ſword. His father was a ſoldier of rank, and ſo was Paterculus himſelf. He was a military tribune, when Caius Cæſar, a grandſon of Auguſtus, had an interview with the king of the Parthians, in an iſland of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years ſucceſſively in all his expeditions. He received honourable rewards from him; but we do not find

[D] Voſſius de Hiſt. Lat. Dodwell's Annales Velleiani. Bayle's Dict. Paterculus.

that

that he was preferred to any higher dignity than the prætorſhip. The praiſes he beſtows upon Sejanus give ſome probability to the conjecture, that he was looked upon as a friend of this favourite; and, conſequently, that he was involved in his ruin. His death is placed by Dodwell in the year 784, when he was in his fiftieth year.

He wrote "An Abridgement of the Roman Hiſtory, in two Books," which is very curious. His purpoſe was only to deduce things from the foundation of Rome to the time wherein he lived, but he began his work with things previous to that memorable æra: for, though the beginning of his firſt book is wanting, we yet find, in what remains of it, an account of many cities more ancient than Rome. He promiſed a larger hiſtory, and no doubt would have executed it well: for during his military expeditions he had ſeen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Aſia-Minor, and other more eaſterly regions, eſpecially upon the ſhores of the Euxine ſea, which had furniſhed his mind with much entertaining and uſeful knowledge. In the Abridgement we have many particulars related, that are no where elſe to be found; and this makes it the more valuable. The ſtyle of Paterculus, though miſerably diſguiſed through the careleſſneſs of tranſcribers, and impoſſible to be reſtored to purity for want of manuſcripts, is yet manifeſtly worthy of his age, which was the time of pure Latinity. The greateſt excellence of this hiſtorian lies in his manner of commending and blaming thoſe of whom he ſpeaks, which he does in the fineſt terms and the moſt delicate expreſſions. He is condemned, and indeed with the greateſt reaſon, for his partiality to the Houſe of Auguſtus, and for making extravagant eulogies, not only upon Tiberius, but even upon his favourite Sejanus; whom, though a vile and cruel monſter, Paterculus celebrates as one of the moſt excellent perſons the Roman commonwealth had produced. Lipſius, though he praiſes him in other reſpects, yet cenſures him ſeverely for his inſincerity and partiality. "Velleius Paterculus [E]," ſays he, "raiſes my indignation: he repreſents Sejanus, as endowed with all good qualities. The impudence of this hiſtorian! But we know that he was born, and died, to the deſtruction of mankind. After many commendations, he concludes, that Livia was a woman more reſembling the gods than men: and, as to Tiberius, he thinks it a crime to ſpeak otherwiſe of him, than as of immortal Jove. What ſincere and honeſt mind can bear this? On the other hand, how artfully does he every where conceal the great qualities of Cæſar Germanicus? how obliquely does he ruin the reputation of Agrippina and others, whom Tiberius

[E] Lipſ. Epiſt. Quæſt. lib. v. ep. ii.

was

was thought to hate? In ſhort, he is nothing but a court-proſtitute. You will ſay, perhaps, it was unſafe to ſpeak the truth at thoſe times: I grant it; but if he could not write the truth, he ought not to have written lies: none are called to account for ſilence." La Mothe le Vayer has made a very juſt remark upon this occaſion: "The ſame fault," ſays he [F], "may be obſerved in many others, who have written the hiſtory of their own times, with a deſign to be publiſhed while they lived."

It is ſtrange, that a work ſo elegant and worthy to be preſerved, and of which, by reaſon of its ſhortneſs, copies might be ſo eaſily taken, ſhould have been ſo near being loſt. One manuſcript only was fortunately found, as well of this author among the Latins, as of Heſychius among the Greeks: "in which," ſays a great critic of our own nation [G], "the faults of the ſcribes are found ſo numerous, and the defects ſo beyond all redreſs, that, notwithſtanding the pains of the learnedeſt and acuteſt critics for two whole centuries, theſe books ſtill are, and are like to continue, a mere heap of errors." No ancient author but Priſcian makes mention of Paterculus: the moderns have done him infinitely more juſtice, and have illuſtrated him with notes and commentaries. He was firſt publiſhed, from the manuſcript of Morbac, by Rhenanus, at Baſil, in 1520: afterwards by Lipſius, at Leyden, in 1581: then by Gerard Voſſius, in 1639: next by Boeclerus, at Straſburg, in 1642: then by Thyſius, and others: and laſtly, by Peter Burman, at Leyden, in 1719, in 8vo. To the Oxford edition, in 1693, 8vo, were prefixed, the "Annales Velleiani" of Dodwell, which ſhew deep learning, and a great knowledge of antiquity.

PATIN (Guy), a French writer of much wit and learning, and profeſſor of phyſic in the Royal College of Paris, was of an ancient and good family, and born at Houdan, a village near Beauvais in Picardy, in 1602 [H]. His father propoſed to bring him up an advocate; and, in order to give him a good pronunciation, made him read Plutarch's Lives aloud, while he was yet a child. He was firſt placed in the college of Beauvais, but afterwards ſent to Paris; and put in the college of Boncourt, where he continued two years, and went through a courſe of philoſophy. Some time after, a benefice was offered him, which he flatly refuſed; proteſting abſolutely, that he would never be a prieſt. His father was not very much offended with this, perceiving the refuſal to proceed from ſomething ingenuous in his nature; but his mother was ſo enraged, that he was five

[F] Diſcours ſur les anciennes Hiſtoriens.

[G] Remarks upon a late Diſcourſe on Free-thinking, by Philelcuthrus Lipſienus, p. 92, 1743, 8vo.

[H] Nouvelles Lettres de Guy Patin à Mr. Charles Spon. tom. i. Lett. 18. Amſt. 1718. Bayle's Dict. PATIN.

years

years without ſeeing her or going home. Drelincourt, profeſſor of phyſic at Leyden, aſſured Bayle, that Patin had been corrector to a preſs; and it was probably during this period, when he did it for a ſupport. Meanwhile, he was adviſed to improve himſelf, in order to be a phyſician at Paris; and with this view he ſtudied very hard from 1622 to 1624, and was admitted there. Then his father and mother were pacified, and aſſiſted him with money to take his degrees, and to purchaſe books. Five years after, he married a woman of fortune, by whom he had ſeveral children. He became an eminent practitioner, and alſo publiſhed ſome pieces in the way of his profeſſion; but they are neither numerous nor conſiderable. We have a liſt of them in Mercklin's "Lindenius Renovatus," where the title of the firſt, and as it ſhould ſeem the moſt conſiderable, runs thus: "De valetudine tuenda, per vivendi normam, uſumque legitimum rerum ad bene ſalubriterque vivendum neceſſariarum:" yet, in a letter to Spon, he owns himſelf aſhamed of it, and aſſures him, that it was not worth his reading.

It was not any thing he wrote in his life-time upon phyſic, but his "Letters," publiſhed ſince his death, which have made his name ſo famous. Some ſelect "Letters," were firſt publiſhed at Geneva, in 1683, which meeting with a prodigious ſale, encouraged the bookſeller to add two more volumes; and all the three were ſoon after publiſhed both in Holland and at Paris. "Theſe Letters," ſays Voltaire [I], "were read with eagerneſs, becauſe they contained anecdotes of ſuch things as every body loves, and ſatires which are liked ſtill more. They ſerve to ſhew, what uncertain guides in hiſtory thoſe writers are, who inconſiderately write down the news of the day. Such relations are frequently falſe, or perverted by the malice of mankind; and ſuch a multitude of petty facts are ſeldom conſidered as valuable but by little minds." Upon the publication of the firſt volume, in 1683 [K], Bayle paſſed the following judgement on theſe letters, which may indeed ſerve for all that came out afterwards: "It is fit," ſays he, "the reader ſhould be advertiſed, that all the witty ſayings, and all the ſtories he relates are not true. There are ſome places, wherein he ſhews a terrible malice and a prodigious boldneſs in giving a criminal turn to every thing. We ſhould be very much to blame to believe theſe paſſages becauſe they are printed. All that can be gathered from them is, that Mr. Patin wrote them to his friend, as things he had heard from others, and to continue the cuſtom he had a long time obſerved, of converſing with him by letters, as he would have done if they had taken a walk together. It is very well known, that men in converſation talk as ſoon of a current rumour,

[I] Siécle de Louis XIV. tom. ii.
[K] Nouvelles de la Rep. des Lettres. Avr. 1684, art. 1.

though

though it afterwards prove falſe, as they would of any thing that is true: and when a man is of a ſatirical humour, as it muſt be granted Mr. Patin was, that which is publiſhed to the diſadvantage of our neighbour is much more taken notice of, than that which is ſpoken of to his praiſe." It is not an eaſy matter to determine, whether theſe letters would have been better had they been deſigned for the public by the author; or written, as they are, in a careleſs manner, for the particular uſe of thoſe to whom they are directed. If Patin had deſigned them for the public, he would have filled them with learning, and obſervations upon learned men and their works: he would not have publiſhed things which were not well examined, and as they offered themſelves to his fancy; and, in ſhort, we ſhould have had fewer falſehoods in them: but then we ſhould not have found there ſo much of his natural wit and genius; we ſhould not have met with ſo many curious matters of fact, ſo many lively and bold ſtrokes which divert us, and lead us into ſerious reflections. Beſides the three volumes already mentioned, two more were afterwards publiſhed at Amſterdam, in 1718, under the title of, "Nouvelles lettres de feu Mr. Guy Patin, tirées du cabinet de Mr. Charles Spon." All the five volumes are in 12mo, and the "Letters" bear date from 1642 to 1672.

It was in this laſt year that the author died, and left a ſon named Charles, who became very famous, and excelled particularly in the knowledge of medals. It is ſaid, that Guy Patin reſembled Cicero, and had much the air of that illuſtrious orator, whoſe ſtatue is ſtill to be ſeen at Rome.

PATIN (Charles), ſecond ſon of Guy Patin, was born at Paris, Feb. 23, 1633; and made ſuch a wonderful progreſs in literature, that he maintained Greek and Latin theſes upon all parts of philoſophy, in 1647 [L]. His profeſſor, who was an Iriſhman, and did not very well underſtand Greek, was very angry at theſe theſes, when he was deſired to examine them: but, ſeeing the young man prepared to defend them without a moderator, he was forced to preſide at the diſputation, for fear of hurting his reputation. The pope's nuncio, thirty-four biſhops, and many perſons of quality, were preſent at the diſputation; when the reſpondent, having ſtood the ſhock for the ſpace of five hours in both languages, was with great glory admitted to a Maſter of Arts degree. He was then but fourteen years of age. He afterwards ſtudied the civil law, in complaiſance to an uncle by his mother's ſide, who was an advocate in the parliament of Paris: he took his licenſe at Poitiers after ſixteen months, and was admitted an advocate in the ſame parliament. He ſpent ſix years in this profeſſion, but could not forſake the ſtudy of phyſic, to which his inclination

[L] Bayle's Dict. Patin, note K.

always

always led him. It was his father's will alſo, that he ſhould give up the law, and devote himſelf to phyſic; ſo that he eaſily reliſhed the reaſon, which the famous phyſician Mareſcot alledged, for preferring the profeſſion of phyſic to the prieſthood, for which his father had originally deſigned him. This reaſon was, that it had afforded him three benefits, which he never could have obtained by the prieſthood: one, that he had enjoyed a perfect ſtate of health to the age of eighty-two; another, that he had gained a hundred thouſand crowns; a third, that he had enjoyed the intimate friendſhip of ſeveral illuſtrious perſons.

As ſoon as he was admitted doctor of phyſic, he applied himſelf to practice, and ſucceeded greatly. He read lectures on phyſic, in the room of profeſſor Lopez, who was gone to Bourdeaux. Fearing to be impriſoned for reaſons which have never been cleared up, he quitted France in 1668, and travelled into Germany, Holland, England, Switzerland, and Italy. He fixed at Baſil; but the war between the Germans and the French upon the frontiers made him ſo uneaſy, that he removed with all his family into Italy. He was made profeſſor of phyſic at Padua in 1676, and three years after, honoured with the dignity of knight of St. Mark. He underſtood, in 1681, that the king of France would receive him into favour; and perhaps would have returned to his own country, if the chief profeſſor's place in ſurgery at Padua had not been given him, with an augmentation of his ſalary. He died there, Oct. 2, 1693, of a polypus in his heart. He had married, in 1663, the daughter of a phyſician of Paris; a learned lady, by whom he had two daughters, who became alſo learned. They were all of the academy of the Ricovrati at Padua, and all diſtinguiſhed themſelves by ſome ſmall publications.

Charles Patin publiſhed a great number of valuable works, which, ſays Voltaire [M], "are read by men of learning, as his father's Letters are by men of leiſure." Some of theſe relate to ſubjects of phyſic, but the greater part are employed upon medals and antiquities. The principal are, 1. "Introduction à l'Hiſtoire par la connoiſſance des Medailles, 1665," in 12mo. 2. "Imperatorum Numiſmata," folio. 3. "Theſaurus Numiſmatum," 4to. 4. "Relations Hiſtoriques et Curieuſes de diverſes voyages en Allemagne, Angleterre, Hollande, &c." 12mo. 5. "Prattica delle Medaglie," 12mo. 6. "De Numiſmate Antiquo Auguſti et Platonis," 4to. 7. "De Optima Medicorum Secta; Oratio Inauguralis," 4to. 8. "De Avicenna," 4to. 9. "De Scorbuto," 4to. 10. "Quod optimus Medicus debeat eſſe Chirurgus," 4to. 11. "Lycæum Patavinum, ſive Icones et Vitæ Profeſſorum Patavii anno 1682

[M] Siécle de Louis, tom. ii.

publice docentium," 4to; and many other compoſitions of a ſmaller nature, as well relating to his profeſſion, as upon medals, inſcriptions, and antiquities in general.

When the "Introduction to Hiſtory by the Knowledge of Medals," was publiſhed, it was cenſured by Mr. Sallo, in his new "Journal des Sçavans," who alſo treated Charles Patin's "Defence" of it with great contempt. This very much incenſed Guy Patin, who expreſſed himſelf thus in a letter to his friend[N]: "I do not know whether you have received a kind of gazette, which is called the Journal of the Learned; the author whereof having complained in a little article againſt my ſon Charles, concerning a medal made here the laſt year for the Switzers, he has anſwered him. I have ſent you his anſwer, which is wiſe and modeſt. This new Gazetteer has replied to him, and there ſpeaks as one who is ignorant and extravagant: to which reply he ſhould doubtleſs have had a ſmart and ſtrong anſwer, if Charles had not been deſired to ſuſpend his reply, and threatened with a letter under the king's ſignet. The truth is, Mr. Colbert takes into his protection the authors of this Journal, which is attributed to Mr. Sallo, a counſellor in parliament."

In another letter, Guy Patin ſpeaks of the cauſes of his ſon's diſgrace, and of his leaving Paris, which he imputes to certain prohibited books found in his ſtudy. The reaſons Bayle gives are, firſt, That Charles Patin was ſent into Holland, with an order to buy up all the copies of the "Amours of the Royal Palace," and to burn them upon the place without ſparing any: ſecondly, That a great prince gave him this commiſſion, and promiſed to reward him for his pains: thirdly, That this commiſſioner, having bought up all the copies, did not burn them, but ſent a great number of them into the kingdom. "This," ſays Bayle, "is the common report at Paris: I know not whether it be well grounded."

PATRICK (Simon), a very learned Engliſh biſhop, was the ſon of a mercer at Gainſborough in Lincolnſhire, and born there Sept. 8, 1626[O]. He was admitted into Queen's-college at Cambridge, in 1644; and became a friend of the learned Mr. John Smith, fellow of the ſame college, whoſe funeral ſermon he preached, in 1652. Taking the degrees in arts at the uſual periods, he was choſen fellow of his college; and about the ſame time received holy orders from Hall biſhop of Norwich, in his retirement at Higham, after his ejection from his biſhopric. He was ſoon after taken as a chaplain into the family of ſir Walter St. John of Batterſea, who gave him that living

[N] Tome iii. Letter 421. [O] General Dictionary, from Memoirs communicated by the late Dr. Knight. See article Smith, John.

in

in 1658. In 1661, he was elected by a majority of fellows maſter of Queen's-college, in oppoſition to a royal mandamus, appointing Mr. Anthony Sparrow, for that place[P]: but the affair being brought before the king and council, was ſoon decided in favour of Mr. Sparrow; and ſome of the fellows, if not all, who had ſided with Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent-Garden, London, given him by the earl of Bedford, in 1662; where he endeared himſelf much to the pariſhioners by inſtruction and example, and particularly by continuing all the while among them during the plague in 1665. It is ſaid further, that, out of a ſpecial regard to them, he refuſed the archdeaconry of Huntingdon.

Having ſufficient reaſons of diſlike to his college at Cambridge, he went to Oxford for his degrees in divinity: and, entering himſelf of Chriſt-church, took his doctor's degree there in 1666. He was made chaplain in ordinary to the king about the ſame time. In 1668, he publiſhed his "Friendly Debate between a Conformiſt and Non-conformiſt;" which was anſwered by the Diſſenters, who were much exaſperated by it. In 1672, he was made prebendary of Weſtminſter, and dean of Peterborough, in 1679. Here he completed and publiſhed the "Hiſtory of the Church of Peterborough," which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick publiſhed, in 1686, his manuſcript in folio, with a large "Supplement," from page 225 to 332, containing a fuller account of the abbots and biſhops of Peterborough, than had been given by Gunton. In 1680, the lord-chancellor Finch offered him the living of St. Martin's in the Fields, but he refuſed it, and recommended Dr. Thomas Teniſon. In 1682, Dr. Lewis de Moulin, who had been hiſtory-profeſſor at Oxford, and had written many bitter books againſt the church of England, ſent for Patrick upon his death-bed, and ſolemnly declared his regret upon that account; which declaration being ſigned, was publiſhed after his death.

During the reign of James II. Dr. Patrick was one of thoſe champions, who defended the Proteſtant religion againſt the Papiſts; and ſome pieces by him are inſerted in the collection of "Controverſial Tracts," 3 vols. folio, publiſhed at that time. In 1686, he and Dr. Jane, the two chaplains then in waiting, had a conference with two Romiſh prieſts, in the preſence of the king, who was deſirous of bringing over Lawrence Hyde, earl of Rocheſter, to Popery; but that conference, inſtead of perverting the earl, only ſerved to confirm him in his old prin-

[P] Wood's Faſti, vol. ii.

ciples. Biſhop Kennet, who relates this [q], adds, that the king, going off abruptly, was heard to ſay, "He never ſaw a bad cauſe ſo well, nor a good one ſo ill, maintained." The king took vaſt pains to gain over Patrick, ſent for him, treated him kindly, deſired him to abate his zeal againſt his church, and quietly enjoy his own religion: but the dean replied, with proper courage, "That he could not give up a religion ſo well proved as that of the Proteſtants." Conformably to this principle, he oppoſed the reading of his majeſty's Declaration for Liberty of Conſcience; and aſſiſted Dr. Teniſon in ſetting up a ſchool at St. Martin's, to confront the Popiſh one, opened at the Savoy, in order to ſeduce the youth of the town into Popery. He had alſo a great ſhare in the comprehenſion projected by archbiſhop Sancroft.

At the Revolution in 1688, great uſe was made of the dean, who was very active in ſettling the affairs of the church: he was called upon to preach before the prince and princeſs of Orange, and ſoon after appointed one of the commiſſioners for the review of the liturgy. In 1689, he was made biſhop of Chicheſter; and employed, with others of the new biſhops, to compoſe the diſorders of the church of Ireland. In 1691, he was tranſlated to the ſee of Ely, in the room of Turner, who was deprived for refuſing the oaths to government. Here he continued to perform all the offices of a good biſhop, as well as a good man, which he had ever proved himſelf on all occaſions. He died at Ely, May 31, 1707, aged eighty; and was interred in the cathedral, where a monument is erected to his memory.

This prelate was one of the moſt learned men, as well as beſt writers of his time. He publiſhed many and various writings; ſome of the devotional kind, many "Sermons," "Tracts againſt Popery," and "Paraphraſes and Commentaries upon the Holy Scriptures." Theſe laſt are excellent in their way, and perhaps the moſt uſeful of any ever written in the Engliſh language. They were publiſhed at various times, but reprinted in 3 vols. folio; and, with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Teſtament, make a continued regular commentary in Engliſh upon all the ſacred books. The ſtyle of this prelate is even and eaſy, his compoſitions rational, and full of good and ſound ſenſe. Burnet ranks him among thoſe many worthy and eminent clergymen in this nation, who deſerved a high character; and were indeed an honour to the church, and to the age in which they lived.

[q] Complete Hiſtory of England, vol. iii. p. 451.

PATRIX

PATRIX (PETER), a French minor poet, was born at Caen, in 1585, and being the ſon of a lawyer, was deſigned by his father for the ſame profeſſion. This deſtination, which ſeldom ſuits a poetical imagination, was accordingly rejected by Patrix, who addicted himſelf entirely to poetry. About the age of forty, he attached himſelf to the court of Gaſton, duke of Orleans, to whom, and to his widow, Margaret of Lorraine, he faithfully devoted his ſervices. A Norman accent, and a certain affectation of ruſtic ſimplicity, did not prevent him from being in high favour at that little court: his wit, livelineſs, and ſocial talent, making amends for every little imperfection. Towards the latter end of life, he became ſtrongly touched with ſentiments of religion, and ſuppreſſed, as far as he could, the licentious poems which he had written in his youth. He lived to the great age of eighty-eight, and died at Paris in 1672. At eighty, he had a violent illneſs, and when he recovered from it, his friends adviſed him to leave his bed; "Alas!" ſaid he, "at my time of life, it is hardly worth while to take the trouble of dreſſing myſelf again." He proved however miſtaken, as to the ſhortneſs of his ſubſequent life. Of his works there are extant, 1. A collection of verſes entitled, "La miſericorde de Dieu ſur un pecheur pénitent," 4to, Blois, 1660. Theſe were written in his age, yet poſſeſs ſome fire. 2. "Plaints des Conſonnes qui n'ont pas l'honneur d'entrer dans le nom de Neufgermain," preſerved in the works of Voiture. 3. Miſcellaneous poems, in the collection of Barbin. The greater part of them are feeble, with the exception of a few original paſſages. The poem moſt known was made a few days before his death. It is called the Dream; and, though it is of a ſerious caſt, a tranſlation of it, oddly enough, poſſeſſes a place in all our Engliſh jeſt-books. It aſſerts a moral and religious axiom, which is undeniable, that death levels all conditions: ſome modern moraliſts will infer from it, though unfairly, that they ought to be levelled before death. The original is little known; it is this:

Je ſongeois cette nuit que, de mal conſumé,
Côte à côte d'un Pauvre on m'avoit inhumé,
Et que n'en pouvant pas ſouffrir le voiſinage,
En mort de qualité je lui tins ce langage:
"Retire toi, coquin! va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainſi."
"Coquin!" me dit il, d'une arrogance extreme,
"Va chercher tes coquins ailleurs, coquin toi-même!
Ici tous ſont egaux; je ne te dois plus rien;
Je ſuis ſur mon fumier, comme toi ſur le tien."

PATRU (Oliver), a polite ſcholar, and memorable for being one of the firſt poliſhers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament[R]. His application to the learned languages did not make him forget, as it does very many, to cultivate his own; the beauty and genius of which he entered into early, and made ever after the principal ſtudy of his life. After procuring himſelf to be received an advocate, he went into Italy; and, on his return to Paris, frequented the bar. "He was the firſt," ſays Voltaire, "who introduced correctneſs and purity of language in pleadings[S]." He obtained the reputation of a moſt exact ſpeaker and excellent writer, and was eſteemed ſo perfectly knowing in grammar and in his own language, that all his deciſions were ſubmitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted for much of its perfection, confeſſes that he learned many ſecrets of his art from Patru: and Boileau applied to him to review his works, and uſed to profit by his opinion. Patru was an extremely rigid cenſor, though juſt; inſomuch that, when Racine made ſome obſervations upon the works of Boileau a little too ſubtle and refined, Boileau, inſtead of the Latin proverb, *Ne ſis mihi patruus*, "Do not treat me with the ſeverity of an uncle," replied, *Ne ſis mihi Patru*, "Do not treat me with the ſeverity of Patru."

Patru was eſtimable for the qualities of his heart, as well as thoſe of the head: was honeſt, generous, ſincere, and preſerved a gaiety of character, which no ill fortune could alter or affect: for this famous advocate, in ſpite of all his talents, lived almoſt in a ſtate of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the beſt French writers had more charms for him, than all the profits of the bar. Hence he became ſo poor, as to be reduced to the neceſſity of ſelling his books, which ſeemed dearer to him than his life; and would actually have ſold them for an under-price, if Boileau had not generouſly advanced him a larger ſum, with this further privilege, that he ſhould have the uſe of them as long as he lived. His death was preceded by a tedious illneſs, during which he received a preſent of five hundred crowns from Colbert, as a mark of the eſteem which the king had for him. He died Jan. 16, 1681. He had been elected a member of the French academy in 1640, by the intereſt of cardinal Richelieu. The prodigious care and exactneſs with which he retouched and finiſhed every thing he wrote, did not permit him to publiſh much. His miſcella-

[R] Niceron, tome vi. Eloge by father Bouhours, in the Journal des Sçavans, and at the head of Patru's works. [S] Siècle de Louis XIV. tome ii.

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neous works were printed at Paris in 1670, 4to; the third edition of which, in 1714, was augmented with ſeveral pieces. They conſiſt of "Pleadings," "Orations," "Letters," "Lives of ſome of his Friends," "Remarks upon the French Language, &c." A very ingenious tract by him was publiſhed at Paris in 1651, 4to, with this title, "Reponſe du Curé a la Lettre du Marguillier ſur la conduite de M. le Coadjuteur.

PATTISON (WILLIAM), was born at Peaſmarſh, in the county of Suſſex, 1706 [T], and was the ſon of a farmer at that place, who rented a conſiderable eſtate of the earl of Thanet. He diſcovered excellent parts, with a ſtrong propenſity to learning; and his father, not being in circumſtances to give him a proper education, applied to his noble landlord, who took him under his protection, and placed him at Appleby ſchool in Weſtmoreland. Here he became acquainted with Mr. Noble, a clergyman of great learning and fine taſte, who, perceiving his natural talents, and earneſt application to poetry, took a great pleaſure in giving him ſuch inſtructions as he thought conducive to the advancement of his knowledge, and ripening of his judgement. For this purpoſe, he frequently read the claſſics with him; taught him how to diſcern the beauties and the faults of authors; deſcribed to him the difference between falſe wit and judicious writing; and gave him ſuch a plan, as proved very advantageous to him in the proſecution of his ſtudies. He was a great lover of ſolitude; and there is a very romantic place near Appleby, to which he uſed frequently to retire, and which, from the near reſemblance it has to ſome deſcriptions in Cowley, he called "Cowley's Walk." In this wild ſcene of ragged rocks, ſhady woods, and murmuring ſtreams, he ſpent many an agreeable afternoon, and many a moonlight evening, to indulge himſelf in that pleaſing melancholy, which the awful ſolemnity of the place naturally inſpired. The ſame caſt of mind made him a great admirer of angling. He was ſo much a lover of this diverſion, that he uſed frequently to ſit up late, and ſometimes whole ſummer nights, upon the banks of his Ituna, with his angle in his hand. Here he uſed often to write verſes; and would ſay, that many of his lines owed their ſmoothneſs and harmony to thoſe ſtreams. Here it was that he wrote an agreeable philoſophical poem, intitled, "The Morning Contemplation."

Upon his leaving Appleby, he went to Sidney college in Cambridge, where he purſued the plan Mr. Noble had given him, and went through the claſſics, as well as all our Engliſh poets, with great advantage; now and then recreating himſelf with his favourite amuſement on the banks of the Cam. Of

[T] Memoirs of the author prefixed to his works.

all the books he ever read, "Spenser's Fairy Queen" and "Brown's Britannia's Pastorals" are said to have given him the greatest delight. The last mentioned book, which he had purchased for a shilling, was, through his misfortunes, all the library he left behind him. He had a great aversion to public disputations, and could not well brook the college discipline. He was of a temper impatient of restraint; and his tutor, he thought, treated him with great rigour. A quarrel ensued; and, to avoid the scandal of expulsion, with which he was threatened, he took his name out of the college book, and went to London. He left the college, however, in mirth, though the consequences terminated in melancholy; by deputing his gown to make his apology in verses, a copy of which he pinned upon it at his departure.

This imprudent step gave his friends very great concern; they were very anxious for his return; and, as he had been guilty of no gross immoralities, they paved a way for his kind reception. But the pleasures of the town, the desire of being known, and his romantic expectations of meeting with some generous patron to reward his merit, rendered him deaf to all advice. He led a pleasurable life, frequented Button's, and became acquainted with some of the most eminent wits of the time. As he had no fortune, nor any means of subsistence, but what arose from the subscriptions for the poems he proposed to publish; and, as he wanted even common prudence to manage this precarious income, he was soon involved in the deepest distress and most deplorable wretchedness. In a very pretty poem, intitled, "Effigies Authoris," addressed to lord Burlington, he describes himself as destitute of friends; of money; a prey to hunger; and passing his nights on a bench in St. James's park. In a private letter to a gentleman, he thus expresst himself, "Spare my blushes; I have not enjoyed the common necessaries of life these two days, and can hardly hold to subscribe myself, &c." Curll, the bookseller, finding some of his compositions well received, and going through several impressions, took him into his house; and, as Pope affirms in one of his letters, starved him to death. But this does not appear to be strictly true; for he was seized with the small-pox, after he had been about a month in his house. The distemper seemed to be of the most favourable sort, and he was carefully attended by a physician, through his friend Mr. Eusden's recommendation. But his heart, he said himself, was broken through the afflictions he had fallen under, and all medicinal prescriptions were ineffectual. Thus died this unfortunate young man in his 21st year, and obtained at last, after uncommon delay, the favour of a grave in the upper churchyard belonging to St. Clement Danes in the Strand.

He had a surprising genius, and had raised hopes in all that knew him, that he would become one of the most eminent poets of

of the age. His example, it is to be hoped, may be of uſe to check the ſallies of youth; to make them more attentive to the ſage advice of friendſhip and experience; and to ſhew them the inſignificance of the brighteſt parts without a due mixture of prudence. His poetical works, conſidered, as they ought to be, only as juvenile productions, have great merit, and were publiſhed in 2 vols. 8vo, 1728.

PAVILLON (Stephen), a poet of moderate reputation in France, was born at Paris in 1652. He was for a time diſtinguiſhed as advocate-general in the parliament of Metz, but neither the ſtrength of his conſtitution, nor the tendency of his inclinations, permitted him to perſiſt very long in that toilſome career. He retired to enjoy a literary repoſe, which after a time was rendered more affluent by a penſion of 2000 livres from Louis XIV. He was a member of both the academies, and was generally regarded as a man of real philoſophy without any affectation of it. His poems were collected in 1720, and have ſince been republiſhed in two ſmall vols. 12mo. Though they are in general more or leſs negligent, they have a delicacy and natural air which renders them very pleaſing. He imitated the manner of Voiture, and frequently excelled his model. He produced alſo a few elegant compoſitions in proſe.

PAUL (Mark), or Marco Paulo, the Venetian, a celebrated traveller in the 13th century, is the firſt writer of any note who has given a relation of the eaſtern countries. He began his travels in 1272, and went as far as the capital of Cublai Chan, whoſe court he viſited. He gives a very circumſtantial account of all he ſaw there; even deſcribes the perſon of that monarch who was the ſixth from *Genghis Chan*. Many have imagined *Cambalu*, which he deſcribes as the ſeat of this empire, to be *Pekin* in China, founded there by this conqueror, ſoon after he had conquered the country. One circumſtance is worth noticing, which is, that though he reſided long in China, he never mentions the great wall, on which a queſtion naturally ariſes: Did he forget it, or was it not then erected? *Harris's Phil. Inq.*

PAUL SARPI [u], uſually called in England, Father Paul, in Italian, Fra Paolo, a very illuſtrious writer, was born at Venice the 14th of Aug. 1552; and was the ſon of Francis Sarpi, a merchant, whoſe anceſtors came from Friuli, and of Iſabella Morelli, a native of Venice [x]. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father dying, Ambroſio Morelli

[u] This ſhould have ſtood under Sarpi, but the error was diſcovered too late to be removed with convenience.

[x] Fulgentio's Life of Father Paul; and Lockman's Extract from it, prefixed to Paul's Treatiſe of Eccleſiaſtical Benefices and Revenues, Lond. 1736. 8vo.

his

his uncle, prieſt of the collegiate church of St. Hermagoras, took him and a ſiſter under his own care; and their mother retired into a convent. This Ambroſio was very well ſkilled in polite literature, which he taught to ſeveral children of the noble Venetians: and he took particular care of the education of his little nephew, whoſe genius was very happy, though his conſtitution was very delicate. Paul had quick apprehenſion, a prodigious memory, a great ſtrength of judgement; ſo that he made uncommon advances in every thing he undertook. He ſtudied philoſophy and divinity under Giov. Maria Capella, a father belonging to the monaſtery of the Servites in Venice; and he alſo cultivated, when but in his tender years, the mathematics, and the Greek and Hebrew tongues. Capella boaſted, that he had a ſcholar who was capable of being his maſter; and conceived ſuch a veneration for him, that he prevailed with him, as is ſuppoſed, to aſſume the religious habit of the Servites, notwithſtanding the oppoſition from his mother and uncle, who intended him for their own church. Paul took this habit, Nov. 24, 1566; and two years after made his tacit profeſſion, which he ſolemnly renewed May the 10th, 1572.

Being then in his 20th year, he defended, in a public aſſembly at Mantua, ſeveral difficult propoſitions in natural philoſophy and divinity; on which occaſion he gave ſo extraordinary a proof of his abilities, that the duke of Mantua appointed him his chaplain, at the ſame time that the biſhop of that city made him reader of canon law and divinity in his cathedral. Theſe employments animated him to improve himſelf in Hebrew; and he applied alſo with ſo much vigour to the ſtudy of hiſtory, that it may be juſtly affirmed no man ever ſurpaſſed him in it. During his ſtay at Mantua he became acquainted with many eminent perſons; and, what made him more known, the duke, who was a learned prince, obliged him to diſpute with perſons of all profeſſions, and on all ſubjects. Paul had a profound knowledge in the mathematics, but the utmoſt contempt for judicial aſtrology: "We cannot," he uſed to ſay, "either find out, or we cannot avoid, what will happen hereafter." Fulgentio tells a pleaſant ſtory to this purpoſe. William, duke of Mantua, who loved to ſoften the cares of government with ſallies of humour, having a mare ready to foal a mule, engaged Paul to ſit up a whole night, and with his inſtrument to take the horoſcope of the animal's nativity. This being done, and the ſcheme ſettled, the duke ſent it to all the famous aſtrologers in Europe, with this inſcription, that under ſuch an aſpect a baſtard was born in the duke's palace. The aſtrologers returned very different judgments; ſome aſſuring that this baſtard would be a cardinal, others a great warrior, others a biſhop, and others a pope:

a pope: all which, as may be ſuppoſed, afforded the duke no ſmall diverſion.

Paul, being now weary of a court life, which no way ſuited his inclination, left Mantua, and returned to his convent at Venice. By this time he had made a ſurpriſing progreſs in the canon and civil law, in all parts of phyſic, and in the Chaldee language; and, as uſually happens, his great reputation had expoſed him to much envy. For, before he left Mantua, one Claudio, who was jealous of his ſuperior talents, accuſed him to the inquiſition of hereſy, for having denied that the doctrine of the Trinity could be proved from the firſt chapter of Geneſis: but Paul, appealing to Rome, was honourably acquitted, and the inquiſitor reprimanded for preſuming to determine upon things written in a language he did not underſtand. At twenty-two, he was ordained prieſt; and afterwards, when he had taken the degree of doctor in divinity, and was admitted a member of the college of Padua, was choſen provincial of his order for the province of Venice, though he was then but twenty-ſix: an inſtance which had never happened before among the Servites. He acquitted himſelf in this poſt, as he did in every other, with the ſtricteſt integrity, honour, and piety; inſomuch that, in 1579, in a general chapter held at Parma, he was appointed with two others, much his ſeniors, to draw up new regulations and ſtatutes for his order. This employment made it neceſſary for him to reſide at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farneſe, and other great perſonages.

His employment as provincial being ended, he retired for three years, which he ſaid was the only repoſe he had ever enjoyed; and applied himſelf to the ſtudy of natural philoſophy and anatomy. Among other experiments, he employed himſelf in the tranſmutation of metals; but not with any view of diſcovering the philoſopher's ſtone, which he always ridiculed as impoſſible. In the courſe of his experiments, he found out ſeveral uſeful ſecrets; the honour of which has been appropriated by other people. He likewiſe ſtudied anatomy, eſpecially that part of it, which relates to the eye; on which he made ſo many curious obſervations, that the celebrated Fabricius ab Aquapendente did not ſcruple to employ, in terms of the higheſt applauſe, the authority of Paul on that ſubject, both in his lectures and writings. Fulgentio expreſſes his ſurpriſe at Aquapendente, for not acknowledging, in his "Treatiſe of the Eye," the ſingular obligations he had to Paul, whom he declares to have merited all the honour of it. He aſſerts likewiſe, that Paul diſcovered the valves, which ſerve for the circulation of the blood, and this ſeems to be allowed; but not that he diſcovered the circulation itſelf, as Walæus, Morhoff, and others have contended, againſt

againſt the claim of our countryman Harvey, to whom that diſcovery has been uſually, and indeed juſtly, aſcribed. A book was publiſhed at Amſterdam, 1684, in 8vo, with this title, "Inventa Novantiqua; id eſt, brevis enarratio ortûs et progreſſûs artis medicæ, ac præcipuè de inventis vulgo novis aut nuperrimè in ea repertis:" in which the author, Theod. Janſonius ab Almeloveen, far from allowing Harvey to have diſcovered the circulation of the blood, affirms it to have been known to ſeveral others, and even to Hippocrates himſelf: but as to what concerns Paul, he has the following remarkable paſſage: "Joannes Leonicenus ſays, that Father Paul diſcovered the circulation of the blood, and the valves of the veins; but durſt not make the diſcovery public, for fear of expoſing himſelf to trouble; ſince he was already but too much ſuſpected, and there wanted nothing but this new paradox to transform him into an heretic, in a country where the inquiſition prevails. For this reaſon he entruſted the ſecret to Aquapendente alone, who fearful alſo of becoming obnoxious, communicated it but to a few, and waited till his death, before he would ſuffer his Treatiſe concerning the valves of the veins to be preſented to the republic of Venice: and as the ſlighteſt novelties in that country are apt to create alarms among the people, the book was repoſited privately in the library of St. Mark. But as Aquapendente had diſcovered the ſecret to a curious young Engliſh gentleman, named Harvey, who ſtudied under him at Padua, and as Father Paul at the ſame time made the ſame diſcovery to the Engliſh ambaſſador, theſe two Engliſhmen upon their return home, being in a country of freedom, publiſhed it; and having confirmed it by a variety of experiments, claimed the whole honour to themſelves." Dr. George Ent [Y], in his letter to Harvey, prefixed to his "Apologia pro circulatione ſanguinis," attempts to refute this account, by obſerving, that the Venetian ambaſſador, having been preſented by Harvey with his book, lent it to Paul, who tranſcribed many things from it, and this among the reſt: but there is a very great difficulty in this paſſage of Ent; for it is certain that Harvey's book was not printed till 1628, whereas Paul died in 1623. Dr. Freind, however, has very well aſcertained the ſole diſcovery of the circulation to Harvey, by ſhewing, that none of thoſe, to whom it has been aſcribed, underſtood the nature and manner of it; and that, "though Aquapendente could diſcover and deſcribe the valves of the veins, yet he was at the ſame time ignorant of the true uſe of them, as appears from his own deſcription of them" [Z].

Father Paul's great fame would not ſuffer him any longer to enjoy his retreat: for he was now appointed procurator-general

[Y] Bayle, Nouvelles de la Rep. des Lettres, Juin, 1684, art. ii.
[Z] Hiſt. of Phyſic, v. i. p. 227, &c. 8vo.

of

of his order; and during three years at Rome, where he was on that account obliged to reſide, he diſcovered ſuch prodigious talents, that he was called by the pope's command to aſſiſt in congregations where matters of the higheſt importance were debated. He was very much eſteemed by Sixtus V. by cardinal Bellarmine, and by cardinal Caſtegna, afterwards Urban VII. Upon his return to Venice, he reſumed his ſtudies, beginning them before ſun-riſe, and continuing them all the morning. The afternoons he ſpent in philoſophical experiments, or in converſation with his learned friends. He was now obliged to remit a little from his uſual application: for, by too intenſe ſtudy, he had already contracted infirmities, with which he was troubled till old age. Theſe made it neceſſary for him to drink a little wine, from which he had abſtained till he was thirty years old; and he uſed to ſay, that one of the things of which he was moſt repented was, that he had been perſuaded to drink wine. He eat ſcarce any thing but bread and fruits, and uſed a very ſmall quantity of food, becauſe the leaſt fulneſs rendered him liable to violent pains of the head.

But now Providence was pleaſed to take Paul out of this haven of tranquillity, and to expoſe him on an ocean of troubles. Upon leaving Venice to go to Rome, he had left his friends under the counſel and direction of Gabriel Colliſſoni, with whom he had formerly joined in redreſſing certain grievances. But this man did not anſwer Paul's expectation, being guilty of great exactions: and, when the father intended to return to Venice, diſſuaded him from it, well knowing that his return would put an end to his impoſitions. He therefore artfully repreſented, that, by ſtaying at Rome, he would be ſure to make his fortune: to which Paul, with more honeſty than policy, returned an anſwer in cypher, that "there was no advancing himſelf at the court of Rome, but by ſcandalous means; and that, far from valuing the dignities there, he held them in the utmoſt abomination." After this, he returned to Venice; and, coming to an irreconcileable rupture with Colliſſoni, on account of his corrupt practices, the latter ſhewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquiſition. The cardinal, however, did not think it convenient to attack Paul himſelf, although he ſhewed his diſaffection to him by perſecuting his friends. But when Paul oppoſed Colliſſoni's being elected general of the order, the latter accuſed him to the inquiſition at Rome of holding a correſpondence with the Jews; and, to aggravate the charge, produced the letter in cypher juſt mentioned. The inquiſitors did not think proper to continue the proſecution, yet Paul was ever after conſidered as an inveterate enemy to the grandeur of the court of Rome. He was charged alſo with ſhewing too great reſpect and civility to heretics, who, on account of his vaſt reputation, came to ſee him from all parts;

parts; and this prevented pope Clement VIII. from nominating him, when he was ſolicited, to the ſee of Nola [A]. So, at leaſt, ſays Fulgentio: and we are elſewhere informed, that "Paul was an intimate friend of Mornay, of Diodati, and ſeveral eminent Proteſtants; and, that when a motion was made at Rome to beſtow on him a cardinal's hat, what appeared the chief obſtacle to his advancement was, his having a greater correſpondence with heretics than with Catholics. Diodati informed me," continues Ancillon, "that, obſerving in his converſations with Paul, how in many opinions he agreed with the Proteſtants, he ſaid, he was extremely rejoiced to find him not far from the kingdom of heaven; and therefore ſtrongly exhorted him to profeſs the Proteſtant religion publicly. But the father anſwered, that it was better for him, like St. Paul, to be anathema for his brethren; and that he did more ſervice to the Proteſtant religion in wearing that habit, than he could do by laying it aſide.—The elder Daillé told me, that in going to and coming from Rome with de Villarnoud, grandſon to Mornay, whoſe preceptor he was, he had paſſed by Venice, and viſited Paul, to whom Mornay had recommended him by letters; that, having delivered them to the father, he diſcovered the higheſt eſteem for the illuſtrious Mr. Du Pleſſis Mornay; that he gave the kindeſt reception to Mr. de Villarnoud his grandſon, and even to Mr. Daillé; that afterwards Mr. Daillé became very intimate with father Paul," &c. All this is confirmed by father Paul's letters, which on every occaſion expreſs the higheſt regard for the Proteſtants.

About 1602, he was drawn forth from his private ſtudies, which he had now indulged, though amidſt numerous vexations, for many years, into public affairs. A diſpute aroſe between the republic of Venice and the court of Rome, relating to eccleſiaſtical immunities; and, as both divinity and law were concerned in it, father Paul was appointed their divine and canoniſt, to act in concert with the law-conſultors. The diſpute had commenced, and been carried on, under Clement VIII. but when Paul V. came to the popedom, he required abſolute obedience without diſputes. Thus things ſtood for a time; till at laſt, April, 1606, the pope excommunicated the duke, the whole ſenate, and all their dominions: and then the Venetians in return recalled their ambaſſador at Rome, ſuſpended the inquiſition by order of ſtate, and publiſhed by ſound of trumpet a proclamation to this effect, viz. "That whoſoever hath received from Rome any copy of a papal edict, publiſhed there, as well againſt the law of God, as againſt the honour of this nation, ſhall immediately bring it to the council of ten upon pain of death." Meanwhile, the minds not only of the common

[A] Melange Critique de Literature recueilli des converſations de feu Mr. Ancillon, tom. ii. 288, Baſil, 1698, 12mo.

burghers,

burghers, but alſo of ſome noble perſonages who were at the helm, being under ſome little conſternation at this papal interdict, Paul endeavoured to diſſipate the groundleſs alarm, by a piece entitled "Conſolation of mind, to quiet the conſciences of thoſe who live well, againſt the terrors of the interdict by Paul V." But, being written for the ſole uſe of the government under which he was born, it was depoſited in the archives of Venice; till at length, from a copy clandeſtinely taken, it was firſt publiſhed at the Hague [B], both in the Italian and French languages, and the ſame year in Engliſh, under this title, "The Rights of Sovereigns and Subjects, argued from the civil, canon, and common law, under the ſeveral heads of Excommunications, Interdicts, Perſecution, Councils, Appeals, Infallibility, deſcribing the boundaries of that power which is claimed throughout Chriſtendom by the Crown and the Mitre; and of the privileges which appertain to the ſubjects, both clergy and laity, according to the laws of God and Man." Paul wrote, and aſſiſted in writing and publiſhing, ſeveral other pieces in this controverſy between the two ſtates; and had the Inquiſition, cardinal Bellarmine, and other great perſonages, for his antagoniſts. He behaved himſelf with great temper and moderation; yet the court of Rome was ſo exaſperated againſt him, as to cite him by a decree, Oct. 30, 1606, under pain of abſolute excommunication, to appear in perſon at Rome, to anſwer the charges of hereſies againſt him. Inſtead of appearing, he publiſhed a manifeſto, ſhewing the invalidity of the ſummons; yet offered to diſpute with any of the pope's advocates, in a place of ſafety, on the articles laid to his charge.

In April, 1607, the diviſion between Rome and the republic was healed by the interpoſition of France; and Fulgentio relates, that the affair was tranſacted at Rome by cardinal Perron, according to the order of the king his maſter. But ſome Engliſh writers are of opinion, that this accommodation between the Venetians and the pope was owing to the miſconduct of king James I. [C]; who, if he had heartily ſupported the Venetians, would certainly have diſunited them from the fee of Rome. Mr. Iſaac Walton obſerves, that during the diſpute it was reported abroad, "that the Venetians were all turned Proteſtants, which was believed by many: for it was obſerved, that the Engliſh ambaſſador (Wotton) was often in conference with the ſenate, and his chaplain Mr. Bedel more often with father Paul, whom the people did not take to be his friend; and alſo, for that the republic of Venice was known to give commiſſion to Gregory Juſtiniano, then their ambaſſador in England, to make all theſe proceedings known to the king of England, and to crave a promiſe of his aſſiſtance, if need ſhould require," &c.

[B] Preface to the Rights of Sovereigns, &c. Lond. 1725.
[C] Life of Sir Henry Wotton, prefixed to his Works, edit. 1685.

Burnet

Burnet tells us, "That the breach between the pope and the republic was brought very near a criſis, ſo that it was expected a total ſeparation not only from the court, but the church of Rome, was like to follow upon it. It was ſet on by father Paul and the ſeven divines with much zeal, and was very prudently conducted by them. In order to the advancing of it, king James ordered his ambaſſador to offer all poſſible aſſiſtance to them, and to accuſe the pope and the papacy as the chief authors of all the miſchiefs of Chriſtendom.—Father Paul and the ſeven divines preſſed Mr. Bedel to move the ambaſſador to preſent king James's premonition to all Chriſtian princes and ſtates, then put in Latin, to the ſenate; and they were confident it would produce a great effect. But the ambaſſador could not be prevailed on to do it at that time; and pretended, that ſince St. James's day was not far off, it would be more proper to do it on that day.—Before St. James's day came, the difference was made up, and that happy opportunity was loſt; ſo that when he had his audience on that day in which he preſented the book, all the anſwer he got was, that they thanked the king of England for his good will, but they were now reconciled to the pope; and that therefore they were reſolved not to admit any change in their religion, according to their agreement with the court of Rome" [D]. Welwood relates the ſame ſtory, and imputes the miſcarriage of that important affair to "the conceit of preſenting king James's book on St. James's day." But Dr. Hickes attempts to confute this account, by obſerving, that the pope and the Venetians were reconciled in 1607, and that the king's premonition came not out till 1609, which indeed appears to be true; ſo that, if the premonition was really preſented, it muſt have been only in manuſcript.

Although father Paul was comprehended in the accommodation of April, 1607, yet, on Oct. the 5th following, he was attacked in his return to his convent by five aſſaſſins, who gave him fifteen wounds, and left him for dead. Three of theſe wounds only did execution: he received two in the neck: the third was made by the ſtilletto's entering his right ear, and coming out between the noſe and right cheek; and ſo violent was the ſtab, that the aſſaſſin was obliged to leave his weapon in the wound. Being come to himſelf, and having had his wounds dreſſed, he told thoſe about him, that the firſt two he had received ſeemed like two flaſhes of fire, which ſhot upon him at the ſame inſtant; and that at the third he thought himſelf loaded as it were with a prodigious weight, which ſtunned and quite confounded his ſenſes. The aſſaſſins retired to the palace of the pope's nuncio in Venice, whence they eſcaped that evening either to Ravenna

[D] Memoirs, &c. p. 34, 1700, 8vo. Some Diſcourſes upon Dr. Burnet and Dr. Tillotſon, occaſioned by the late Funeral Sermon of the former upon the latter, p. 30, 1695, 4to.

or Ferrara. Theſe circumſtances diſcovered who were at the bottom of the attempt; and the father himſelf once, when his friend Aquapendente was dreſſing his wounds, could not forbear ſaying pleaſantly, that "they were made *Stilo Romanæ Curiæ*." The perſon, who drew the ſtiletto out of his head, was deſirous of having it; but as the father's eſcape ſeemed ſomewhat miraculous, it was thought right to preſerve the bloody inſtrument as a public monument: and therefore it was hung at the feet of a crucifix in the church of the Servites, with the following inſcription, *Deo Filio Liberatori*, "To God the Son the Deliverer." The ſenate of Venice, to ſhew the high regard they had for Paul, and their deteſtation of this horrid attempt, broke up immediately on the news; came to the monaſtery of the Servites that night in great numbers; ordered the phyſicians to bring conſtant accounts of him to the ſenate; and afterwards knighted and richly rewarded Aquapendente for his great care of him.

How ſcandalous ſoever this deſign againſt his life was, it was attempted again more than once, even by monks of his own order: but the ſenate took all imaginable precautions for his ſecurity, and he himſelf determined to live more privately. In his receſs, he applied himſelf to write his "Hiſtory of the "Council of Trent," for which he had begun to collect materials long before. Walton tells us, that the conteſts between the court of Rome and the ſenate of Venice "were the occaſion of father Paul's knowledge and intereſt with king James, for whoſe ſake principally he compiled that eminent hiſtory of the remarkable council of Trent; which hiſtory was, as faſt as it was written, ſent in ſeveral ſheets in letters by ſir Henry Wotton, Mr. Bedell, and others, unto king James, and the then biſhop of Canterbury, into England." Wotton [D] relates, that James himſelf "had a hand in it; for the benefit," he adds, "of the Chriſtian world." This hiſtory was firſt publiſhed at London, 1619, in folio, under the feigned name of Pietro Soave Polano, which is an anagram of Paolo Sarpi Venetiano, and dedicated to James I. by Antony de Dominis, archbiſhop of Spalatro. It was afterwards tranſlated into Latin, Engliſh, French and other languages; and a new tranſlation of it into French by Dr. le Courayer, with notes critical, hiſtorical, and theological, was publiſhed at London, 1736, 2 vols. folio. Burnet's account of this work may ſerve to ſhew the opinion, which Proteſtants of all communities have ever entertained of it. "The ſtyle and way of writing," ſays he [E], "is ſo natural

[D] Reliquiæ Wottonianæ, p. 486. edit. 1685.

[E] Preface to a book, entitled, "The Policy of Rome, or, The Sentiments of the Court and Cardinals there, concerning Religion and the Goſpel, as they are delivered by Cardinal Pallavicini, in his Hiſtory of the Council of Trent. Engliſh out of French, London, 1681," 8vo.

and maſculine, the intrigues were ſo fully opened, with ſo many judicious reflections in all the parts of it, that as it was read with great pleaſure, ſo it was generally looked on as the rareſt piece of hiſtory which the world ever ſaw. The author was ſoon gueſſed, and that raiſed the eſteem of the work: for as he was accounted one of the wiſeſt men in the world, ſo he had great opportunities to gather exact informations. He had free acceſs to all the archives of the republic of Venice, which has been now looked on for ſeveral ages as very exact, both in getting good intelligence, and in a moſt careful way of preſerving it: ſo that among their records he muſt have found the diſpatches of the ambaſſadors and prelates of that republic, who were at Trent; which being ſo near them, and the council being of ſuch high conſequence, it is not to be doubted, but there were frequent and particular informations, both of more public and ſecreter tranſactions tranſmitted thither. He had alſo contracted a cloſe friendſhip with Camillus Oliva, that was ſecretary to one of the legates, from whom he had many diſcoveries of the practices of the legates, and of their correſpondence with Rome: beſides many other materials and notes of ſome prelates who were at Trent, which he had gathered together. His work came out within fifty years of the concluſion of the council, when ſeveral, who had been preſent there, were ſtill alive; and the thing was ſo recent in men's memories, that few thought a man of ſo great prudence as he was would have expoſed his reputation, by writing in ſuch a nice manner, things which he could not juſtify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abuſed the world by ſuch falſhoods in matter of fact, as have been ſince charged on his work; but none appeared againſt him for fifty years."

Early in the winter of 1622, his health began to decline greatly; and he grew weaker and weaker, till Jan. the 14th, when he expired in his 72d year. He behaved with the greateſt conſtancy and piety during his illneſs, and the laſt words he uttered were, *Eſto perpetua*; as a prayer for the republic.

> And, while the ſhadows on his eye-lids hung,
> *Be it immortal!* trembled on his tongue.

When the news of his death reached Rome, the courtiers rejoiced; nor could the pope himſelf forbear ſaying, that the hand of God was viſible in taking him out of the world: yet it was no great miracle ſurely that a man of his age ſhould die. His funeral was diſtinguiſhed by the public magnificence of it, and the vaſt concourſe of nobility and perſons of all ranks attending it: and the ſenate, out of gratitude to his memory, erected a monument to him, the inſcription upon which was written by John

John Anthony Venerio, a noble Venetian. He was of middle ſtature; his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eye-brows were well arched, his eyes large, black, and ſprightly; his noſe long and big, but very even: his beard but thin. His aſpect, though grave, was extremely ſoft and inviting; and he had a very fine hand. Fulgentio relates, that though ſeveral kings and princes had deſired him to ſit for his picture, yet he never would ſuffer it to be drawn; but ſir Henry Wotton [F], in his letter to Dr. Collins, writes thus:—"And now, ſir, having a fit meſſenger, and not long after the time when love-tokens us to paſs between friends, let me be bold to ſend you for a new-year's-gift a certain memorial, not altogether unworthy of ſome entertainment under your roof; namely, a true picture of father Paul the Servite, which was firſt taken by a painter whom I ſent unto him, my houſe then neighbouring his monaſtery. I have newly added thereunto a title of my own conception, *Concilii Tridentini Eviſcerator, &c.*—You will find a ſcar in his face, that was from the Roman aſſaſſinate, that would have killed him as he was turned to a wall near his convent."

Nothing remains but to dwell a little upon the character of this extraordinary perſon. Father Fulgentio, his friend and companion, who was a man of great abilities and integrity, and is allowed on all hands to have drawn up Paul's life with great judgement and impartiality, obſerves, that, notwithſtanding the animoſity of the court of Rome againſt him, the moſt eminent prelates of it always expreſſed the higheſt regard for him; and Proteſtants of all communities have juſtly ſuppoſed him one of the wiſeſt and beſt men that ever lived. "Father Paul," ſays ſir Henry Wotton, "was one of the humbleſt things that could be ſeen within the bounds of humanity: the very pattern of that precept, *quanto doctior, tanto ſubmiſſior*, and enough alone to demonſtrate, that knowledge well digeſted *non inflat*. Excellent in poſitive, excellent in ſcholaſtical and polemical, divinity: a rare mathematician, even in the moſt abſtruſe parts thereof, as in algebra and the theoriques; and yet withal ſo expert in the hiſtory of plants, as if he had never peruſed any book but nature. Laſtly, a great canoniſt, which was the title of his ordinary ſervice with the ſtate; and certainly, in the time of the pope's interdict, they had their principal light from him. When he was either reading or writing alone, his manner was to ſit fenced with a caſtle of paper about his chair and over his head; for he was of our lord St. Alban's opinion,

[F] Reliquiæ Wottonianæ.

that all air is predatory, and especially hurtful, when the spirits are most employed.—He was of a quiet and settled temper, which made him prompt in his counsels and answers; and the same in consultation, which Themistocles was in action, αὐτοσχεδιάζειν ικανότατος, as will appear unto you in a passage between him and the prince of Condé. The said prince, in a voluntary journey to Rome, came by Venice, where, to give some vent to his own humours, he would often divest himself of his greatness; and after other less laudable curiosities, not long before his departure, a desire took him to visit the famous obscure Servite. To whose cloyster coming twice, he was the first time denied to be within; and at the second it was intimated, that, by reason of his daily admission to their deliberations in the palace, he could not receive the visit of so illustrious a personage, without leave from the senate, which he would seek to procure. This set a greater edge upon the prince, when he saw he should confer with one participant of more than monkish speculations. So, after leave gotten, he came the third time; and then, besides other voluntary discourse, desired to be told by him, who was the true unmasked author of the late Tridentine History?—To whom father Paul said, that he understood he was going to Rome, where he might learn at ease, who was the author of that book."

Cardinal Perron thought proper to deliver himself concerning father Paul in these terms: "I [G] see nothing eminent in that man; he is a man of judgement and good sense, but has no great learning: I observe his qualifications to be mere common ones, and little superior to an ordinary monk's." But the learned Morhoff [H] has justly remarked, that "this judgement of Perron is absurd and malignant, and directly contrary to the clearest evidence; since those who are acquainted with the great things done by father Paul, and with the vast extent of his learning, will allow him to be superior, not only to monks, but cardinals, and even to Perron himself." Courayer, his French translator, says, that "in [I] imitation of Erasmus, Cassander, Thuanus, and other great men, Paul was a Catholic in general, and sometimes a Protestant in particulars. He observed every thing in the Roman religion, which could be practised without superstition; and, in points which he scrupled, took great care not to scandalize the weak. In short, he was equally averse to all extremes: if he disapproved the abuses of the Catholics, he condemned also the too great heat of the Reformed; and used to say to those who urged him to declare himself in favour of the latter, that God had not given him the spirit of Luther.—Courayer likewise observes, that Paul

[G] Perroniana. [H] Polyhistor. p. 293, 294.
[I] Vie abregée de Fra. Paolo, prefixed to Hist. du Concile de Trent.

wished

wiſhed for a reformation of the Papacy, and not the deſtruction of it; and was an enemy to the abuſes and pretences of the popes, not their place." We ſee by ſeveral of Paul's letters, that he wiſhed extremely the progreſs of the Reformation, though in a gentler manner than that which had been taken to procure it: and, if he himſelf had been ſilent on this head, we might have collected his inclinations this way, from circumſtances relating to Fulgentio, the moſt intimate of his friends, and who was beſt acquainted with his ſentiments. Burnet informs us, that Fulgentio preaching upon Pilate's queſtion, "What is Truth?" told the audience, that at laſt, after many ſearches, he had found it out: and holding forth a New Teſtament, ſaid, it was there in his hand; but, adds he, putting it again in his pocket, "the book is prohibited."

We have, in the courſe of this memoir, had occaſion to mention two works of father Paul, which have been publiſhed in an Engliſh verſion: "The Rights of Sovereigns and Subjects," and "The Hiſtory of the Council of Trent." There remain his "Letters;" "Maxims of the Government of Venice, in an Advice to the Republic;" and a "Treatiſe of Eccleſiaſtical Benefices and Revenues:" all tranſlated into Engliſh, and printed at London.

PAULINUS, an eccleſiaſtical writer of the fifth century, was deſcended from an illuſtrious family of Roman ſenators, and born at Bourdeaux about the year 253 [K]. He was directed in his ſtudies by the famous Auſonius; and applied himſelf ſo earneſtly to the beſt Latin authors, that he acquired a ſtyle not unlike theirs. He was advanced afterwards to the moſt conſiderable offices of the empire. Auſonius ſays, that Paulinus was conſul with him; but his name not being found in the Faſti Conſulares, it is probable he obtained that dignity only in the room of ſome other perſon, who died in the office, and perhaps in the year 378, after the death of Valens. He married Therafia, a very rich lady, who proved inſtrumental in converting him to Chriſtianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty; ſelling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he reſided, conceived ſuch an eſteem for him, that they would have him ordained prieſt; to which, after a long reſiſtance, he conſented, upon condition that he ſhould not be obliged to remain in Barcelona, becauſe his deſign was to withdraw to Nola. This ordination was performed in 393, and the next year he left Spain to go into Italy. In his way he ſaw St. Ambroſe at Florence, who ſhewed him marks of reſpect; and

[K] Du Pin, Cave, Tillemont, &c.

was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-houſe about half a league from the town. He lived there ſixteen years with his wife Theraſia, in the ſtudy and exerciſes of a monaſtic life; and then, in 409, was choſen and ordained biſhop of Nola. The beginning of his epiſcopate was diſturbed by the incurſions of the Goths, who took that city; but the aſſault being over, he enjoyed it peaceably to his death, which happened in 431.

His works conſiſt of "Poems," and "Letters," and are written with much art and elegance; his manner of expreſſion being cloſe and clear, his words pure and well choſen, and his ſentences ſtrong and lively. All his writings are ſhort, but pretty numerous, and compoſed with great care. Auſonius highly commends his poems; yet they cannot paſs for perfect, eſpecially thoſe which he made after his converſion. He was eſteemed, beloved, and careſſed by all the great men of that age, of what party ſoever they were; and correſponded with them all, without falling out with any. He was, in truth, like Titus, the delight of his times. The firſt edition of his works was at Paris, in 1516, by Badius; the ſecond at Cologne, by Grævius: Roſwedius cauſed them to be printed at Antwerp, in 1622; and the laſt edition of them was at Paris, in 2 vols. 4to, the former of which contains his genuine works. Du Pin wiſhes, that "the bookſellers had taken as much care to have it upon good paper and in a fair character, as the editor did to make it correct and uſeful."

PAULMIER DE GRENTESMENIL (James le), more commonly known to the learned by his latinized name Palmerius, was born in the territory of Auge, in 1587, the ſon of Julien le Paulmier, who was a phyſician of eminence. He was bred a Proteſtant, embraced a military life, and ſerved with credit in Holland and in France. After a time, he retired to Caen, where he gave himſelf up entirely to the ſtudy of letters and antiquity; and was the firſt promoter of an academy in that city, which has ſince been conſidered as a valuable inſtitution. He died at Caen, Oct. 1, 1670, being then eighty-three. His works are, 1. "Obſervationes in optimos auctores Græcos," Lugd. Bat. 1668, 4to. 2. "Græciæ antiquæ Deſcriptio," Lugd. Bat. 1678, 4to. This work contains a very learned and uſeful digeſt of what the ancients have written concerning Greece. Prefixed to it is a life of the author, written at ſome length, but in a very affected ſtyle, by the editor Stephen Morinus. 3. Some poems in the Greek, Latin, French, Italian, and Spaniſh languages. Theſe, however, are the

the worſt part of his works. He verſified in too many languages to be very excellent in any.

PAUSANIAS, an ancient Greek writer, who has left us a curious deſcription of Greece. The time in which he flouriſhed appears, from what he ſays of Corinth, in his fifth book; where he obſerves, that the inhabitants of that town had been ſent thither by an emperor, 217 years before he wrote. But this emperor, who ſent a colony to Corinth, was Julius Cæſar; and he did it in the year of Rome 710, which was the laſt of his life[L]; ſo that Pauſanias lived in the year of Rome 927, that is, the fourteenth of Marcus Aurelius, and 174 of Chriſt.

Pauſanias diſcovers nothing elſe in his work relating to himſelf, ſo that very few particulars of his life are known. Suidas mentions two of this name; one of Laconia, who wrote concerning the Helleſpont, Laconia, the Amphyctions, and other things; another, who was a ſophiſt or rhetorician of Cæſarea in Cappadocia, lived at the ſame time with Ariſtides, and is mentioned by Philoſtratus, in his Lives of the Orators, as an indifferent rhetorician. The Pauſanias of Laconia could not be the ſame with the deſcriber of Greece, for two reaſons: he would have written in the Doric dialect, whereas our author approaches nearer to the Ionic; and he would not have ſpoken ſo often againſt the Lacedemonians, as that author has done, if he himſelf had been of Laconia. This is the judgement of Sylburgius, Volaterranus, and Gerard Voſſius; who are all of opinion, that our Pauſanias is the orator of Cæſarea, of whom Philoſtratus ſpeaks. He was, according to the ſame Philoſtratus, "a diſciple of the famous Herodes Atticus, who flouriſhed under the emperors Hadrian and Antoninus Pius, and obtained ſo prodigious a name among the ſophiſts. He imitated his maſter in many reſpects, but eſpecially in compoſing without premeditation. His pronunciation was according to the manner of the Cappadocians, who had a way of lengthening ſhort ſyllables, and ſhortening long ones. The character of his compoſition was negligent, yet not without force. He declaimed a long time at Rome, where he died very old, though he continued all the while a member of the college at Athens. Among other things, which he ſaid to the Athenians upon leaving them, nothing was more apropos than this line of Euripides: O Theſeus, grant me to return, and ſee this city again!"

Pauſanias often mentions Herodes Atticus, though he does not call him his maſter; and ſpeaks of buildings, and other public ornaments, which he made in different parts of Greece.

[L] Fabric. Bibl. Græc. viii. Le Clerc's Biblioth. Choiſ. tom. xi.

He ſpeaks too of the philoſopher Marcus Antoninus, but makes no mention of any emperor after him; which is a fair preſumption, that this deſcription of Greece was written in his reign. It is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, ſtatues, paintings, &c. came within his deſign: he took the dimenſions of cities, which had formerly been great and famous, but were then in ruins; nor did he haſtily paſs over places that were memorable for illuſtrious tranſactions of old, but frequently makes in the account of them, very agreeable digreſſions. This work, therefore, though not eloquent, as Voſſius ſays [M], is yet very curious; and, though not proper for thoſe, who are juſt entering upon the ſtudy of hiſtory and the Greek language, may be read with vaſt advantage by proficients. It illuſtrates the hiſtory and antiquities of Greece; and thus clears up many paſſages in ancient authors, which would otherwiſe have remained very perplexed and obſcure. They, who ſhall travel into that part of the world, for the ſake of ſurveying the remains of antiquity, cannot take with them a better companion and guide, than this work of Pauſanias; and it is well known, that Spon and Wheler made great uſe of it.

This "Deſcription of Greece," is divided into ten books: the firſt of which deſcribes Attica and its environs; the ſecond, Corinth; the third, Laconia; the fourth, Meſſenia; the fifth and ſixth, Elis; the ſeventh, Achaia; the eighth, Arcadia; the ninth, Bœotia; and the tenth, Phocis. Pauſanias appears not only to have travelled through Greece, Macedonia, and Italy, but to have run alſo through a conſiderable part of Aſia, and to have penetrated as far as to the temple of Jupiter Hammon: for he ſpeaks of theſe places, and of what they had that was remarkable, as one who had ſeen them. Beſides this "Deſcription of Greece," he wrote alſo of Syria and Phœnicia, as appears from ſome citations of him by Stephanus of Byzantium; where he ſpeaks of ſeveral towns of Syria, as Gaza, Gabba, Dorus, Mariamnia, and Seleucobelus. What Philoſtratus has ſaid of the negligence of Pauſanias's ſtyle, agrees very well with the work that is extant; but then it muſt be remembered, that theſe are Travels, which never were drawn up in a laboured and finiſhed ſtyle, but in that which the Greeks uſed to call idiotic, or the language ſpoken in common converſation. Nevertheleſs, there are ſome parts more laboured, and raiſed to the dignity of the hiſtorical ſtyle: that particularly in the fourth book, where he relates the wars between the Lacedemonians and Meſſenians at large. Voſſius

[M] In Hiſtoricis Græcis.

complains

complains with reaſon of Julius Scaliger, for calling this author, as he does, *Græculorum omnium mendaciſſimum*. If Pauſanias has related fables, when he is deſcribing certain things or places, it was becauſe he could not avoid it; for a great number of monuments, of which it was proper for him to ſpeak, were erected on a ſuppoſition that thoſe fabulous accounts were true: and without mentioning ſuperſtitions and falſehoods, he could not have related on what account many of their temples, ſtatues, and altars, were raiſed. It is true, that in his deſcription of Phocis [N], where he mentions the war of the Gauls with the Phoceans, and the vain attempts of the former to pillage the temple of Delphi, he does not forget the miracles of Apollo, in the defence of his oracle: but in relating theſe, he does nothing more than had been done before by other authors, who had ſpoken of this war and the tradition of the Delphians, yet were never cenſured as credulous or ſuperſtitious on that account.

Pauſanias was firſt publiſhed at Venice in 1516 by Aldus, who was aſſiſted by Marcus Muſurus: Muſurus wrote a preface in Greek [O], which is prefixed to this edition, and addreſſed to John Laſcaris, a learned Greek of the ſame age. Afterwards, in 1547, Romulus Amaſeus publiſhed a Latin verſion of his work at Rome; and, three years after, an edition was printed at Baſil, with a new Latin verſion by Abr. Loeſcherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin verſion of Amaſeus by Sylburgius, came out at Francfort, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the beſt of all is that of Leipſic, 1696, in folio, with the notes of Kuhnius. This learned man had already given proof, by his critical labours upon Ælian, D. Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though ſhort, are very good. When he undertook this edition of Pauſanias, he propoſed great advantages from four manuſcripts in the king of France's library: but, upon conſulting them on ſeveral corrupt and obſcure paſſages, he found that they did not vary from Aldus's copy. The main ſuccours he derived were from ſome manuſcript notes of Iſaac Caſaubon, upon the margin of Aldus's edition; and, by the help of theſe, and his own critical ſkill, he was enabled to correct and amend an infinite number of places. Two volumes of a new edition in 8vo, were publiſhed at Leipſic, in 1794 and 1795; and a third has juſt now arrived, printed in 1796. It is a good and uſeful edition, with particularly excellent indexes, and ſome aid from MSS. The editor's name is Facius.

[N] Lib. x. [O] Fabric. Bibl. Græc. tom. iii.

PAYS

PAYS (RENE' LE), ſieur of Villeneuve, a French poet, born at Nantes in 1636, was for a conſiderable time comptroller-general of the impoſts in Dauphiné and Provence; yet he mingled the flowers of poetry, with the thorns of that occupation, and became celebrated at court by a miſcellaneous publication of proſe and verſe, entitled, "Amitiés, Amours, et Amourettes," publiſhed in 1685. This publication gained him particularly the favour of the ladies. Boileau, however, ſatirized him in the following line:

"Le Pays, ſans mentir, eſt un bouffon plaiſant."

Some time after, having occaſion to go to Paris, Le Pays paid a viſit to Voltaire, and, far from manifeſting any anger at the ſarcaſm againſt him, ſupported ſo well, in his converſation, the lively manner he had diſplayed in his writings, that they parted excellent friends. The duke of Savoy honoured him with the title of chevalier of St. Maurice, and he was made a member of the academy of Arles. The latter part of his life was embittered by a law-ſuit, which obliged him to pay for the diſhoneſty of one of his aſſociates in office. He died April 30, 1690, at the age of fifty-four. His remaining works are, 1. "Zelotide," a novel of gallantry, which was admired in the country, but deſpiſed at Paris. 2. A collection of poetry, containing eclogues, ſonnets, ſtanzas, &c. publiſhed at Paris in 1672, in 2 vols. 12mo, under the title of, "Nouvelles Oeuvres." Theſe contain rather the fancies of a minor wit, than the efforts of real genius.

PEARCE (ZACHARY), a learned Engliſh biſhop, was the ſon of a diſtiller in High Holborn, London, and born in 1690 [P]. He was educated at Weſtminſter-ſchool, and elected thence to Trinity-college in Cambridge. During the firſt years of his reſidence in the univerſity, he amuſed himſelf with lighter compoſitions: ſome of which were inſerted in the miſcellaneous publications of the times. Thus the account of "the ſilent Club," in the Guardian, No. 121, and the eſſays on "Quacks," and on "Eloquence," in the Spectator, No. 572 and 633, are his. In 1716, he publiſhed an edition of Cicero de Oratore, and dedicated it to the lord chief juſtice Parker. Lord Parker ſoon recommended him to Dr. Bentley, maſter of Trinity, to be *made* one of the fellows: to which Bentley agreed, on condition, that lord Parker ſhould promiſe to *unmake* him again, as ſoon as it lay in his power to give him a living. In 1717, he went into orders; and was invited by lord Parker, now become chancellor, to live with him as chaplain. In 1719, he was rector of Stapleford Abbots, in Eſſex: in 1720, of St.

[P] Life, written by himſelf.

Bartholomew

Bartholomew behind the Royal Exchange; and, in 1723 of St. Martin's in the Fields.

In 1724, the degree of Doctor in Divinity was conferred on him by archbiſhop Wake; and the ſame year he dedicated to his patron, now become earl of Macclesfield, his edition of "Longinus." In 1726, when the church of St. Martin's was rebuilt, he preached a ſermon at the conſecration; which he afterwards printed, and accompanied with "An Eſſay on the Origin and Progreſs of Temples." In 1725, the earl of Macclesfied reſigned the great ſeal; and, being impeached and receiving a ſentence againſt himſelf, in the Houſe of Lords, retired, and died in 1732. During this period, whether from his attachment to his patron, of whoſe innocence he was firmly convinced, or from whatever cauſe, Dr. Pearce did not proceed onward in the line of preferment. Nevertheleſs, he was in high favour with many of the great, and could reckon among his patrons or friends, Mr. Pulteney, archbiſhop Potter, lord Hardwicke, ſir Iſaac Newton, and other illuſtrious perſonages: the queen was alſo pleaſed to honour him frequently with her converſation, and to be very familiar with him, as ſhe affected to be with many of the learned.

After many diſappointments, in 1739, he was made dean of Wincheſter; in 1748, biſhop of Bangor; and, in 1756, biſhop of Rocheſter and dean of Weſtminſter. This laſt preferment he accepted with reluctance; having already conceived a deſign of giving up his biſhopric, and ſeceding to a private life. In 1763, being old and (as he thought) unfit for his ſituation, he communicated to lord Bath his intention to reſign both his biſhopric and deanery, and to retire upon his private fortune: and lord Bath acquainted the king, who had named a day and hour, when the biſhop was admitted alone into the cloſet. He told the king, that he wiſhed to have ſome interval between the fatigues of buſineſs and eternity; and deſired his majeſty to conſult proper perſons, about the propriety and legality of his reſignation. In about two months the king informed him, that lord Mansfield ſaw no objection; and that lord Northington, who had been doubtful, on farther conſideration, thought that the requeſt might be complied with. But lord Bath applied for biſhop Newton to ſucceed him; and the miniſtry, alarmed that any dignities ſhould be obtained but through their hands, oppoſed his reſignation: ſo that the king told him, at a third audience, that he muſt think no more of reſigning. However, in 1768, he obtained leave to reſign the deanery; and, devoting himſelf more cloſely to contemplation and books, he lived till June, 1774.

The

The critical abilities of Dr. Pearce were great, and his application to philological learning, diligent. We have mentioned ſome of his labours already; to which we may add an edition of "Cicero de Officiis, 1745." He was alſo the author of the following pieces: 1. "An Account of Trinity-college, Cambridge, 1720." 2. "Epiſtolæ duæ de editione, N. T. a Bentleio ſuſcepta, de corruptis Epiſtolarum, N. T. locis, &c. 1721." 3. "A Letter to the Clergy of the Church of England, on occaſion of the biſhop of Rocheſter's commitment to the Tower, 1722." 4. "Miracles of Jeſus vindicated," 1727 and 1728. Theſe were againſt Woolſton. 5. "Two Letters againſt Dr. Conyers Middleton, relating to his attack upon Waterland," 1730 and 1731. 6. "A Review of the Text of Milton." Beſides occaſional ſermons.

Since his death have appeared, "A Commentary with Notes on the Four Evangeliſts and the Acts of the Apoſtles," together with "A New Tranſlation of St. Paul's Firſt Epiſtle to the Corinthians, and a Paraphraſe and Notes," have been publiſhed, with his "Life" prefixed, from original MSS. in 2 vols. 4to, by his chaplain John Derby, A. M. from which this extract has been made.

PEARSON (JOHN), a very learned Engliſh biſhop, was born, Feb. 12, 1612, at Snoring in Norfolk; of which place his father was rector. In 1623, he was ſent to Eton ſchool; whence he was elected to King's-college in Cambridge, in 1632. He took the degree of batchelor of arts in 1635, and that of maſter in 1639; in which year he reſigned his fellowſhip of the college, and lived afterwards a fellow-commoner in it. The ſame year he entered into orders, and was collated to a prebend in the church of Sarum. In 1640, he was appointed chaplain to Finch, lord-keeper of the great ſeal; by whom, in that year, he was preſented to the living of Torrington in Suffolk. Upon the breaking out of the civil wars, he became chaplain to the lord Goring, whom he attended in the army, and afterwards to ſir Robert Cook in London. In 1650, he was made miniſter of St. Clement's, Eaſtcheap, in London. In 1657, he and Gunning, afterwards biſhop of Ely, had a diſpute with two Roman Catholics upon the ſubject of ſchiſm. This conference was managed in writing, and by mutual agreement nothing was to be made public without the conſent of both parties: yet a partial account of it was publiſhed, in 1658, by one of the Romiſh diſputants, *cum privilegio*, at Paris, with this title, "Schiſm unmaſked; a late conference," &c. [Q].

In

[Q] To the piece is, "A Preface of the Catholic diſputants, containing the proceedings of both parties on matter of fact." There is an account of this publication in a piece entitled, "A Gagg for the Quakers; with an Anſwer to Mr. Den's Quaker

In 1659, he publiſhed, "An Expoſition of the Creed," at London, in 4to; dedicated to his pariſhioners of St. Clement's, Eaſtcheap, to whom the ſubſtance of that excellent work had been preached ſeveral years before, and by whom he had been deſired to make it public. The ſame year, he likewiſe publiſhed, "The Golden Remains of the ever memorable Mr. John Hales, of Eton;" to which he wrote a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force. Soon after the Reſtoration, he was preſented by Juxon, then biſhop of London, to the rectory of St. Chriſtopher's in that city; created doctor of divinity at Cambridge, in purſuance of the king's letters mandatory; inſtalled prebendary of Ely, archdeacon of Surry, and made maſter of Jeſus-college in Cambridge; all before the end of the year 1660. March 25, 1661, he ſucceeded Dr. Love in the Margaret profeſſorſhip of that univerſity; and, the firſt day of the enſuing year, was nominated one of the commiſſioners for the review of the liturgy in the conference at the Savoy. April 14, 1662, he was admitted maſter of Trinity-college in Cambridge; and, in Auguſt, reſigned his rectory of St. Chriſtopher's, and prebend of Sarum. In 1667, he was admitted a fellow of the Royal Society In 1672, he publiſhed, at Cambridge, in 4to, "Vindiciæ Epiſtolarum S. Ignatii," in anſwer to monſ. Daillè; to which is ſubjoined, "Iſaaci Voſſii epiſtolæ duæ adverſus Davidem Blondellum." Upon the death of Wilkins, biſhop of Cheſter, Pearſon was promoted to that ſee, to which he was conſecrated, Feb. 9, 1673. In 1684, his "Annales Cyprianici, ſive tredecim annorum, quibus S. Cyprian. inter Chriſtianos verſatus eſt, hiſtoria chronologica," was publiſhed at Oxford, with Fell's edition of that father's works. Pearſon was diſabled from all public ſervice by ill health a conſiderable time before his death, which happened at Cheſter, July 16, 1686. Two years after, his poſthumous works were publiſhed by Dodwell at London, "Cl. Joannis Pearſoni Ceſtrienſis nuper Epiſcopi opera poſthuma, &c. &c." There are extant two ſermons publiſhed by him, 1. "No Neceſſity for a Reformation; 1661," 4to. 2. "A Sermon preached before the King, on Eccleſ. vii. 14. publiſhed by his Majeſty's ſpecial command; 1671," 4to.

Quaker no Papiſt, by Mr. Thomas Smith, of Chriſt's-college in Cambridge, Lond. 1659." The conference was reprinted at Oxford during the reign of king James II. under this title, "The Schiſm of the Church of England demonſtrated in four Arguments, &c." which was ſoon after animadverted upon by William Taywell, D. D. maſter of Jeſus-college, Cambridge, in a pamphlet printed at Cambridge in 1688, 4to, under this title, "The Reformation of the Church of England juſtified, &c. being an Anſwer to a paper reprinted at Oxford, called, The Schiſme, &c."

PECHANTRE

PECHANTRE (NICOLAS DE), a French poet, the ſon of a ſurgeon of Toulouſe, where he was born in 1638. He wrote ſeveral Latin poems, which were reckoned good, but applied himſelf chiefly to the poetry of his native country. Having been three times honoured with the laurel at the academy of the Floral games, he aſpired to the glory of the Pariſian theatre. There he began his career by a tragedy called Gela, which was acted in 1687. His tragedy was applauded, in conſequence of which, he publiſhed it with a dedication to the firſt prince of the blood. He wrote alſo, "Le ſacrifice d'Abraham;" and "Joſeph vendu par ſes Freres," two ſingular ſubjects for tragedies, but acted with applauſe. He produced beſides, a tragedy called, "La Mort de Neron," concerning which an anecdote is related, which nearly coincides with one which is current here, as having happened to our dramatic poet Fletcher. He wrote uſually at public-houſes, and one day left behind him a paper, containing his plan for that tragedy; in which, after various marks and abbreviations, he had written at large, "Ici le Roi ſera tué:" Here the king is to be killed. The tavern-keeper, conceiving that he had found the ſeeds of a plot, gave information to the magiſtrate. The poet was accordingly taken up; but on ſeeing his paper, which he had miſſed, in the hands of the perſon who had ſeized him, exclaimed eagerly, "Ah! there it is; the very ſcene which I had planned for the death of Nero." With this clue, his innocence was eaſily made out, and he was diſcharged. Pechantre died at Paris in 1709, being then ſeventy-one; he had exerciſed the profeſſion of phyſic for ſome time, till he quitted it for the more arduous taſk of cultivating the drama.

PECHMEJA (JOHN DE), a man of letters in France, who was for ſome time profeſſor of eloquence in the royal college of *la Fleche*, was born in 1741, at Villa Franca in Rouergue. He was a diſintereſted ſcholar, a plain, modeſt, and virtuous man. His eulogium on the great Colbert, received the public approbation of the French academy in 1773. His principal fame has ariſen from a poem (as he calls it) in proſe, named Telephus, in twelve books. It was publiſhed in 8vo, in 1784; and is ſaid to have been tranſlated into Engliſh. The piece is well written, and contains, among other things, a beautiful picture of true friendſhip, of which he himſelf afforded a noble example. Pechmeja, and M. du Breuil, an eminent phyſician of the time, were the Pylades and Oreſtes of their age. The former had a ſevere illneſs in 1776, when his friend flew to his aſſiſtance, and from that time they were inſeparable, and had every thing in common. A perſon once enquired of Pechmeja what income he poſſeſſed, "I have," ſaid he, "1200 livres a year." Some wonder being expreſſed how he could

could ſubſiſt on ſo little, "Oh," ſaid he, "the doctor has plenty more." The doctor died firſt of a contagious diſorder, through which his friend attended him, and died only twenty days after, a victim to the ſtrength of his friendſhip. He died about the end of April, 1785, at the age of only 44.

PECK (FRANCIS), born at Stamford in Lincolnſhire, May 4, 1692, was educated at Cambridge, where he took the degrees of B. and M. A. [R]. The firſt work diſcovered of his writing is a poem, entitled, "Sighs on the death of queen Anne;" printed probably about the time of her death, in 1714. Two years afterwards he printed "ΤΟ ΥΨΟΣ ΑΓΙΟΝ; or an Exerciſe on the Creation, and an Hymn to the Creator of the World; written in the expreſs Words of the Sacred Text, as an Attempt to ſhew the Beauty and Sublimity of the Holy Scriptures, 1716, 8vo. In 1721, being then curate of King's-Clifton in Northamptonſhire, he offered to the world propoſals for printing the Hiſtory and Antiquities of his native town, which work he produced in 1727, in folio, under the title of "Academia tertia Anglicana; or "The Antiquarian Annals of Stamford in Lincoln, Rutland, and Northamptonſhires; containing the Hiſtory of the Univerſity, Monaſteries, Gilds, Churches, Chapels, Hoſpitals, and Schools there," &c. inſcribed to John duke of Rutland [S]. This publication was haſtened by "An Eſſay on the ancient and preſent State of Stamford, 1726," 4to, by Francis Hargrave, who, in the preface to his pamphlet, mentions a difference which had ariſen between him and Mr. Peck, becauſe his publication foreſtalled that intended by the latter. Mr. Peck is alſo therein very roughly treated, on account of a ſmall work he had formerly printed, entitled, "The Hiſtory of the Stamford Bull-running." He had before this time obtained the rectory of Godeby, near Melton, in Leiceſterſhire, the only preferment he ever enjoyed. In 1729, he printed a ſingle ſheet, containing, "Queries concerning the Natural Hiſtory and Antiquities of Leiceſterſhire and Rutland," which were afterwards reprinted in 1740; but though the progreſs he had made in the work was very conſiderable, it never made its appearance; and as much as he had executed of it, is ſuppoſed to have been, with other materials for the hiſtory of thoſe counties, in the hands of the late ſir Thomas Cave [T], bart. In 1732, he publiſhed

[R] Anecdotes of Bowyer, by Nichols, p. 590.

[S] Whoſe family name of "Manners," Mr. Peck obſerves, is derived from "Dominus de Maneriis;" no leſs than twenty-four manors belonging to the duke being to be ſeen from Belvoir Caſtle; with Croxton Park-houſe, a ſeat built by the duke; and two other ſeats and four manors which his grace acquired by marriage.

[T] The greater part of Mr. Peck's MSS. became the property of this worthy baronet. Among others, he purchaſed five volumes in quarto, fairly tranſcribed for

publiſhed the firſt volume of "Deſiderata Curioſa; or, A Collection of divers ſcarce and curious Pieces relating chiefly to Matters of Engliſh Hiſtory; conſiſting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c. Tranſcribed, many of them, from the originals themſelves, and the reſt from divers ancient MS. Copies, or the MS. Collations of ſundry famous Antiquaries, and other eminent Perſons, both of the laſt and preſent Age: The whole, as nearly as poſſible, digeſted into Order of Time, and illuſtrated with ample Notes, Contents, Additional Diſcourſes, and a Complete Index." This volume was dedicated to lord William Manners; and was followed, in 1735, by a ſecond volume, dedicated to Dr. Reynolds, biſhop of Lincoln. Being grown ſcarce and high-priced, both were reprinted in one volume, 4to, by ſubſcription, by the late Mr. Thomas Evans [u], in 1779. In 1735, Mr. Peck printed, in a 4to pamphlet, "A complete Catalogue of all the Diſcourſes written both for and againſt Popery, in the Time of King James the Second; containing in the whole an Account of Four hundred and Fifty-ſeven Books and Pamphlets, a great Number of them not mentioned in the three former Catalogues; with References after each Title, for the more ſpeedy finding a further Account of the ſaid Diſcourſes and their Authors in ſundry Writers, and an Alphabetical Liſt of the Writers on each Side." In 1739, he was the editor of "Nineteen Letters of the truly reverend and learned Henry Hammond, D. D. (Author of the Annotations on the New Teſtament, &c.) written to Mr. Peter Stainnough and Dr. Nathaniel Angelo, many of them on curious Subjects, &c." Theſe were printed from the originals, communicated by Mr. Robert Marſden, archdeacon of Nottingham, and Mr. John Worthington. The next year, 1740, produced two volumes in 4to, one of them entitled, "Memoirs of the Life and

for the preſs, in Mr. Peck's own neat hand, under the title of "Monaſticus Anglicanum, Supplementis novis adauctum: quo comprehenditur Arboris Præmonſtratenſis Ramus Anglicanus, per omnia triginta & unum Angliæ Walliæque ejuſdem Ordinis Cœnobia; e Chronicis, Regiſtris, Cartis aliiſque Teſtimoniis antiquis MSS. & authenticis, ad ipſa Monaſteria olim pertinentibus, & hactenus ineditis, ſive imperfectè & mendosè perquam editis abundè illuſtratus. Cujus pars I. Generalia; II. Specialia; III. Cœnobii Croxtonienſis Librum de Domeſday continet; omnia Latina, Gallica, Anglica, ad eorum Exemplaria literatim expreſſa. Opera & Studio F. P. A. M. Ære inciſa adduntur aliquot Inſignia, Sigilla, Monumenta, & Ædificiorum Reliquiæ." Theſe volumes were, on the 14th of May, 1779, preſented to the Britiſh Muſeum, by the laſt ſir Thomas Cave, after the death of his father, who, twenty years before had it in contemplation to beſtow them on that excellent repoſitory. They are a moſt valuable and almoſt ineſtimable collection. If the gentlemen at Rome, who have been ſome years compoſing the "Hiſtory of the Præmonſtratenſes," knew of them, they would doubtleſs conſult and inſert them, having made great enquiries after them many years ago. It is hoped ſome induſtrious antiquary will get permiſſion to tranſcribe and print them.

[u] Who died, univerſally regretted, whilſt this ſheet was printing, May 1, 1784. See art. PRIOR.

Actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin; the firſt, as ſaid, by Don Juan Roderiguez de Saa Meneſes, Conde de Penguiao, the Portugal Ambaſſador; the ſecond, as affirmed by a certain Jeſuit, the Lord Ambaſſador's Chaplain; yet both, it is thought, compoſed by Mr. John Milton (Latin Secretary to Cromwell), as was the third: with an Engliſh Verſion of each. The whole illuſtrated with a large Hiſtorical Preface; many ſimilar Paſſages from the Paradiſe Loſt, and other Works of Mr. John Milton, and Notes from the beſt Hiſtorians. To all which is added, a Collection of divers curious Hiſtorical Pieces relating to Cromwell, and a great Number of other remarkable Perſons (after the Manner of Deſiderata Curioſa, Vol. I. and II.)" The other "New Memoirs of the Life and Poetical Works of Mr. John Milton; with, firſt, An Examination of Milton's Style; and ſecondly, Explanatory and Critical Notes on divers Paſſages in Milton and Shakeſpeare, by the Editor. Thirdly, Baptiſtes; a ſacred Dramatic Poem in Defence of Liberty, as written in Latin by Mr. George Buchanan, tranſlated into Engliſh by Mr. John Milton, and firſt publiſhed in 1641, by Order of the Houſe of Commons. Fourthly, The Parallel, or Archbiſhop Laud and Cardinal Wolſey compared, a Viſion, by Milton. Fifthly, The Legend of Sir Nicholas Throckmorton, Knt. Chief Butler of England, who died of Poiſon, Anno 1570, an Hiſtorical Poem, by his Nephew Sir Thomas Throckmorton, Knt. Sixth, Herod the Great, by the Editor. Seventh, The Reſurrection, a Poem, in Imitation of Milton, by a Friend. And eighth, A Diſcourſe on the Harmony of the Spheres, by Milton; with Prefaces, and Notes." Theſe were the laſt publications which he gave the world. When theſe appeared, he had in contemplation no leſs than nine different works [x]; but whether he had not met with encourage-

[x] As the materials for the ſeveral volumes whoſe publication he meditated may be ſtill exiſting, and ſome of them not unworthy the public attention, the following liſt of them is given from an advertiſement at the end of the Memoirs of Cromwell. 1. "Deſiderata Curioſa, vol. iii." 2. "The Annals of Stamford continued," vol. iv. 3. "The Hiſtory and Antiquities of the Town and Soke of Grantham, in Lincolnſhire." 4. "The Natural Hiſtory and Antiquities of Rutland." 5. "The Natural Hiſtory and Antiquities of Leiceſterſhire." 6. "The Life of Mr. Nicholas Ferrar, of Little Gidding, in the County of Huntingdon, Gent. commonly called the Proteſtant St. Nicholas, and the pious Mr. George Herbert's Spiritual Brother, done from original MSS." 7. "The Lives of William Burton, Eſq; Author of the Antiquities of Leiceſterſhire, and his Brother Robert Burton, B. D. Student of Chriſt-church, and Rector of Seagrave in Leiceſterſhire, better known by the Name of Democritus Jun." 8. "Monaſticon Anglicanum, Volumen Quartum, all from Originals never yet publiſhed." [This is part of the work mentioned above as preſerved in the Britiſh Muſeum.] 9. "New Memoirs of the Reſtoration of King Charles the Second (which may be conſidered alſo as an Appendix to ſecretary Thurloe's Papers) containing the Copies of Two Hundred and Forty-ſix Original Letters and Papers, all written annis 1658, 1659, and 1660 (none of them ever yet printed). The whole communicated by William Cowper, Eſq; Clerk of the Parliament."

ment for thoſe which he had already produced, or whether he was rendered incapable of executing them by reaſon of his declining health, is uncertain; none of them, however, ever were made public. He concluded a laborious, and it may be affirmed, an uſeful life, wholly devoted to antiquarian purſuits, Aug. 13, 1743, at the age of ſixty-one years. There is a portrait of him prefixed to the ſecond edition of his "Deſiderata Curioſa," inſcribed, "Francis Peck, A. M. natus Stanfordiæ, 4 Maii, MDCXCII."

PECQUET (JOHN), a learned phyſician, and a native of Dieppe, a conſiderable author of the ſeventeenth century; has rendered his name famous by his diſcovery of the receptacle of the chyle; with which, however, ſome alledge that Bartholomæus Euſtachius was acquainted before him. But the world is obliged to Pecquet for ſhewing, beyond all contradiction, that the lacteal veſſels convey the chyle to this receptacle; and for proving, that it is thence carried, by particular veſſels, through the thorax, almoſt as high as the left ſhoulder, and there thrown into the left ſubclavian vein, and ſo directly carried to the heart. In 1654, he publiſhed his new diſcoveries in anatomy in 4to; and, in 1661, his book, "De Thoracis Lacteis," at Amſterdam. He died at Paris, in Feb. 1674.

PEELE (GEORGE), M. A. [Y]. This poet, who flouriſhed in the reign of queen Elizabeth, was a native of Devonſhire, from whence being ſent to Broadgate's Hall, he was ſome time afterwards made a ſtudent of Chriſt-church-college, Oxford, about 1573, where, after going through all the ſeveral forms of logic and philoſophy, and taking all the neceſſary ſteps, he was admitted to his maſter of arts degree in 1579. After this it appears that he removed to London, where he became the city poet, and had the ordering of the pageants. He lived on the Bank-ſide overagainſt Black-friars, and maintained the eſtimation in his poetical capacity which he had acquired at the univerſity, which ſeems to have been of no inconſiderable rank. He was a good paſtoral poet; and Wood informs us, that his plays were not only often acted with great applauſe in his life-time, but did alſo endure reading, with due commendation, many years after his death. He ſpeaks of him, however, as a more voluminous writer in that way than he appears to have been, mentioning his dramatic pieces by the diſtinction of tragedies and comedies, and has given us a liſt of thoſe which he ſays he had ſeen; but in this he muſt have made ſome miſtake, as he has divided the ſeveral incidents in one of them, namely, his "Edward I." in ſuch manner as to make the "Life of Llewellin," and the "Sinking of queen Eleanor," two de-

[Y] Biographia Dramatica.

tached

tached and ſeparate pieces of themſelves; the error of which will be ſeen in the peruſal of the whole title of this play. He, moreover, tells us, that the laſt-mentioned piece, together with a ballad on the ſame ſubject, was, in his time, uſually ſold by the common ballad-mongers. The real titles of the plays written by this author, of which five only are known [z], are, 1. "The Arraignment of Paris, 1584," 4to. 2. "Edward the Firſt, 1593," 4to. 3. "King David and Fair Bethſabe, 1599," 4to. 4. "The Turkiſh Mahomet and Hyren the Fair Greek." 5. "The Old Wives Tale," a comedy, 4to, 1595.

Wood and Winſtanley, miſguided by former catalogues, have alſo attributed to him another tragedy, called, "Alphonſus, Emperor of Germany." But this, Langbaine aſſures us, was written by Chapman, he himſelf having the play in his poſſeſſion, with that author's name to it. About 1593, Peele ſeems to have been taken into the patronage of the earl of Northumberland, to whom he dedicated in that year, "The Honour of the Garter, a Poem gratulatorie, the Firſtling, conſecrated to his noble name." He was almoſt as famous for his tricks and merry pranks as Scoggan, Skelton, or Dick Tarleton; and as there are books of theirs in print, ſo there is one of his called, "Merrie conceited Jeſts of George Peele, Gent. ſometime Student in Oxford; wherein is ſhewed the courſe of his Life, how he lived, &c. 1627," 4to. Theſe jeſts, as they are called, might with more propriety be termed the tricks of a ſharper. Peele died before the year 1598. Meres, in his Wit's Treaſury, p. 285, ſays, "As Anacreon died by the pot, ſo George Peele by the pox." Oldys ſays, he left behind him a wife and a daughter. He ſeems to have been a perſon of a very irregular life; and Mr. Steevens, with great probability, ſuppoſes, that the character of George Pieboard, in The Puritan, was deſigned as a repreſentative of George Peele. See a note on that comedy, as publiſhed by Mr. Malone.

PEIRESC (NICOLAS CLAUDE FABRI), an illuſtrious genius who adorned France, was deſcended from an ancient and noble family, ſeated originally at Piſa in Italy, and born in 1580. At ten years of age, he was ſent to Avignon, where he ſpent five years in completing his claſſical ſtudies in the Jeſuits college: he was removed to Aix in 1595, and entered upon the ſtudy of philoſophy. In the mean time, he attended the proper maſters for dancing, riding, and handling arms; in all which he performed the leſſons regularly, but that was all: for this being done only to pleaſe an uncle, whoſe heir he was to be, he never practiſed by himſelf; eſteeming all the time loſt, that

[z] See the Supplement to Shakeſpeare, vol. i. p. 191, edit. 1780.

was not employed on literature. It was during this period, that his father being preſented with a medal of the emperor Arcadius, which was found at Belgenſer, Peireſc begged to have it: and, charmed with decyphering the characters in the exergue, and reading the emperor's name, in that tranſport of joy he carried the medal to his uncle; who for his encouragement gave him two more, together with ſome books upon that ſubject. This is the epoch of his application to antiquities, for which he became afterwards ſo famous. In 1596, he was ſent to finiſh his courſe of philoſophy under the Jeſuits at Tournon. At the ſame time taking a fancy to the mathematics, he learned particularly coſmography, as being a neceſſary in the ſtudy of hiſtory: yet he abated nothing of his application to antiquity, in which he was much aſſiſted by Petrus Rogerus, one of the profeſſors, and a ſkilful medalliſt: nor did he omit the ſtudy of belles lettres in general, wherein he was in a manner the maſter and inſtructor of a brother who was with him. But, to do all this, he was obliged to ſit up late at nights: ſo much labour and attention, as he was naturally of a tender conſtitution, increaſed the weakneſs of his ſtomach, formerly contracted, and for which he had uſed a kind of digeſtive powder. Being recalled by his uncle in 1597, he returned to Aix, and there entered upon the ſtudy of the law; which he proſecuted, however, ſo as to find leiſure to viſit and converſe frequently with A. R. Bagarr, a moſt ſkilful antiquary, who was afterwards made maſter of the jewels and rarities to Henry IV.

The following year he went again to Avignon, to carry on his courſe of law under a private maſter, whoſe name was Peter David; who, being well ſkilled likewiſe in antiquities, was pleaſed to ſee Peireſc join this ſtudy to that of the law. But Ghibertus of Naples, auditor to cardinal Aquaviva, fed his curioſity the moſt, in ſhewing him ſome rarities which never had been ſeen before. Ghibertus alſo lent him Goltzius's "Treatiſe upon Coins," and adviſed him to go into Italy; eſpecially to Rome, where he would meet with curioſities enough to ſatisfy his moſt ardent wiſhes. Accordingly, his uncle having procured a proper governor, he and his brother ſet out upon that tour, in Sept. 1699; and paſſing through Florence, Bologna, and Ferrara, when he had ſtayed a few days at Venice, he fixed his reſidence at Padua, in order to complete his courſe of law. But once a quarter, going to Venice, to get caſh for bills of exchange, he took theſe opportunities of making an acquaintance with the moſt diſtinguiſhed literati there, as Sarpi, Molinus, &c. in order to obtain a ſight of every thing curious in that famous city. Among others, he was particularly careſſed by F. Contarin, procurator of St.

St. Mark, who poſſeſſed a curious cabinet of medals, and other antiquities, without knowing the value of them; this, however, was fully ſhewn to him by Peireſc, who likewiſe explained the Greek inſcriptions upon his medals, and the monumental ſtones. After a year's ſtay at Padua, he ſet out for Rome, and arrived there in Oct. 1600, in order to be in time for ſeeing the jubilee: to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He paſſed ſix months in that city, viewing the numberleſs curioſities there; and after Eaſter, going to Naples with the ſame deſign, returned to Padua about June the ſame year. He now reſumed his ſtudy of the law; and, at the ſame time, applied himſelf to all ſuch languages as might be of uſe in decyphering the inſcriptions upon medals, &c. Accordingly, he learned ſo much of Hebrew, Samaritan, Syriac, and Arabic, as was ſufficient for interpreting the inſcriptions upon ſhekels, &c. in which he made uſe of Rabbi Solomon, who was then at Padua: but he ſtudied the Greek language with more care and exactneſs, as he did alſo the mathematics; for he was from this time much beloved by Galilæo, with whom he firſt became acquainted at the houſe of Pinellus at Rome; and whom he greatly admired for the engine he invented to drain off the water which then infeſted the city. At the ſame time, he did not omit to carry his reſearches into aſtronomy and natural philoſophy; and was preſent, when Fabricius of Aquapendente, out of a parcel of eggs upon which a hen was ſitting, took one every day, to obſerve the gradual formation of the chick from firſt to laſt. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and begun to guide the commonwealth of letters.

Having now ſpent almoſt three years in Italy, he began to prepare for his departure; and, in the end of 1602, having been once more at Rome to take leave of his friends there, he packed all the rarities, gems, &c. and, putting them into the road to Marſeilles, left Padua: and croſſing the Alps to Geneva, went to Lyons; where receiving money, he made a handſome preſent to his governor, who took the route of Paris. From Lyons he went to Montpellier, to improve himſelf in the law under Julius Parius; and, arriving there in July, he put himſelf and his brother to board with that profeſſor. From Montpellier he diſpatched more rarities to his uncle, who ſending for him home, he arrived at Aix in November: but, bringing Parius along with him, he obtained leave to return to Montpellier in a few days. He waited upon Parius back again, under whom he continued purſuing his law-ſtudies, till the end of 1603; when he returned to Aix, at the earneſt requeſt of his uncle, who, having reſigned to him his ſenatorial dignity,

had, ever ſince the beginning of the year, laboured to get the king's patent. The degree of doctor of law was a neceſſary qualification for that dignity. Peireſc, therefore, having kept the uſual exerciſe, took that degree Jan. 18, 1604; on which occaſion he made a moſt learned ſpeech, upon the origin and and antiquity of the doctoral ornaments. The ſolemnity was hardly finiſhed, when the patent aforeſaid was to be preſented to the ſenate, leſt a year's time ſhould be loſt. It was therefore given in, and ordered to be recorded: yet Peireſc procured leave not to be preſently admitted, and entered into the liſt of ſenators. The bent of his inclination was not ſo much to buſineſs, as to the more delightful Muſes; to advance arts and ſciences, and to aſſiſt all the promoters of learning. For this purpoſe, he reſolved to lead a ſingle life; ſo that when his father had concluded a match for him with a reſpectable lady, he prevailed to be excuſed.

In 1605, he accompanied G. Varius, firſt preſident of the ſenate at Aix, who was very fond of him, to Paris; whence, having viſited every thing curious, he croſſed the water, in company with the French king's ambaſſador, in 1606, to England. Here he was very graciouſly received by king James; and having ſeen Oxford, and viſited Camden, ſir Robert Cotton, ſir Henry Saville, and other learned men, he paſſed over to Holland; and after viſiting the ſeveral towns and univerſities, with the literati in each, he went through Antwerp to Bruſſels, and thence back to Paris, to ſee the ceremony of the dauphin's baptiſm; which being ſolemnized Aug. the 24th, he returned home in Sept. 1606, being expected for the ordering of the family affairs.

Soon after this, he made a purchaſe of the barony of Rians, which he completed in 1607; and in the ſame year, at the ſolicitation of his uncle, having approved himſelf before that aſſembly, he was received a ſenator on the 1ſt of July. In Jan. 1608, he loſt his uncle; and, the following year, falling himſelf into a dangerous fever, recovered by eating muſk-melons before ſupper, for which he had conceived a longing [A]. In 1616, he attended Varius to Paris; where, in 1618, he procured a faithful copy, and publiſhed a ſecond edition of "The Acts of the Monaſtery of Maren in Switzerland." This was in defence of the royal line of France againſt Theodoric Pieſpordius, who had attempted to prove the title of the Auſtrian family to the French crown by right of ſucceſſion; and, upon

[A] He was ordered by his phyſician to eat them before his meals, without bread; and to drink a glaſs of pure wine upon them. He continued this method all his life afterwards; and grew ſo fond of them, that, though he could abſtain from any other meat as he liſted, yet towards them, he profeſſed, he was not able to maſter himſelf. He experienced, that in the muſk-melon ſeaſon he was never troubled with the gravel.

this,

this, he was nominated the same year, by Louis XIII. abbot of Sancta-Maria Aquistriensis. He stayed in France till 1623, when, upon a message from his father, now grown old and sickly, he left Paris, where he had spent seven years and some months. He arrived at Aix in October; and not long after presented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the person of a churchman. The court of parliament, not assenting to this, decreed unanimously, that, being already admitted into the first rank, he should abide perpetually therein; not returning, as the custom of the court was, to the inferior auditory, wherein trials are usually had of criminal cases. He obtained also, a rescript from the pope, to license him to be present at the judgement of capital causes, as even in the higher auditory some select cases of that nature were customarily heard: but he never made use of this licence, always departing when they came to vote, without voting himself. In 1625, he buried his father, who had been long afflicted with the gout. He was much grieved with the loss of this indulgent parent, who had never denied him any thing. In 1627, he prevailed with the archbishop of Aix, to establish a post thence to Lyons, and so to Paris and all Europe; by which the correspondence, that he constantly held with the literati every where, was much facilitated. In 1629, he began to be much tormented with the strangury and haemorrhoides; and, in 1631, having completed the marriage of his nephew Claudius with Margaret Alresia, a noble lady of the county of Avignon, he bestowed upon him the barony of Rians, together with a grant of his senatorial dignity, only reserving the function to himself for three years. But the parliament not waiting his surrendry of it, he resented that affront so heinously, that he procured, in 1635, letters-patent from the king, to be restored, and to exercise the office for five years longer, which happened to be till his death: for being seized in June, 1637, with a fever that brought on a stoppage of urine, this put an end to his life on the 24th of that month, in his 57th year.

A very honourable funeral was provided for him by his nephew Claudius, in the absence of his brother, who was then at Paris; but who, returning shortly to Provence, hastened to perform the funeral rites, and to be present at the obsequies. He also procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph by Rigaltius. As he had been chosen in his life-time a member of the academy of the Humoristi at Rome, his eulogium was pronounced by John James Bouchier, of that

learned ſociety, in the preſence of cardinal Barberini, his brother Antonius, cardinal Bentivoglio, and ſeveral other cardinals, and ſuch a multitude of celebrated and learned men, that the hall was ſcarce able to contain them. Many copies of verſes, in Italian, Latin, and Greek, were recited; which were afterwards printed together, with a collection of funeral elegies in forty languages, under the title of "Pangloſſia." Peireſc was, in his perſon, of a middle ſize, and of a thin habit; his forehead large, and his eyes grey; a little hawk-noſed, his cheeks tempered with red; the hair of his head yellow, as alſo his beard, which he uſed to wear long; his whole countenance bearing the marks of uncommon courteſy and affability. In his diet he affected cleanlineſs, and in all things about him; but nothing ſuperfluous or coſtly. His clothes were ſuitable to his dignity; yet he never wore ſilk. In like manner, the reſt of his houſe was adorned according to his condition, and very well furniſhed; but he neglected his own chamber. Inſtead of tapeſtry, there hung the pictures of his chief friends and of famous men, beſides innumerable bundles of commentaries, tranſcripts, notes, collections from books, epiſtles, and ſuch like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as alſo all the ſeats round about, and the greateſt part of the floor. Theſe were ſo many evidences of the turn of his mind; in reſpect to which, the writer of his eulogium compares him to the Roman Atticus; and Bayle, conſidering his univerſal correſpondence and general aſſiſtance to all the literati in Europe, made a fortunate hit, when he called him "the attorney-general of the literary republic." His works were chiefly theſe: 1. "Hiſtoria provinciæ Galliæ Narbonenſis." 2. "Nobilium ejuſdem provinciæ familiarum Origines, et ſeparatim Fabriciæ." 3. "Commentarii rerum omnium memoria dignarum ſua ætate geſtarum." 4. "Liber de ludicris naturæ operibus." 5. "Mathematica & aſtronomica varia." 6. "Obſervationes mathematicæ." 7. "Epiſtolæ ad S. P. Urbanum VIII. cardinales Barberinos, &c." 8. "Authores antiqui Græci et Latini de ponderibus et menſuris." 9. "Elogia et epitaphia." 10. "Inſcriptiones antiquæ et novæ." 11. "Genealogia domûs Auſtriacæ." 12. "Catalogus librorum biblioth. reg." 13. "Poemata varia." 14. Nummi Gallici, Saxonici, Britannici, &c." 15. "Linguæ orientales, Hebræa, Samaritana, Arabica, Egyptiaca, et Indices librorum harum linguarum." 16. Obſervationes in varios auctores." It is remarkable, that, though Peireſc bought more books than any man of his time, yet the collection which he left was not large. The reaſon was, that as faſt as he purchaſed, he kept continually

nually making preſents of them to learned men to whom he knew they would be uſeful.

PELAGIUS (the Hereſiarch), was born in Great Britain in the 4th century, and is ſaid to have been abbot of the monaſtery of Bangor. His real name is ſaid to be Morgan, which ſignifying in the Celtic languages *ſea-born*, from *Môr*, ſea, and *gan* born, was tranſlated into Πελάγιος, in Latin Pelagius. However that be, it is certain he was a monk; and, though probably a layman, yet diſtinguiſhed among his brethren both by piety and learning. But, in the proſecution of his ſtudies, falling into errors, he went to Rome, and began to teach his doctrines in that city about 400. He pretended, that man is able to work out his ſalvation by the natural force of free-will, without the aſſiſtance of grace; that by theſe natural powers he may even ſo attain to a ſtate of perfection, as not to be ſubject either to paſſion or ſin; that grace is given in proportion to our meriting it; and, laſtly, that there is no ſuch thing as original ſin. Under the influence of theſe principles, his morals were irreproachable. He therefore gained a great crowd of followers; and the hereſy ſpread ſo much, that it became neceſſary for him to quit Rome; as he did in 409, going to Sicily, and accompanied by Celeſtius, his chief diſciple and fellow-labourer, and, as is ſaid, his countryman. They continued in Sicily, till the report of a conference, held at Carthage between the Orthodox and the Donatiſts, induced them to go to Africa: but Pelagius did not ſtay long there; and, after his departure, Celeſtius being accuſed of talking againſt original ſin by Paulinus, was condemned by a council held at Carthage in 412, under Aurelius, primate of Africa. Upon this, he repaired to his friend Pelagius, who had retired to Paleſtine.

Here they were well received by John biſhop of Jeruſalem, the enemy of St. Jerom, and well looked on by the better ſort of people. Count Marcellinus, being deſirous to know in what their doctrine, which was much talked of, conſiſted, applied to St. Auguſtin, biſhop of Hippo, for information; and Pelagius, fearing to engage with ſo formidable an antagoniſt, wrote the biſhop a letter full of proteſtations of the purity of his faith, accompanied with a profuſion of compliments, to which St. Auguſtin replied in terms of general civility; and things remained for a while in this ſtate. It was probably about 414, that Pelagius reſolved to undertake his treatiſe of the natural ſtrength of man, in ſupport of his doctrine of free-will; which he expreſſed in ſuch terms, as gave him room to ſhelter himſelf under the authority of St. Auſtin and St. Jerome. But this piece no ſooner reached the weſt, than the former refuted it in Dialogues, whilſt the latter heaped volumes upon volumes againſt the new-born hereſy; the principal of which is his famous

famous tract, De natura et gratia. In the mean time, it fared much better in Paleſtine; where a council being held at Dioſpolis in 415, conſiſting of fourteen biſhops, Pelagius appeared before them, and explained his doctrine in ſuch a manner, that he was abſolved by them, in theſe words: "Since we are ſatisfied with the declarations of the monk Pelagius, here preſent, who acknowledges the holy doctrine, and condemns whatſoever is contrary to the faith of the church, we declare that he is in the communion of the catholic church." Theodore of Mopſueſta was one of Pelagius's moſt powerful friends in the eaſt. He was a man of profound erudition and great reputation; and though he wrote zealouſly againſt all hereſies, yet he fell into that of Pelagius, as alſo of Neſtorius.

On the other hand, the African biſhops held a council, according to cuſtom, in 416, at Carthage, at which Aurelius, biſhop of that city, preſided; where the letters of Heros and Lazarus, two French biſhops, then in Paleſtine, were read, and likewiſe the acts of the council of Carthage, by which Celeſtius had been condemned about five years before. After the reading of them, the biſhops of this council were of opinion, that Pelagius and Celeſtius ought to be anathematized, if they did not very plainly anathematize their errors; that, the ſentence againſt them, being public, might reclaim thoſe, at leaſt, whom they had deceived, if they ſhould prove incorrigible themſelves. The council thought fit to communicate their judgement to the pope Innocent I. in order to join the authority of the ſee of Rome to their own. They accordingly wrote to him a ſynodical epiſtle, to which they annexed the letters of Heros and Lazarus, and the acts of this laſt council, which contained thoſe of the year 412. In theſe letters, the biſhops, prompted by St. Auſtin, refute in a ſummary way the chief errors imputed to Pelagius, and conclude thus: "Though Pelagius and Celeſtius diſown this doctrine, and the writings produced againſt them, without its being poſſible to convict them of falſehood; nevertheleſs, we muſt anathematize in general whoever teacheth, that human nature is capable of avoiding ſin, and of fulfilling the commands of God; as he ſhews himſelf an enemy to his grace, which ſo evidently appears by the prayers of the ſaints." About the ſame time a council was held at Milevum, compoſed of ſixty-one biſhops; who, after the example of that of Carthage, wrote to pope Innocent, deſiring him to condemn this hereſy, which took away the benefit of prayer from adults, and baptiſm from infants. Beſides theſe two ſynodical letters, another was written by St. Auguſtin, in the name of himſelf and four more biſhops; wherein he explained the whole matter more at large, and deſired the pope to order Pelagius to Rome, to examine him more minutely, and know what kind of grace

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it was that he acknowledged; or elſe to treat with him on that ſubject by letters, to the end that, if he acknowledged the grace which the church teacheth, he might be abſolved without difficulty.

Theſe letters were anſwered by Innocent in 417, wherein he joins his ſuffrage with theirs, and anathematizes all who ſay, that the grace of God is not neceſſary to good works; and judges them unworthy of the communion of the church, and directs them to be cut off from it as rotten members. In anſwer to the five African biſhops, who had written to him on his being ſuſpected of favouring Pelagianiſm, he ſays, "He can neither affirm nor deny, that there are Pelagians in Rome; becauſe, if there are any, they take care to conceal themſelves, and are not diſcovered in ſo great a multitude of people." He adds, ſpeaking of Pelagius, "We cannot believe he has been juſtified, notwithſtanding that ſome laymen have brought to us acts, by which he pretends to have been abſolved. But we doubt the authenticity of theſe acts, becauſe they have not been ſent us by the council, and we have not received any letters from thoſe who aſſiſted at it. For if Pelagius could have relied on his juſtification, he would not have failed to have obliged his judges to acquaint us with it; and even in theſe acts he has not juſtified himſelf clearly, but has only ſought to evade and perplex matters. We can neither approve nor blame this deciſion. If Pelagius pretends he has nothing to fear, it is not our buſineſs to ſend for him, but rather his to make haſte to come and get himſelf abſolved. For if he ſtill continues to entertain the ſame ſentiments, whatever letters he may receive, he will never venture to expoſe himſelf to our ſentence. If he is to be ſummoned, that ought rather to be done by thoſe who are neareſt to him. We have peruſed the book ſaid to be written by him, which you ſent us. We have found therein many propoſitions againſt the grace of God, many blaſphemies, nothing that pleaſed us, and hardly any thing but what diſpleaſed us, and ought to be rejected by all the world."

Celeſtius, upon his condemnation at Carthage in 412, had indeed appealed to this pope; but, inſtead of purſuing his appeal, he retired into Paleſtine. Pelagius, however, who had more cunning, did not deſpair of bringing Rome over to his intereſt, by flattering the biſhop of that city. The moment he learnt that things were likely to go againſt him in the weſt, he drew up a confeſſion of faith, and ſent it to pope Innocent with a letter, which is now loſt. Innocent was dead; and Zoſimus had ſucceeded him, when this apology of Pelagius was brought to Rome. On the firſt notice of this change, Celeſtius, who had been driven from Conſtantinople, haſtened to the weſt; in hopes of ſecuring the new pope's favour, by making him

him his judge. He was not deceived: for Zoſimus, taking this opportunity of drawing to his ſee appeals of cauſes adjudged elſewhere, readily admitted Celeſtius to juſtify himſelf at Rome. He aſſembled his clergy in St. Clement's church, where Celeſtius preſented him a confeſſion of faith; in which, having gone through all the articles of the Creed, from the Trinity to the reſurrection of the dead, he ſaid, "If any diſpute has ariſen on queſtions that do not concern the faith, I have not pretended to decide them, as the author of a new doctrine; but I offer to your examination, what I have from the ſource of the prophets and apoſtles; to the end, that if I have miſtaken through ignorance, your judgement may correct and ſet me right." On the ſubject of original ſin, he continued, "We acknowledge that children ought to be baptized for the remiſſion of ſins, agreeably to the rule of the univerſal church, and the authority of the goſpel; becauſe the Lord hath declared, that the kingdom of heaven can be given to thoſe only who have been baptized. But we do not pretend thence to eſtabliſh the tranſmiſſion of ſin from parents to their children: that opinion is widely different from the catholic doctrines. For ſin is not born with man; it is man who commits it after he is born: it does not proceed from nature, but from will. We therefore acknowledge the firſt, in order not to admit of ſeveral baptiſms; and take this precaution, that we may not derogate from the Creator." Celeſtius having confirmed by word of mouth, and ſeveral repeated declarations, what was contained in this writing, the pope aſked him, whether he condemned all the errors that had been publiſhed under his name? Celeſtius anſwered, that he did condemn them in conformity with the ſentence of pope Innocent, and promiſed to condemn whatever ſhould be condemned by the holy ſee. Hereupon Zoſimus did not heſitate to condemn Heros and Lazarus, who had taken upon them to be the chief proſecutors of the Pelagian doctrine. He depoſed them from the epiſcopal office, and excommunicated them; after which he wrote to Aurelius, and the other biſhops of Africa, acquainting them with what he had done, and at the ſame time ſending them the acts of his ſynod. He complained of their having given credit too haſtily to Heros and Lazarus's letters. "We have found," ſays he, "that their ordinations were irregular; and no accuſation ought to have been received from them againſt an abſent perſon, who being now preſent, explains his faith, and challenges his accuſers." He adds, "That if theſe accuſers do not appear at Rome within two months, to convict him of having other opinions than thoſe which he profeſſed, he ought to be deemed innocent to all intents and purpoſes."

Soon

Soon after this, Zosimus received a letter from Praylus, bishop of Jerusalem, successor to John, recommending to him Pelagius's affair in affectionate terms. This letter was accompanied by another from Pelagius himself, together with the confession of faith before mentioned. In this letter Pelagius said, that his enemies wanted to asperse his character in two points: first, that he refused to baptize infants, and promised them the kingdom of heaven, without the redemption of Jesus Christ; secondly, that he reposed so much confidence in free-will, as to refuse the assistance of grace. He rejected the first of these errors, as manifestly contrary to the gospel; and upon the article of grace he said, "We have our free-will either to sin or not to sin, and in all good works it is ever aided by the divine assistance.—We say, that all men have free-will, as well Christians as Jews and Gentiles: all of them have it by nature, but it is assisted by grace in none but Christians. In others this blessing of the creation is naked and unassisted. They shall be judged and condemned; because having free-will, by which they might arrive at faith, and merit the grace of God, they make an ill use of this liberty. The Christians will be rewarded; because they, by making a good use of their free-will, merit the grace of the Lord, and observe his commandments." His confession of faith was like that of Celestius. On baptism he said, "We hold one single baptism, and we assert that it ought to be administered to children in the same form of words as to adults." Touching grace, he said, "We confess a free-will: at the same time holding, that we stand continually in need of God's assistance; and that those are as well mistaken, who say with the Manichees, that man cannot avoid sinning, as those who say with Jovinian, that man cannot sin." He concluded with these words: "Such, blessed pope, is the faith which we have learned in the catholic church, the faith which we have always held, and still continue in. If any thing contained therein shall not have been explained clearly enough, or not with sufficient caution, we desire that you would correct it; you who hold the the faith, and the see of Peter. If you approve of my confession of faith, whoever pretends to attack it, will shew either his ignorance or his malice, or that he is not orthodox; but he will not prove me an heretic."

These writings being read publicly at Rome, neither the pope, nor any that were present, found them at all different from the doctrine of the church. They were filled with joy and admiration: scarce could they refrain from tears, so deeply were they concerned to find, that men, whose faith was so pure, had been so much slandered. In their opinion, these writings spoke of nothing, but the grace and assistance of God. Heros and Lazarus, whose characters had suffered in other respects, appeared to them

them two wrong-headed men, who aimed at nothing but disturbing the church's peace. In this juncture Zosimus wrote a second letter to Aurelius, and to all the bishops of Africa, more formidable than the first. He there signifies to them, that he is satisfied with Pelagius and Celestius's confession of faith, and persuaded of their sincerity. He triumphs on his discovery of their innocence, and exclaims against Heros and Lazarus. This letter coming to the hands of Aurelius, the next year, 418, he assembled some bishops, who at first were quite amazed at the bishop of Rome; but, recovering from their surprise, firmly maintained the judgement they had given, and which had been confirmed by Innocent I. At the head of their decrees they put a second letter to pope Zosimus, in which they addressed him in these terms: "We have ordained, that the sentence given by the venerable bishop Innocent shall subsist, until they shall confess without equivocation, that the grace of Jesus Christ does assist us, not only to know, but also to do justice in every action; insomuch, that without it we can neither think, say, or do any thing whatever, that belongs to true piety." They added, "That Celestius's having said in general terms, that he agreed with Innocent's letters, was not satisfactory in regard to persons of inferior understandings; but that he ought to anathematize in clear terms all that was bad in his writings, lest many should believe that the apostolical see had approved his errors, rather than be persuaded that he had reformed them." The bishop of Africa likewise reminded pope Zosimus of his predecessor's decision, relating to the council of Diospolis; shewed him the artifice made use of in the confession of faith which Pelagius had sent to Rome; and refuted after their manner the cavils of the heretics: and, as Zosimus had reprimanded them for having too easily given credit to the accusers of Celestius, they justified themselves at his expence; by shewing, that he himself had been too precipitate in this affair. Moreover, they declared plainly, that this cause arising in Africa, and having been judged there, Celestius could have no right to appeal from thence, nor the pope to take cognizance of it: to which they added a protest, to prevent Zosimus from attempting to pronounce any sentence by default, in favour of Celestius and Pelagius.

Zosimus, either through a persuasion that these heretics had dealt insincerely with him, or finding it prudent to yield to the necessity of the occasion, upon the receipt of this letter, issued out a formal and authentic condemnation of the Pelagians, founded on Celestius's having absented himself from Rome; and excommunicated the two heretics, leaving them however in the class of penitents, in case they abjured their errors. All the Roman clergy approved of this judgment. The pope applied also to Honorius, requesting him to cause all heretics to be driven

driven out of Rome; in compliance with which, the emperor gave a reſcript at Ravenna, April, 418, directed to the pretorian prefect of Italy, who, in conſequence, iſſued his ordinance jointly with the pretorian prefect of the eaſt, and the prefect of Gaul, purporting, that all ſuch as ſhould be convicted of this error ſhould ſuffer perpetual baniſhment, and that all their poſſeſſions ſhould be confiſcated. The pope, moreover, vigorouſly proſecuting his deſign to extirpate the friends of Pelagius, cauſed all the biſhops to be depoſed, who would not ſubſcribe the condemnation of the new hereſy, and drove them out of Italy by virtue of the laws of the empire. Atticus, biſhop of Conſtantinople, likewiſe rejected their deputies. They were driven from Epheſus; and Theodotus biſhop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Paleſtine, where he had taken refuge from the emperor's reſcript. We have no certain account of him after this; but there is reaſon to believe, that he returned to England, and ſpread his doctrine there; which induced the biſhop of Gaul to ſend thither St. Germain of Auxerre, in order to refute it. However that be, it is certain that Pelagian hereſy, as it is called, ſpread itſelf both in the eaſt and weſt; and took ſo deep root, that it ſubſiſts to this day in different ſects, who all go by the general name of Pelagians.

This Hereſiarch wrote ſeveral things, among which are, "A Treatiſe upon the Trinity;" "A Commentary on St. Paul's Epiſtles," which was annexed to thoſe of St. Jerom, and was long thought to be written by him; "A Book of Eclogues, or Spiritual Maxims;" ſeveral letters, among which is one addreſſed to a virgin, named Demetrias, which is printed in the works of St. Jerom; ſeveral pieces in his own defence; and a treatiſe "De libero arbitrio." Cardinal Noris wrote the "Hiſtory of Pelagianiſm.

PELETIER (Claude de) one of the few who have been able to unite attention to buſineſs, with the love and cultivation of letters. He was born at Paris in 1630, and bred to the law, but always in ſtrict intimacy with Boileau, Bignon, Lamoignon, and the other great men of his time. He was firſt counſellor of the Châtelet, then in the parliament, afterwards preſident of the fourth chamber of requeſts, and next Prévôt des Marchands. To this place he was nominated in 1668, and ſignalized his ſituation there by building a quay at Paris, which ſtill retains his name. Being much approved in this office, he was appointed in 1683 to ſucceed the famous Colbert in that of controller-general of the finances. He held this place only ſix years, after which he reſigned it, and in 1697 retired from court entirely, to lead a life of meditation and devotion. He died in Auguſt, 1711, at the age of 81. Though the life of Peletier was ſo much

much occupied by buſineſs, he either produced or was concerned in ſeveral publications. 1. Extracts and Collections from the Fathers, the eccleſiaſtical Writers, and from Scripture, made with great Judgement in ſeveral volumes, 12mo. 2. Editions of the "Comes Theologus," and "Comes Juridicus," of Peter Pithou, who was his maternal great grandfather. 3. "Comes Senectutis," 4. and "Comes Ruſticus," both in 12mo, and written in imitation of the former works of Pithou, conſiſt chiefly of the thoughts of various authors. 5. The beſt Edition of the Body of Canon Law, in Latin, with the Notes of Peter and Francis Pithou, in two vols. folio. 6. An Edition of the Obſervations of Peter Pithou on the Code and on the Novellæ.

PELL (JOHN), an eminent Engliſh mathematician, deſcended from an ancient family in Lincolnſhire, was born at Southwyke in Suſſex, March 1, 1610 [B]; and educated in grammar learning at the free ſchool, then newly founded, at Stenning in that county. At thirteen, he was ſent to Trinity college in Cambridge, being then as good a ſcholar as moſt maſters of arts in that univerſity, but, though he was eminently ſkilled in the Greek and Hebrew languages, he never offered himſelf a candidate at the election of ſcholars or fellows of this college. His perſon was handſome, and the habit of his body ſtrong; and therefore, ſcarce ever uſing recreations, he proſecuted his ſtudies with the more application and intenſeneſs. In 1629, he drew up the "Deſcription and Uſe of the Quadrant, written for the Uſe of a Friend, in two Books;" the original MS. of which is ſtill extant among his papers in the Royal Society; and the ſame year he held a correſpondence with Mr. Henry Briggs on logarithms [C]. In 1630, he wrote "Modus ſupputandi Ephemerides Aſtronomicas (quantum ad motum ſolis attinet) paradigmate ad an. 1630 accommodato;" and "A Key to unlock the Meaning of Johannes Trithemius, in his Diſcourſe of Steganography;" which Key, Pell the ſame year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. The ſame year, he took the degree of maſter of arts at Cambridge, and the year following was incorporated in the univerſity of Oxford. June the 7th, he wrote "A Letter to Mr. Edward Wingate on Logarithms;" and, Oct. 5, 1631, "Commentationes in Coſmographiam Alſtedii." July 3, 1632, he married Ithamaria [D], ſecond daughter of Mr. Henry Reginolles of London, by whom he had four ſons and four daughters, March 6, 1633-4, he finiſhed his "Aſtronomical Hiſtory of Obſervations of heavenly Motions and Appearances;" and, April the 10th, his "Eclipticus Prognoſtica; or Foreknower of the Eclipſes; teaching how, by Cal-

[B] Athen. Oxon. General Dictionary. vol. iv. p. 444.

[C] There is extant a letter of Mr. Briggs's to him. Birch's Hiſt. of R. S.

[D] Her name is ſometimes written Athamar. Ib. ibid.

culation,

culation, to foreknow and foretell all ſorts of Eclipſes of the heavenly Lights." In 1634, he tranſlated "The everlaſting Tables of heavenly Motions, grounded upon the Obſervations of all Times, and agreeing with them all, by Philip Lanſberg, of Ghent in Flanders;" and, June the 12th, the ſame year, he committed to writing, "The Manner of deducing his Aſtronomical Tables out of the Tables and Axioms of Philip Lanſberg." March 9, 1634-5, he wrote "A Letter of Remarks on Gellibrand's Mathematical Diſcourſe on the Variation of the Magnetic Needle;" and, the 3d of June following, another on the ſame ſubject.

His eminence in mathematical knowledge was now ſo great, that he was thought worthy of a profeſſor's chair in that ſcience; and, upon the vacancy of one at Amſterdam in 1639, ſir William Boſwell, the Engliſh reſident with the States General, uſed his intereſt, that he might ſucceed in that profeſſorſhip [E]; which was not filled up till above four years after, 1643, when Pell was choſen to it. The year following he publiſhed, in two pages 4to, "A Refutation of Longomontanus's Diſcourſe, De vera circuli menſura," printed at Amſterdam in 1644 [F]. June 1646, he was invited by the prince of Orange to be profeſſor of philoſophy and mathematics at Breda, in the college newly founded there by his highneſs, with the offer of a ſalary of 1000 guilders a year [G]. This he accepted; and, upon his removal to Breda, was eaſed of the profeſſorſhip of philoſophy, and diſcharged only the duties of that of mathematics. His "Idea Matheſeos [H]," which he had addreſſed to Mr. Hartlib, who in 1639 had ſent it to Des Cartes and Merſenne, was printed 1650 at London, in 12mo, in Engliſh, with the title of "An Idea of Mathematics," at the end of Mr. John Durie's Reformed Library-keeper. He left Breda, and returned to England, in 1652; and, in 1654, was ſent by the protector Cromwell agent to the Proteſtant cantons in Switzerland, his inſtructions being dated March 30th of that year. His firſt ſpeech in Latin to the deputies of Zurich was on the 13th of June; and he continued in that city during moſt of his employment in Switzerland, in which he had afterwards the title of reſident. Being recalled by the protector, he took his leave of the cantons

[E] MS. note of Dr. Pell.

[F] Mr. Pell's "Refutation" was dated Aug. 1, 1644, and concludes thus: "Abunde igitur ſufficit hæc unica pagella tot chartis libriſque aliquoties editis refutandis; triumque horularum ſpatio noſtra premens veſtigia, poſt pauculas multiplicationes et diviſiones, tot annorum incredibiles Longomontani labores prorſus periiſſe videbit. Ita cenſeo Johannes Pellius, Anglus, matheſeos in illuſtri Amſtelodamenſium gymnaſio profeſſor. Calendis ſextilibus, anno 1644.

[G] Letter of Mr. Pell to Sir Charles Cavendiſh, from Amſterdam, 9th July, 1646, N.S.

[H] It is printed by Mr. Hooke, in his "Philoſophical Tranſactions," No. 5. p. 127, and is the author's chef d'œuvre.

in a Latin ſpeech at Zurich, the 23d of June 1658; but returned to England ſo ſhort a time before the Protector's death, that he had no opportunity of an audience from him.

In his negotiations abroad, he did no ill ſervice to the intereſts of Charles II. and the church of England; and after the Reſtoration, he entered into holy orders. He was ordained deacon March 31, 1661, and prieſt in June following, by Sanderſon, biſhop of Lincoln; and, on the 16th of that month, inſtituted to the rectory of Fobbing in Eſſex, given him by the king. Dec. the 5th following, he brought into the upper houſe of convocation the calendar reformed by him, aſſiſted by Sancroft, afterwards abp. of Canterbury. In 1663, he was preſented by Sheldon, biſhop of London, to the rectory of Laingdon in Eſſex; and, upon the promotion of that biſhop to the ſee of Canterbury in the next month, became one of his grace's domeſtic chaplains. He was then doctor of divinity, and expected, as Wood tells us, to be made a dean; but being not a perſon of activity, as others who mind not learning are, could never riſe higher than a rector. The truth is, he was a helpleſs man as to worldly affairs; and his tenants and relations dealt ſo unkindly by him, that they defrauded him of the profits of his rectory, and kept him ſo indigent, that he was in want of neceſſaries, even ink and paper, to his dying day. He was for ſome time confined to the King's-bench priſon for debt; but, in March 1682, was invited by Dr. Whitler to live in the college of phyſicians. Here he continued, till June following; when he was obliged, by his ill ſtate of health, to remove to the houſe of a grandchild of his in St. Margaret's church-yard, Weſtminſter. He died at the houſe of Mr. Cothorne, reader of the church of St. Giles's in the Fields, Dec. the 12th, 1685, and was interred by the charity of Buſby, maſter of Weſtminſter ſchool, and Sharp, rector of St. Giles's, in the rector's vault under that church. He publiſhed ſome other things not yet mentioned, a liſt of which is inſerted below [1].

Some

[1] Theſe are, 1. "An Exercitation concerning Eaſter," without his name, 1644, 4to. 2. "A Table of ten thouſand ſquare numbers, namely, of all the ſquare numbers between 0 and 100 millions, and of their ſides or roots, which are all the whole numbers between 0 and 10,000; with an Appendix, concerning the endings or laſt figures of all ſquare numbers, 1672," folio. 3. "An Inaugural Oration at his entering upon the profeſſorſhip at Breda." 4. He made great alterations and additions to "Rhonius's Algebra," printed at London, 1668, 4to. under the title of "An Introduction to Algebra; tranſlated out of the High Dutch into Engliſh by Thomas Branker, M. A. much altered and augmented by D. P. [Dr. Pell]. Alſo, A Table of odd numbers, leſs than one hundred thouſand, ſhewing thoſe that are incompoſite, and reſolving the reſt into their factors or coefficients; ſuppulated by the ſame Thomas Branker." A copy of this book, with many corrections and improvements of Dr. Pell, is amongſt his papers in the Royal Society. He demonſtrated the tenth book of Euclid; which piece was in MS. in the library of the lord Brereton in Cheſhire: as likewiſe Archimedes's Ψαμμίτης, and

Some of his MSS. were left by him at Brereton in Cheſhire, where he reſided ſome years, being the ſeat of William lord Brereton, who had been his pupil at Breda: a great quantity of others came after his death into the hands of Dr. Buſby; which Mr. Hooke, having reported them to the Royal Society, Feb. 1686, was deſired to uſe his endeavours to obtain for the Society. But they continued buried under duſt, and mixed with the papers and pamphlets of Dr. Buſby, in four large boxes, till June, 1755; when Dr. Birch, ſecretary to the Royal Society, procured them for that body, by means of the Rev. Mr. Widmore, M.A. librarian of St. Peter's church, Weſtminſter, from the truſtees of Dr. Buſby. The collection contains not only Pell's mathematical papers, letters to him, and copies of thoſe from him, &c. but likewiſe ſeveral MSS. of Mr. Walter Warner, the philoſopher and mathematician, who lived in the reigns of James I. and Charles I.

PELLEGRIN (Simon Joseph), an abbé, and an author by profeſſion, of ſome celebrity at Paris, was born at Marſeilles in 1663, and became a religious of the order of Servites. Being tired of this mode of life, he took ſome voyages as chaplain to a veſſel. On his return, he wrote a poem called "An Epiſtle to the King on the glorious Succeſs of his Arms," which gained the prize in the French academy in 1704. With this Epiſtle Pellegrin had ſent an Ode on the ſame ſubject, which proved the only formidable rival to his Epiſtle, and for ſome time divided the opinions of the academy. This ſingular ſucceſs made his known at court. Madame Maintenon took notice of him, and gained him a brevet to be tranſlated into the order of Cluni. Pellegrin ſubſiſted ſolely by the prizes he gained in ſeveral literary academies, and his other literary labours. He even kept a kind of ſhop, where thoſe who wanted occaſional verſes, as epigrams, ſonnets, madrigals, &c., were ſupplied at certain prices, according to the number and goodneſs of the lines. This trade growing ſlack, he began to write for the theatres, but here a new obſtacle aroſe. The cardinal de Noailles inſiſted that he ſhould either ceaſe to write for the ſtage, or to officiate at the maſs. He would fain have had a diſpenſation on this ſubject, but, the cardinal being inexorable, he gave up the maſs, as leaſt profitable. He would, however, have felt the latter, had not his friends procured him a ſalary, for writing the account of the theatrical entertainments in the Mercure. Pelle-

and the greateſt part of Diophantus's ſix books of arithmetic; of which author he was preparing, Aug. 1644, a new edition, in which he would have corrected the tranſlation, and made new illuſtrations. He deſigned likewiſe to publiſh an edition of "Apollonius," but laid it aſide in May, 1645, at the deſire of Golius, who was engaged in an edition of that writer from an Arabic MS. given him at Aleppo eighteen years before. Letters of Mr. Pell to Sir Charles Cavendiſh, in the Royal Society.

grin deſerved to be in better circumſtances, for a great part of what he earned ſo laborioufly was diſtributed among his relations: and his diſpoſition was ſingularly candid and modeſt. He was, at the ſame time, negligent of his appearance, and had an impediment in his ſpeech, circumſtances which conſpired to plunge him in that neglect he ſo ſeverely experienced. He lived, however, to the age of 82; and cloſed this long life on the 5th of September, 1745. Some ſatiriſt made an epitaph for him, expreſſing his diſtreſs, between his theological and theatrical engagements.

Ci git le pauvre Pellegrin,
Qui dans le double emploi de Poete et de Prêtre,
Eprouva mille fois l'embarras que fait naitre
La crainte de mourir de faim.
Le matin Catholique, et le ſoir idolâtre,
Il dinoit de l'autel, et ſouport du theâtre.

His works are very various; poems of all kinds, ſpiritual and general; verſions of the Pſalms and other parts of ſcripture; comedies, operas, &c.; the general character of all which is, that they are ſeldom excellent in their plans, and that the verſification is almoſt invariably flat and tedious.

PELLEGRINO Tifaldi, called otherwiſe PELEGRINO da Bologna, where he was born in 1522, was the ſon of an architect of Milan; and had ſuch a genius for the ſciences, that of himſelf he deſigned ſeveral buildings at Rome and Bologna, and became one of the beſt maſters of his time in the arts of painting and architecture, both civil and military. He firſt ſhewed his capacity at Rome, and acquired a reputation there: but whatever ſucceſs his works had, the workman was very unfortunate, either becauſe he did not know what price to ſet on his pieces, or becauſe he could never be contented. He was ſo chagrined at his ill fortune, that he would often bemoan it. One day Gregory XIII. going out to take the air, and happening to leave the common road, heard a complaining voice, which ſeemed to come from behind a buſh: he followed it by little and little, till he ſaw a man lying on the ground under a hedge. The pope came up, and finding it to be Pellegrino, aſked him "Why he complained ſo?" "Your holineſs ſees," ſays Pellegrino, "a man in deſpair: I love my profeſſion; I ſpare no pains to underſtand it: I work with aſſiduity, and endeavour to finiſh my pieces ſo much, that I am never ſatisfied with what I have done; yet all my pains is to no purpoſe. I am ſo little rewarded for it, that I have ſcarce wherewithal to live. Not able therefore to bear this hard lot, I wandered hither with a full reſolution to ſtarve myſelf, rather than endure ſo great miſery any longer." The pope chid him ſeverely; and, having at length

length brought him to himſelf, promiſed him his aſſiſtance in all things: and, the buſineſs of painting not turning to account, adviſed him to apply to architecture, in which he had already ſhewn his ſkill, giving him aſſurances he would employ him in his buildings. Pellegrino followed the advice, and became a great architect, a great engineer, and built ſeveral ſtately palaces, which might have contented him, had he been more out of love with the world than he was. Returning into his own country, cardinal Borromeo ſent for him to Pavia, where he built the palace de la Sapienza; and was choſen by the citizens of Milan to be ſuperintendant of the building they were about to add to their cathedral church. From thence Philip II. invited him to Spain, to direct the painting and architecture of the Eſcurial. He painted a great deal there, and ſo pleaſed the king, that his majeſty gave him a purſe of a hundred thouſand crowns, and honoured him with the title of marquis. Pellegrino, loaded with riches and honour, returned to Milan; and died there during the pontificate of Clement VIII. in 1592, at the age of about 70.

PELLEGRINO of Modena, a celebrated Italian painter, bred under Raphael, who worked, with other diſciples of that inimitable maſter, in the paintings of the Vatican, and made ſeveral pictures of his own at Rome. After Raphael's death, he returned to Modena, and followed his buſineſs with induſtry and ſucceſs till his death; which was occaſioned by ſome wounds he received, in endeavouring to reſcue his ſon, who had committed a murder in a public ſtreet of that city. He was born in 1511. There were alſo two other painters of the name of Pellegrino or Pellegrini.

PELLERIN (Joseph), famous for his collection of medals, and his publications reſpecting them, was for a long time commiſſary-general, and chief clerk of the French marine. He united the knowledge of a man of letters, with all the activity of a man of buſineſs; but having, after 40 years of ſervice, obtained leave to retire, he thenceforth gave himſelf up entirely to the ſtudy of antiquities. His cabinet of medals, which was purchaſed by the king in 1776, was the richeſt ever formed by a private individual: and learned men of all countries highly reſpected the collector of ſo valuable a treaſure. He died in Auguſt, 1782, at the ſurpriſing age of 99. He enriched the ſcience of medals by a valuable ſet of works on that ſubject, forming altogether nine volumes in 4to, with many plates; theſe were publiſhed at different times from the year 1762 to 1770, and contain judicious and learned explanations of the plates, which are executed with great exactneſs and beauty. They form, in a word, a vaſt collection of medals, for thoſe who cannot afford to collect the coins themſelves.

PELLETIER (Jacques), a celebrated French phyſician, born at Mans in 1517, was eminent alſo as a ſcholar, and became principal of the colleges of Bayeux and Mans at Paris, where he died in 1582. His writings have not retained all the eſtimation which they poſſeſſed in his time, but they are numerous. 1. Commentaries on Euclid, written in Latin, 8vo. 2. "De dimenſione circuli," fol. Baſil. 1563. 3. "Diſquiſitiones Geometricæ," Lugd. 1567, 8vo, with ſome other works of this kind. 4. "Dialogue de l'Ortografe è prononciacion Françoaſe," 8vo, Lyon. 1555, in which, as may be ſeen by the title, he propoſes to write words as they are pronounced: a theoretical improvement, but attended with too many difficulties in practice to be adopted in any country. Mr. James Elphinſton has long been making ſimilar attempts, with ſimilar ſucceſs, in England. 5. Two or three collections of very bad poetry. 6. A Deſcription of Savoy. 7. A Tranſlation of Horace's Art of Poetry. 8. A French Art of Poetry written in Proſe. He publiſhed alſo on his own profeſſion, 9. A ſmall Treatiſe in Latin, on the Plague. And 10. A Concordance of ſeveral Paſſages in Galen, with ſome detached Treatiſes, in one vol. 4to, 1559.

PELLISSON-Fontanier (Paul), a French academician, and called by Bayle one of the fineſt geniuſes of the 17th century, was deſcended from an ancient and diſtinguiſhed family, and born at Beziers in 1624 [K]. His mother, who was left a widow very young, brought him up in her own religion, which was the Proteſtant; and ſent him to Caſtres to learn the belles lettres of Morus, a learned Scotſman, who was principal of a college of the Proteſtants at that place, and father of the famous Alexander Morus. At twelve years of age he was removed to Montauban to ſtudy philoſophy; and thence to Toulouſe, where he applied himſelf to the law. He acquired a good knowledge of the Latin, Greek, Spaniſh, and Italian languages; taking care all the while to cultivate his own; and read the beſt authors in them all. His love for the belles lettres did not, however, as it uſually does, make him neglect his deſtined province, the law; which he ſtudied ſo diligently, as to publiſh, when he was not quite one-and-twenty, "A Commentary upon the Inſtitutes of Juſtinian." It was printed in French at Paris, 1645, in 12mo. Some little time after, he went to Paris; where the celebrated Conrart, to whom he had been recommended by the Proteſtants of Caſtres, introduced him to the gentlemen of the academy, who aſſembled at his houſe: but Pelliſſon ſoon returned to Caſtres, the reſidence of his family, and applied himſelf to the buſineſs of the bar. He had excited the admiration of all

[K] Niceron, tom. ii.

about

about him, and was going on in a moſt flouriſhing way; when the ſmall-pox ſeized him, and diſfigured his countenance ſo terribly, that his moſt intimate friends could not know him. This misfortune afflicted him ſenſibly, and determined him to return to Paris, to ſeek for conſolation among the Muſes, and the learned; and at length he ſettled there. He contracted a friendſhip with mademoiſelle de Scudery, which grew to ſuch an height, that for many years, as it is ſaid, they did not fail either to ſee or write to each other every day. In 1562, he became ſecretary to the king; and the ſame year read his "Hiſtory of the French Academy, from its Eſtabliſhment in 1635 to 1652," to that ſociety. He read it, when it was only in manuſcript, at their requeſt, in a full aſſembly: and they ſome time after decreed, in honour of him, that the firſt vacant place in the academy ſhould be beſtowed on him; and that, in the mean time, he ſhould be empowered to come to all their meetings, and give his vote as an academician: with the following clauſe, that the like favour could not hereafter be indulged to any perſon, upon any conſideration whatever. This work of Pelliſſon, which has always been reckoned a maſter-piece, was printed at Paris, 1653, in 8vo.

Fouquet, ſuperintendant of the finances, who well knew his merit and talents, made him his firſt clerk and confident in 1657; and Pelliſſon, though much to his injury, always preſerved the ſincereſt attachment to him. Two years after, he was made maſter of the accounts at Montpelier, and in his journey to that place paſſed through Pezenas; where he viſited the tomb of his friend Sarraſin, and with many tears had a maſs ſaid over it. He was ſcarce returned to Paris, when the diſgrace of his patron Fouquet involved him in much trouble; inſomuch that, in 1661, he was ſent to the Baſtile, and confined there above four years. Though a very ſtrict watch was ſet over him, he found means to correſpond with his friends, and even with Fouquet himſelf, from whom he alſo received letters. He uſed his utmoſt endeavours, and employed a thouſand arts, to ſerve this miniſter; and he compoſed in his behalf three famous pleadings, which, Voltaire ſays, "reſemble thoſe of the Roman orator, the moſt of any thing in the French language. They are like many of Cicero's orations: a mixture of judicial and ſtate affairs, treated with an art void of oſtentation, and with all the ornaments of an affecting eloquence." In the mean time, the public was ſo convinced of his innocence, and he was ſo eſteemed in the midſt of his misfortunes, that Tanaquil Faber dedicated his edition of Lucretius to him; and the very day that leave was given to ſee him, the duke de Montauſier, and other perſons of the firſt diſtinction, went to viſit him in the Baſtile. He was ſet at liberty in 1666; and, two years after, had the honour

to attend Louis XIV. in his firſt expedition againſt the United Provinces, of which he compoſed a fine account. "His genius," ſays Voltaire, "enabled him to write well, but did not prevent him from flattering his hero." In 1670, he abjured the Proteſtant religion; for which, it is ſaid, he was prepared, during his impriſonment, by reading and remarking upon books of controverſy. Voltaire ſays, "he had the good fortune to be convinced of his errors, and to change his religion at a time, when that change opened his way to fortune and preferment." He took the eccleſiaſtical habit, obtained ſeveral benefices, and the place of maſter of the requeſts. The king ſettled on him a penſion of 6000 livres; and, towards 1677, entruſted him with the revenues of ſome abbeys, to be employed in converting the Hugonots. He ſhewed great zeal in this work; and, in 1686, the year after the revocation of the edict of Nantes, added the uſe of his pen to other means. He publiſhed, "Reflexions ſur les differens de la Religion;" a new edition of which came out in 1687, augmented with an "Anſwer to the Objections from England and Holland," in the ſame language. He employed alſo his intervals of leiſure, for many years, in writing a large controverſial volume upon the ſacrament; but did not live to finiſh it. Much ſubtilty of genius is ſeen in his writings upon religious matters; and that, ſays Bayle, was all he could put into it.

He died at Verſailles, Feb. the 7th, 1693; and created much converſation among idle or bigoted people, by refuſing to make confeſſion of his ſins in his laſt illneſs. Mad. de Scudery, his intimate friend, was grieved at the report, and deſired the biſhop of Meaux to inform her of the true ſtate of the affair; who wrote her word, and his letter was afterwards publiſhed, that Pelliſſon had ſent for a confeſſor, but that a defluxion choked him ere he could arrive. So ſaid the Catholics: the Proteſtants pretended, that he died ſecretly in their religion; and his enemies gave out, that he had no religion at all, but was only a time-ſerver, who thought the religion of his prince, and that which was moſt ſubſervient to his ambition, always the beſt.

His works have been publiſhed together, ſince his death: there is among them a "Preface," written for the "Works of Sarraſin," which is reckoned a maſter-piece in its way. "He was," ſays Voltaire, "an indifferent poet, but a man of great eloquence and learning.

PEMBROKE (THOMAS), a good Engliſh painter, the diſciple of Larroon, whoſe manner he imitated; he performed well both in portraits and hiſtory. He painted ſeveral pictures for the earl of Bath, in conjunction with a Mr. Woodfield, a diſciple of Fuller. Pembroke died in London, in his 28th year, about 1730

PENING-

PENINGTON (Isaac), a writer of conſiderable eſtimation among the people called Quakers. His father was an alderman of London, and held the mayoralty in two ſucceſſive years, 1642 and 1643, the former year in the room of Gurney, diſplaced by the parliament. At the reſtoration, he in his turn was diſplaced, proſecuted, and died in the Tower. Iſaac the ſon was born about 1617, and in his education had the advantages which the ſchools and univerſities of his country could give, and from his father's ſtation, a reaſonable proſpect of riſing in the world. He nevertheleſs choſe a life devoted to religion and retirement; and, as he has himſelf ſaid, received impreſſions of piety from his childhood. He appears to have paſſed much of the early part of his life in a ſtate of ſpiritual affliction, in perceiving in himſelf, and in the world at large, a want of that vital religion, and communion with the divine nature, which he believed the holy men of ancient time to have poſſeſſed. Whatever he read in the ſcripture, as opened to his underſtanding, he determined fully to practice, and was contented to bear the reproach, oppoſition, and ſuffering which it occaſioned. It appears alſo, that he met with oppoſition from his relations, and among the reſt from his father; but he declares, that his heart was preſerved in love to them amidſt all he ſuffered from them. On his firſt hearing of the Quakers, he thought them a poor weak and contemptible people, although, while his judgment ſeemed to reject them, the conferences which he occaſionally had with them ſeemed to increaſe his ſecret attachment. At length, in 1658, he became fully ſatisfied reſpecting them, partly through the preaching of George Fox; and became himſelf an unſhaken and conſtant aſſerter of their peculiar tenets, as a miniſter and author.

He married about 1648 Mary Springett, a widow, whoſe daughter, by her former huſband, became the wife of William Penn. He reſided on his own eſtate, called the Grange, at Chalfont, in Buckinghamſhire. It does not appear that he travelled much as a miniſter; for of ſix impriſonments which he ſuffered, during the reign of Charles II. five were in his own county.

The firſt was in 1661, when the nation was alarmed on account of the fifth monarchy men, which occaſioned much diſturbance to the meetings of Diſſenters. He was taken from a meeting in his own family, and committed to Ayleſbury goal, where, although a weakly man, he was kept for ſeventeen weeks (great part of which was in winter) in a cold room without a fire-place, by which means he became unable to turn himſelf in bed.

In 1664 he was again taken out of a meeting, and remained a ſecond time priſoner in the ſame goal for nearly the ſame time.

time. In 1665 he was taken up at Amerſham as he was attending the corpſe of a friend to the burial ground of the Quakers. The concourſe of that people who walked after it in the ſtreet, ſeems to have been conſtrued into a conventicle, for he was committed to Ayleſbury goal for one month only, on the Conventicle Act, in order to baniſhment. It is remarkable that the juſtice, becauſe it was not then convenient to ſend him from Amerſham to Ayleſbury, diſmiſſed him on his word to come again the next day but one, when he accordingly came, and was committed: as did on the ſame occaſion ſeveral other Quakers. The ſame year he was arreſted in his houſe by a ſoldier without a warrant, and carried before a deputy-lieutenant, by whom he was again ſent to his old quarters at Ayleſbury; and, though the peſtilence was ſuſpected to be in the goal, and no crime was laid to his charge, he was kept there till a perſon died of it. After about nine months confinement he was diſcharged; but when he had been at home about three weeks, a party of ſoldiers came and ſeized him in bed, carrying him again to priſon at Ayleſbury. The cold, damp, and unhealthineſs of the room, again gave him a fit of illneſs which laſted ſome months. At length he was brought by Habeas Corpus to the bar of the King's-bench, and (with the wonder of the court that a man ſhould be ſo long impriſoned for nothing) he was diſcharged in 1668. During one of theſe impriſonments his eſtate was ſeized, and his wife and family turned out of his houſe.

In 1670 he was impriſoned a ſixth time. He was viſiting ſome of his friends, confined at that time in Reading goal; on which he was taken before a juſtice and confined there himſelf. Ellwood relates, that during this confinement, which laſted a year and nine months, he incurred a premunire, as did many of the Quakers. For being from time to time examined at the aſſizes, it was common to tender them the oath of allegiance, which they refuſing, from their ſcruple to ſwear at all, they became criminals in the view of the law when they went out of court, however innocent they might have been on their coming in. It ſeems probable, that the political principles of the father, had ſome ſhare in occaſioning the ſufferings of the ſon; who from his writings appears to have been more than ordinarily endued with the talent of a meek and quiet ſpirit. He died at Goodneſtone-court, Suſſex, in 1679, being about 63 years of age. Ellwood ſays, that his diſpoſition was courteous and affable; his ordinary diſcourſe chearful and pleaſant, neither moroſe nor light, but innocently ſweet, and tempered with ſuch a ſerious gravity, as rendered his converſation both delightful and profitable. His numerous writings were collected into one volume folio, and publiſhed 1681; afterwards reprinted in two volumes, quarto, and next in four, 8vo. Some ſelect

pieces

pieces have alſo been reprinted, and lately, ſome of his letters, in 8vo, 1796; many of them are dated from Aylesbury. They breathe a ſpirit of genuine philanthropy, but being deeply tinctured with myſticiſm, have been more ſought for by ſuch as are fond of that ſpecies of writing, than by other readers; and more than any other publications written by Quakers.

PENN (WILLIAM), afterwards ſir William Penn, knight, admiral of England, and one of the commanders at the taking of Jamaica, was born at Briſtol in 1621, of an ancient family; addicted from his youth to maritime affairs; made captain at the age of twenty-one; rear-admiral of Ireland at twenty-three; vice-admiral of Ireland at twenty-five; admiral to the Straits at twenty-nine; vice-admiral of England at thirty-one; and general in the firſt Dutch war at thirty-two. Whence returning in 1655, he was elected into parliament for the town of Weymouth; in 1660, commiſſioner of the admiralty and navy, governor of the fort and town of Kinſale, vice-admiral of Munſter, and a member of that provincial council; in 1664, chief commander under the duke of York, in that ſignal and ſucceſsful fight with the Dutch fleet. He then took leave of the ſea, but ſtill continued his other employments till 1669; when through bodily infirmities he withdrew to Wanſtead in Eſſex, and there died in 1670. In Thurloe's State-papers [L], there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in Sept. 1655. He arrived at Portſmouth in Auguſt, and thence wrote to Cromwell, who returned him no anſwer: and, upon his firſt appearing before the council, he was committed to the Tower, for leaving his command without leave, to the hazard of the army; but ſoon after diſcharged.

PENN (WILLIAM), the ſon of ſir William, and the ſubject of the preſent article, was born in the pariſh of St. Catherine, near the Tower of London, in 1644. It is remarkable, that of the life of ſo eminent a man, there ſhould be no complete hiſtory, from which to extract a more compendious account. From the Oxford hiſtorian Wood, from the imperfect prefatory narrative prefixed to his works, from ſome paſſages in the works themſelves, and from circumſtances related by contemporary authors, we muſt ſelect and arrange the incidents of the life of Penn, while his works themſelves deſcribe him in the character of a religious author; and the hiſtory of Pennſylvania, as a politician and a legiſlator. He was put to ſchool, according to Wood [M], at Chigwell in Eſſex, afterwards to a private ſchool on Tower-hill, and had alſo the advantage of a domeſtic tutor. Penn relates, in a conference he

[L] Vol. iv. p. 28. [M] Athen. vol. ii.

had

had with ſome religious perſons on the continent, that "the Lord," as he expreſſes it, "firſt appeared to him about the twelfth year of his age; and that, between that and the fifteenth, the Lord viſited him, and gave him divine impreſſions of himſelf." Wood informs us, that during the time of Penn's reſidence at this ſchool at Chigwell, "being retired in a chamber alone, he was ſo ſuddenly ſurpriſed with an inward comfort, and (as he thought) an external glory in the room, that he has many times ſaid how from that time he had the ſeal of divinity and immortality; that there was a God, and that the ſoul of man was capable of enjoying his divine communications." It appears, that before this time, he had been impreſſed by the preaching of one Thomas Loe, a Quaker, but no particulars of the circumſtance are known; it is however incidentally mentioned, that it was by the ſame perſon that he was afterwards confirmed in his deſign of uniting himſelf with that ſect.

In 1660, he was entered a gentleman-commoner at Chriſt-church, Oxford; where, although he is ſaid to have taken great delight, at the times of recreation, in manly ſports, he, with ſome other ſtudents, withdrew from the national forms of worſhip, and held private meetings, where they both preached and prayed among themſelves. This gave great offence to the heads of the college, and Penn, at the age of ſixteen, was fined for nonconformity; but having then a degree of that inflexibility, where he thought himſelf right, which he ſhewed on ſubſequent occaſions, he perſiſted in his religious exerciſes, and the following year was expelled from the college.

On his return home his lot was not more eaſy. His father, obſerving his delight to be in the company of ſober and religious people, ſuch as in the gay and licentious reign of Charles II. was more likely to prevent, than to promote, his riſing in the world, endeavoured by ſeverity to divert him from his purpoſe. Penn, as he relates himſelf, was whipped, beaten, and finally turned out of doors, in 1662. The father, however, either relenting, or hoping to gain his point by other means, ſent his ſon to Paris, in company with ſome perſons of quality who were travelling that way. In France he continued ſome time, and returned ſo well ſkilled in the language, and in the embelliſhments of a polite behaviour, that he was joyfully received by his father. During his reſidence in Paris, he was aſſaulted in the ſtreet one evening by a perſon with a drawn ſword, on account of a ſuppoſed affront; but, among other accompliſhments of a gay man, he had become ſo good a ſwordſman as to diſarm his antagoniſt. In one of his writings he very rationally condemns this barbarous practice, reflecting how ſmall a proportion the omiſſion of a piece of reſpect bears to

to the loſs of life; which in this caſe might have been conſequent upon the rencounter.

After his return from France, he was admitted of Lincoln's-Inn, with the view of ſtudying the law, and continued there till the memorable year 1665, when the plague raged in London. In 1666, his father committed to him the care of a conſiderable eſtate in Ireland, which occaſioned him for a time to reſide in that kingdom. At Cork, he was informed by one of the people called Quakers, that Thomas Loe, whoſe preaching had affected him ſo early in life, was ſhortly to be at a meeting in that city. To this meeting he went. It is ſaid that Loe, who preached in the meeting, began his declaration with theſe words: "There is a faith that overcomes the world; and there is a faith that is overcome by the world." The manner in which Loe enlarged upon this exordium is not known; but the effect was the conviction of young Penn, who afterwards conſtantly attended the meetings of the Quakers, though in a time of hot perſecution. The year after his arrival in Ireland, he was, with many others, taken from a meeting at Cork, and carried before the mayor, by whom he was committed to priſon, but was ſoon releaſed, on application to the earl of Orrery. This was his firſt impriſonment, at which time he was about twenty-three years of age; and it tended to ſtrengthen the ties of his union with a people whom he believed to ſuffer innocently. His father, underſtanding his attachment to the Quakers, remanded him home, and though there was yet no great alteration in his dreſs, yet his ſerious deportment evincing the religious ſtate of his mind, confirmed the fears of his father, and gave occaſion to a ſpecies of conflict between them not eaſily deſcribed. The father felt great affection for an accompliſhed and dutiful ſon, and ardently deſired the promotion of his temporal intereſts, which he feared would be obſtructed by the way of life he had embraced. The ſon was ſenſible of the duty he owed to his parent, and afflicted in believing that he could not obey him but at the riſk of his eternal welfare. At length the father would have compounded with the ſon, and ſuffered him to retain the ſimplicity of his manners to all others, if he would conſent to be uncovered before the king, the duke (afterwards James II.), and himſelf. Penn deſired time to conſider of this requiſition; and, having employed it in faſting and ſupplication, in order, as he conceived, to know the divine will, he humbly ſignified to his father that he could not comply with it. After this, the father being utterly diſappointed in his expectations, could no longer endure the ſight of his ſon, and a ſecond time drove him from his family. In this ſeclu-ſion he comforted himſelf with the promiſe of Chriſt, to thoſe who leave houſe, or parents for his ſake. His ſupport outwardly, was the charity of his friends, and ſome ſupplies privately

vately ſent him by his mother; but, by degrees, his father, becoming convinced of his integrity by his perſeverance, permitted him to return to the family; and, though he did not give him open countenance, he privately uſed his intereſt to get him releaſed, when impriſoned for his attendance at the Quakers' meetings.

In the year 1668, he firſt appeared both as a miniſter and an author among the Quakers. We ſhall not pretend to give the titles of all his numerous tracts. His firſt piece has this title: "Truth exalted, in a ſhort but ſure teſtimony againſt all thoſe religions, faiths, and worſhips, that have been formed and followed in the darkneſs of apoſtacy; and for that glorious light which is now riſen and ſhines forth in the life and doctrine of the deſpiſed Quakers, as the alone good old way of life and ſalvation; preſented to princes, prieſts, and people, that they may repent, believe, and obey. By William Penn; whom Divine love conſtrains, in an holy contempt, to trample on Egypt's glory, not fearing the king's wrath, having beheld the majeſty of him who is inviſible." The ſame year, on occaſion of a diſpute with a name Thomas Vincent, a Preſbyterian, Penn wrote his "Sandy foundation ſhaken;" which, from what authority is not now known, as no legal proceedings are ſtated to have taken place, occaſioned him to be impriſoned a ſecond time. This impriſonment was in the Tower of London, where he remained about ſeven months; and from which he obtained his releaſe alſo, by another book entitled, "Innocency with her open face," in which he vindicated himſelf from the charges which had been caſt on him for the former treatiſe. In the Tower alſo, he wrote his famous "No Croſs, no Crown," or rather, probably, the firſt edition of it, of which the title was different. It may be eſteemed his maſterpiece, and contains a ſtrong picture of Chriſtian morality. The complete title is, "No Croſs, no Crown. A Diſcourſe, ſhewing the nature and diſcipline of the holy Croſs of Chriſt: and that the denying of Self, and daily bearing of Chriſt's Croſs, is the alone way to the Reſt and Kingdom of God. To which are added, the living and dying teſtimonies of many perſons of fame and learning, both of ancient and modern times, in favour of this treatiſe." It has gone through ſeveral editions, and has been lately tranſlated into French. After his releaſe, he again viſited Ireland, where his time was employed, not only in his father's buſineſs, but in his own function as a miniſter among the Quakers, and in applications to the government for their relief from ſuffering; in which application he ſucceeded ſo well, as to obtain, in 1670, an order of council for their general releaſe from priſon. The ſame year, he returned to London, and experienced that ſuffering from which his

his influence had refcued his friends in Ireland. The Conventicle-act came out this year, by which the meetings of Diſſenters were forbidden under ſevere penalties. The Quakers, however, believing it their religious duty, continued to meet as uſual; and when ſometimes forcibly kept out of their meeting-houſes, they aſſembled as near to them as they could in the ſtreet. At one of theſe open and public meetings, Penn preached, for which he was committed to Newgate, his third impriſonment; and at the next ſeſſion at the Old Bailey, together with William Mead, was indicted for "being preſent at, and preaching to an unlawful, ſeditious, and riotous aſſembly." He pleaded his own cauſe, made a long and gallant defence, though menaced and ill-treated by the recorder, and was finally acquitted by the jury. He was, nevertheleſs, detained in Newgate, and the jury fined. The trial was ſoon after publiſhed, under the title of, "The People's ancient and juſt liberties aſſerted, in the Trial of William Penn and William Mead, at the Seſſions held at the Old Bailey in London, the 1ſt, 3d, 4th, and 5th of September, 1670, againſt the moſt arbitrary procedure of that Court." This trial is inſerted in his works, and at once affords a proof of his legal knowledge and firmneſs, and of the oppreſſion of the times. The pretence for the detention of Penn in Newgate, was for his fines, which were impoſed on him for what was called contempt of court. How he came at length to be liberated does not appear; not probably by the payment of the fines, for that the Quakers generally refuſed, deeming it an acknowledgement of guilt; but, poſſibly, by the mediation of his father. If ſo, it was the laſt time that he had occaſion to exerciſe his paternal kindneſs, which now ſeems to have returned, and flowed abundantly; for he died this year, fully reconciled to his ſon, and left him in poſſeſſion of a plentiful eſtate; it is ſaid about 1500l. per annum. Penn, in his "No Croſs, no Crown (p. 473, edit. xiii. 1789), has collected ſome of his father's dying expreſſions, among which we find this remarkable one, in the mouth of a man who had ſo much oppoſed the religious conduct of his ſon. "Son William, let nothing in this world tempt you to wrong your conſcience: I charge you do nothing againſt your conſcience. So will you keep peace at home, which will be a feaſt to you in a day of trouble."

Near this time he held a public diſpute at Wycombe in Buckinghamſhire, with a Baptiſt teacher, concerning the univerſality of the divine light. He alſo wrote a letter to the vice-chancellor of Oxford, on account of the abuſe which his friends ſuffered there from the junior ſcholars. And during his reſidence this winter at Penn in Buckinghamſhire, he publiſhed his "Seaſonable Caveat againſt Popery," though it

was

was the religion of the queen, and of the heir apparent. This is mentioned to ſhew the unreaſonableneſs of the clamour that was afterwards raiſed againſt him, that he favoured Popery: an aſperſion to which Burnet gave ſome ear; but which Tillotſon retracted. Near the cloſe of the year, he was led to his fourth impriſonment. A ſerjeant and ſoldiers waited at a meeting until he ſtood up and preached; then the ſerjeant arreſted him, and he was led before the lieutenant of the Tower, by whom, on the act for reſtraining nonconformiſts from inhabiting in corporations, he was again committed, for ſix months, to Newgate. During his confinement, he wrote ſeveral treatiſes; and alſo addreſſed the parliament, which was then about to take meaſures for enforcing the Conventicle-act with greater ſeverity. Shortly after the releaſe of William Penn from this impriſonment, he travelled in the exerciſe of his miniſtry in Holland and Germany. Few particulars of this journey are preſerved; but it is alluded to in the account of a ſubſequent one, which he publiſhed.

In 1672, he married Gulielma Maria Springett, whoſe father having been killed at the ſiege of Bamber, in the civil wars, and her mother having married Iſaac Pennington of Chalfont, Bucks, in his family, (which was a place of general reſort for Quakers in that county) Gulielma had her education, and, probably, became acquainted with Penn. After his marriage he reſided at Rickmanſworth in Hertfordſhire. The ſame year he wrote ſeveral controverſial pieces; and among the reſt, one againſt Muggleton. In this employment, about this time, he ſeems to have ſpent much of his leiſure. In 1674, he ventured to write to the king, complaining of the ſeverity of ſome juſtices, and others, to the Quakers; and ſome time after he preſented to the king, and to both houſes of parliament, a book entitled, "The continued Cry of the oppreſſed for Juſtice; giving an account of the cruel and unjuſt proceedings againſt the perſons and eſtates of many of the people called Quakers." The following year he held a public diſpute near Rickmanſworth, with the famous Richard Baxter.

In 1677, in company with George Fox, and Robert Barclay, he again ſet ſail on a religious viſit to the Continent. He travelled by Rotterdam, Leyden, and Haerlem, to Amſterdam, at which place hearing of a perſecution of the Quakers at Dantzick, he wrote to the king of Poland, an expoſtulatory letter on their behalf. He then, after ſome further ſtay at Amſterdam, proceeded by Oſnabrug to Herwerden, or Herford, the reſidence of the princeſs Elizabeth, daughter of the king of Bohemia, and grand-daughter of James I.

It may not be amiſs to mention, that the manner in which the miniſters of the people called Quakers travel in the buſineſs of

of their miniſtry, is ſimply this: Having a view of the country in which they believe themſelves divinely required to miniſter, they proceed from place to place, according as their minds feel diſpoſed, by the touches of the ſame influence which they conceived to have drawn them from their habitations. Their employment is viſiting the meetings, and often the families of their friends; and ſometimes appointing more public meetings for the information of perſons of other ſocieties, whom alſo they viſit, as their duty or inclination leads them. This ſeems to have been the caſe with Penn and his companions, whoſe principal buſineſs at Herford, was in viſiting the princeſs and her family. She received them with great readineſs, and they remained four days at her town, in which time they had many religious opportunities, both for worſhip and conference, with her, and in her houſe, one of which was open to the inhabitants of the town. On leaving Herford he took a circuit in Germany, by Caſſel, Frankfort, Chriſheim, Manheim, Mentz, Cologne (called by himſelf Cullen), Mulheim, Weſel, Cleve, and Nimeguen; and returned to Amſterdam in leſs than a month after he had left it. After ſtaying about three days, he again left it, and went by Horn, Worcum, Harlingen, Leenwarden, Lippenhus, Groningen, Embden, and Bremen, to his hoſpitable friend the princeſs Elizabeth at Herford; whence, after another ſtay of about four days, a ſecond circuit by Weſel, Duſſeldorp, Cologne, &c. brought him to Amſterdam; and from Holland he returned home by Harwich and London, to his wife and family at Werminghurſt in Suſſex. He concludes the narrative of his journey in theſe words: "I had that evening (viz. of his return) a ſweet meeting among them, in which God's bleſſed power made us truly glad together: and I can ſay, truly Bleſſed are they who can chearfully give up to ſerve the Lord. Great ſhall be the increaſe and growth of their treaſure, which ſhall never end. To Him that was, and is, and is to come; the eternal, holy, bleſſed, righteous, powerful, and faithful One; be glory, honour, and praiſe, dominion, and a kingdom, for ever and ever, Amen." Many remarkable circumſtances occur in his account of the journey, particularly the religious ſenſibility, and contrition of mind evinced by the princeſs, and by her friend and companion, Anna Maria counteſs of Hornes. But we muſt refer to Penn's own account, which is in his works, and alſo ſeparately extant. At the time of his return, and before his entering on this journey, his reſidence was at Werminghurſt in Suſſex, an eſtate, probably, of his wife's.

About the time of his return from the continent, his friends the Quakers, among other methods uſed at that time to haraſs them, were vexed by laws which had been made againſt Papiſts,

and penalties of twenty pounds a month, or two thirds of their eſtates (Stat. 23d and 29th Elizabeth). Mr. Penn, on this occaſion, preſented (as it is ſaid) a petition of the Quakers to each houſe of parliament, and was twice allowed to ſpeak on their behalf, in a committee, probably of the commons, for a bill for the relief of the Quakers ſoon after paſſed that houſe; but before it had paſſed the other houſe, it was ſet aſide by a ſudden prorogation of parliament.

In 1681, king Charles, in conſideration of the ſervices of his father, the admiral, and of a debt due to him from the crown at his death, granted to W. Penn a province in North America, lying on the weſt ſide of the Delaware, called the New Netherlands; but, on this occaſion, denominated by the king, in reſpect to the grantee, Pennſylvania. Penn ſoon after publiſhed an account of the province, with the king's patent, deſcribing the country, and its produce, and propoſing eaſy terms of ſettlement to ſuch as might be inclined to go thither. He alſo ſent a letter to the native Indians, informing them of his deſire to hold his poſſeſſion, not only by the king's grant, but with their conſent and *love*, acknowledging the injuſtice which had been done them by Europeans, and aſſuring them of his peaceable intentions. He then drew up, in twenty-four articles, "The Fundamental Conſtitution of Pennſylvania;" and the following year, he publiſhed the "Frame of Government of Pennſylvania." A law of this code may be worth tranſcribing, as it held out a greater degree of religious liberty than had at that time appeared in the Chriſtian world. "All perſons living in this Province, who confeſs and acknowledge the One, Almighty, and Eternal God, to be the Creator, Upholder, and Ruler of the world, and that hold themſelves obliged in conſcience to live peaceably and juſtly in civil ſociety, ſhall in no wiſe be moleſted or prejudiced for their *religious perſuaſion*, or *practice in matters of faith and worſhip*; nor ſhall they be compelled at any time to frequent or maintain any religious worſhip, place, or miniſtry whatſoever." It is too true, that many perſecuted perſons have complained of perſecution, merely becauſe they believed their own religion to be right; Penn appears to have hated it, for its own inherent injuſtice, and moral turpitude. Many ſingle perſons, and ſome families, went to the new province. They ſoon began to clear and improve their lands, and to build a city, which Penn, keeping in view the principle of brotherly love, which is the ſtrength of civil ſociety, named Philadelphia. Commiſſioners were alſo appointed to treat with the Indians; and in 1682, he viſited his newly-acquired territory. At this time he paſſed about two years in the province, adjuſting its interior concerns, and eſtabliſhing a friendly correſpondence with his neighbours. Envy, it would ſeem, followed

lowed him even into the wilderneſs, for we find him this year vindicating himſelf, in a ſpirited letter, from the accuſation of ambition and the deſire of wealth. He attributes all his acquiſitions to the bounty of Providence, and in concluſion has, among others, theſe remarkable words: "If friends here keep to God, and in the juſtice, mercy, equity, and fear of the Lord, their enemies will be their footſtool; if not, their heirs, and my heirs too, will loſe all." The following year, 1683, he gave a more full deſcription of Pennſylvania, in "a letter addreſſed to the Committee of the Free Society of Traders to that Province, reſiding in London." Three things in this letter are particularly worthy of notice. He mentions, that two general aſſemblies had been held, and with ſuch concord and diſpatch, that they ſat but three weeks, and at leaſt ſeventy laws were paſſed, without one diſſent in any material point. He alſo informs the traders, that the aſſembly had preſented him with an impoſt on certain goods imported and exported; which impoſt, after his acknowledgments of their affection, he had freely remitted. A rare inſtance! He alſo ſays, after mentioning the eſtabliſhment of courts of juſtice, that to prevent law-ſuits, *three peace-makers* had been choſen by every county-court, in the nature of common arbitrators. Before he left the province, he addreſſed an epiſtle of caution to his friends of the ſame religious perſuaſion ſettled in it, reminding them of the conſpicuous ſtation in which they were then placed; being tranſplanted from oppreſſion, not only to liberty, but to power; and beſeeching them to improve the opportunity which God had now put into their hands. Thus the civil and religious welfare of his coloniſts ſeemed objects near to his heart; and having been a promoter and witneſs of their proſperity, he returned to his wife and family in England in 1684.

Not many months after the return of Penn from his colony, Charles II. died, and the reſpect which James II. bore to the late admiral, who had recommended his ſon to his care, together with that monarch's perſonal acquaintance with Penn himſelf, procured for him a free acceſs at court. He therefore made uſe of the opportunity, thus afforded him, of ſoliciting relief for his perſecuted friends, the Quakers, fifteen hundred of whom remained priſoners at the deceaſe of Charles II. It may not be amiſs to obſerve, that, the inclination of the king to Popery being generally known, the fears of Proteſtants were alarmed on his acceſſion; and had Penn been inclined to avail himſelf of ſo critical a juncture, by fomenting thoſe fears, he might have quickly peopled his province, and repleniſhed his purſe. Penn, however, appears not himſelf to have poſſeſſed thoſe fears; and that he did not avail himſelf of the general panic is both true, and honourable to him. He had long been intimate with the king, and had given credit to the proteſtations which James had

repeatedly made, of his intention to eſtabliſh liberty of conſcience. On his acceſſion, Penn took lodgings at Kenſington; and his ready and frequent reception at court, drew on him the ſuſpicion of being himſelf a Papiſt. Burnet, as was hinted before, ſo far leaned to this opinion, as to mention it in his hiſtory, and to declare that Penn was intimate with Petre the Jeſuit; and employed by James II. in Holland in the year 1686. Burnet alſo adds the following deſcription of Penn's character: "He was a talking vain man, who had long been in the king's favour. He had ſuch an opinion of his own faculty of perſuading, that he thought none could ſtand before it, though he was ſingular in that opinion; for he had a tedious luſcious way, that was not apt to overcome a man's reaſon, though it might tire his patience." Burnet, therefore, was evidently no friend to Penn. Let us next attend to Tillotſon, between whom and Penn there paſſed ſome letters on the ſame ſuſpicion. Tillotſon had heard it, and had repeated the ſurmiſe in ſome way which brought it to the ear of Penn; who thereon, by letter, enquired of him, if he had really ſpread the report of his being a Papiſt. In this letter Penn has theſe words among others: "I abhor two principles in religion, and pity them that own them: Obedience upon authority, without conviction; and, deſtroying them that differ from me for God's ſake." Tillotſon in reply mentions the ground of his ſuſpicion, namely, that he had heard of Penn's correſponding with ſome perſons at Rome, and particularly with Jeſuits, but profeſſes his particular eſteem of Penn's parts and temper: and ſays not a word of his intimacy with Petre, who was in England; which, had it ſubſiſted, as both were public men at court, Tillotſon muſt have known. In reply, Penn declared that he held no correſpondence with any Jeſuit, prieſt, or regular, in the world, of the Romiſh communion, and even that he knew not one any where; declaring himſelf to be a Chriſtian whoſe creed was the Scripture. In concluſion, Tillotſon declared himſelf fully ſatisfied, and, as in that caſe he had promiſed, he heartily begs pardon of Penn. The correſpondence may be ſeen at length in Penn's works. In this year, 1686, he publiſhed "A Perſuaſive to Moderation to Diſſenting Chriſtians, &c. humbly ſubmitted to the King and his great Council;" ſoon after which came out the king's proclamation for a general pardon; which was followed, the next year, by his ſuſpenſion of the penal laws. Penn preſented an addreſs of the Quakers on this occaſion. He alſo wrote a book on occaſion of the objections raiſed againſt the repeal of penal laws and teſt; and, the clamour againſt him continuing, he was urged to vindicate himſelf from it, by one of his friends, Mr. Popple, ſecretary to the Plantation-office, which he did in a long reply, which well deſerves the peruſal of thoſe who wiſh to eſtimate his character; it

is

is dated 1688. But he had now to cope with more powerful opponents than rumour. The Revolution took place, and an intimate of James was of courſe a ſuſpected perſon. As he was walking in Whitehall (no mean proof of conſcious innocence) he was ſummoned before the council then ſitting; and, though nothing was proved againſt him, he was bound to appear the firſt day of the following term; but, being continued to the next on the ſame bail, he was then diſcharged in open court: nothing being laid to his charge. The beginning of the year 1690, he was again brought before the council, and accuſed of correſponding with James. They required bail of him as before; but he appealed to the king himſelf, who, after a long conference, inclined to acquit him; nevertheleſs, at the inſtance of ſome of the council, he was a ſecond time held a while to bail, but at length diſcharged. Soon after this, in the ſame year, he was charged with adhering to the enemies of the kingdom, but proof failing, he was again cleared by the court of King's-bench. Being now, as he thought, at liberty, he prepared to go again to Pennſylvania, and publiſhed propoſals for another ſettlement there; but his voyage was prevented by another accuſation, ſupported by the oath of one William Fuller (a man whom the parliament afterwards declared to be a cheat and impoſtor); whereupon a warrant was granted for arreſting him, and he narrowly eſcaped it, at his return from the burial of George Fox. Hitherto he had ſucceſsfully defended himſelf; but now, not chooſing to expoſe his character to the oaths of a profligate man, he withdrew from public notice, till the latter part of the year 1693; when, through the mediation of his friends at court, he was once more admitted to plead his own cauſe before the king and council; and he ſo evinced his innocence, that he was a fourth time acquitted. He employed himſelf in his retirements in writing. The moſt generally known production of his ſecluſion, bears the title of "Fruits of Solitude, in Reflections and Maxims relating to the Conduct of human Life." To thoſe who wiſh to be informed reſpecting the people called Quakers, his "Key, &c. to diſcern the Difference between the Religion profeſſed by the People called Quakers, and the Perverſions, &c. of their Adverſaries, &c." It is well ſuited for the ends deſigned, and has gone through twelve editions at leaſt. Not long after his reſtoration to ſociety, he loſt his wife, which affected him ſo much, that he ſaid all his other troubles were nothing in compariſon of this; and he publiſhed a ſhort account of her character, dying expreſſions, and pious end. The following year, he appeared as the eulogiſt of George Fox, in a long preface to Fox's Journal, then publiſhed. The preface, giving a ſummary account of the people whom Fox had been ſo much the means of uniting, has been ſeveral times printed

ſeparately, under the title of, " A brief Account of the Riſe and Progreſs of the People called Quakers." It has paſſed through many editions in Engliſh, two in French, and has been tranſlated into German by A. F. Wenderborn. The ſame year he travelled as a miniſter in ſome of the Weſtern counties; and in the next, we find him the public advocate of the Quakers to parliament, before whom a bill was then depending for their eaſe in the caſe of oaths. In the early part of 1696, he married a ſecond wife, and ſoon after loſt his eldeſt ſon, Springett Penn, who appears, from the character given to him by his father, to have been a hopeful and pious young man, juſt coming of age. The ſame year he added one more to his ſhort tracts deſcriptive of Quakeriſm, under the title of " Primitive Chriſtianity revived," &c. and now began his paper controverſy with the noted George Keith, who from a champion of Quakeriſm, and the intimate of Barclay, had become one of its violent opponents. Keith's ſevereſt tract accuſes Penn and his brethren of Deiſm. In 1697, a bill depending in parliament againſt blaſphemy, he preſented to the Houſe of Peers, " A Caution requiſite in the Conſideration of that Bill;" wherein he adviſed that the term might be ſo defined, as to prevent malicious proſecutions under that pretence. But the bill was dropt. In 1698, he travelled as a preacher in Ireland, and the following winter reſided at Briſtol. In 1699, he again ſailed for his province, with his wife and family, intending to make it his future reſidence; but, during his abſence, an attempt was made to undermine proprietory governments, under colour of advancing the king's prerogative. A bill for the purpoſe was brought into parliament, but the meaſure was poſtponed until his return, at the interceſſion of his friends; who alſo gave him early information of the hoſtile preparations, and he arrived in England the latter part of 1701. After his arrival, the meaſure was laid aſide, and Penn once more became welcome at court, by the death of king William, and the conſequent acceſſion of queen Anne. On this occaſion, he reſided once more at Kenſington, and afterwards at Knightſbridge, till, in the year 1706, he removed to a convenient houſe about a mile from Brentford. Next year he was involved in a law-ſuit with the executors of a perſon who had been his ſteward; and, though many thought him aggrieved, his cauſe was attended with ſuch circumſtances, as prevented his obtaining relief, and he was driven to change his abode to the rules of the Fleet, until the buſineſs was accommodated; which did not happen until the enſuing year. It was probably at this time, that he raiſed 6,600l. by the mortgage of his province [N].

[N] We do not know that this can be proved, but take it from the preceding edition of this work.

Now,

Now, after a life of almoſt conſtant activity and employment, he found, at the age of ſixty-five, that the infirmities of age began to viſit him, and to leſſen his abilities for travelling, in the work of his miniſtry, with his wonted alacrity; yet, in the year 1709, he travelled, as his health would permit, into the Weſt of England, and alſo into ſome counties nearer his reſidence in the metropolis. But at length, in 1710, finding the air near the city not to agree with his declining conſtitution, he took a handſome ſeat at Ruſhcomb, near Twyford, in Berkſhire, at which he continued to reſide to the time of his deceaſe.

In 1712, he had, at diſtant times, three fits, thought to be of the apoplectic kind. The laſt of theſe impaired his underſtanding and memory, ſo much as to render him unfit for public action afterwards. His friend, Thomas Story, an eminent Quaker, who had been the firſt recorder of the corporation of Philadelphia, made him annual viſits after this time, to his death. In 1713 and 1714, he found him chearful, and able to relate paſt tranſactions, but deficient in utterance, and recollection of the names of abſent perſons. In 1715, his memory ſeemed further decayed; but both this, and the former year, Story relates, that he continued to utter in the Quakers-meeting at Reading, ſhort, but ſound and ſenſible expreſſions. This year he alſo tried, but without benefit, the effect of the waters at Bath. In 1716, he ſeemed glad to ſee his friend, and at parting with him and another, he ſaid, "My love is with you. The Lord preſerve you, and remember me in the everlaſting covenant." In 1717, he ſcarce knew his old acquaintance, or could walk without leading. His deceaſe was on the 30th of July, 1718, and his interment the 5th of the next month, at Jordan, near Beaconsfield, Buckinghamſhire. Without attempting to draw up a regular character of William Penn, it muſt be evident from his works, that he was a man of abilities; and, from his conduct through life, that he was a man of the pureſt conſcience. This, without acceding to his opinions in religion, we are perfectly willing to allow and to declare.

PENNI (Giovanin Francesco), ſirnamed Il Fattore, given him on account of his good management of Raphael's expences, when he lived with him; which was to the time of his death, Julio Romano being his fellow-diſciple. He was very ſkilful, eſpecially in deſigning. He has compoſed a great many pictures from Raphael's thoughts, which paſs for that maſter's own; particularly in the palace of Chigi, as may be obſerved by examining them with attention. He had a particular inclination and genius for landſcapes; which he painted very ſkilfully, and enriched with fine pieces of architecture. After Raphael's death, he aſſociated with Julio Romano, and Pierino del Vago. Theſe three finiſhed what Raphael left imperfect; as

well the hiſtory of "Conſtantine," as other works in the palace of Belvidere. But this triumvirate ſeparated, on occaſion of a copy that the pope choſe to have made of the picture of the transfiguration, which was deſigned for the court of France. Upon this ſeparation, Penni went to Naples, intending to work for the marquis del Vaſto; but, his conſtitution being very delicate and tender, he did not live long enough to paint much there. He died in his fortieth year, in 1528. He had a brother called Luca Penni, who worked a while with Pierino del Vago his brother-in-law, at Genoa, and other places of Italy. He went thence into England, where he painted ſeveral pictures for Henry VIII. and for ſome merchants. He was alſo employed by Francis I. at Fontainbleau, and at laſt applied himſelf to engraving.

PENRY (JOHN), or AP HENRY, commonly known by his aſſumed name of *Martin Mar-prelate*, or *Mar-prieſt*. He was born in Wales, and ſtudied firſt at Cambridge, and afterwards at Oxford, in which latter univerſity he took the degree of Maſter of Arts, and was ordained a prieſt. Afterwards, meeting with ſome diſſatisfaction, as it is ſaid, and being very warm in his temper, he changed his religion, and became an Anabaptiſt, or rather a Browniſt. He was henceforward a virulent enemy to the church of England, and the hierarchy of that communion, as appears ſufficiently by his virulent libels, in which he has ſhewn his ſpleen to a great degree. At length, after he had concealed himſelf for ſome years, he was apprehended at Stepney, and tried at the King's-Bench, before ſir John Popham, chief-juſtice, and the reſt of the judges, where he was indicted and condemned for felony, for papers found in his pocket, purporting to be a petition to the queen; and was executed, according to Fuller, at St. Thomas Waterings, in 1593. It appears, that ſome violence was put upon the laws, even as they then ſtood, to form a capital accuſation againſt him. For his libels he could not be accuſed, the legal time for ſuch an accuſation having elapſed before he was taken: the papers upon which he was convicted, contained only an implied denial of the queen's *abſolute authority* to make, enact, decree, and ordain laws; and implied, merely by avoiding to uſe thoſe terms, according to the very words of the lord-keeper Puckering. His execution was therefore in a high degree unjuſt. His chief publications are, 1. "Martin Mar-prelate," the tract that gave ſo much offence. 2. "Theſes Martinianæ," 8vo. 3. "A view of publicke Wants and Diſorders in the ſervice of God, in a Petition to the high court of Parliament, 1588," 8vo. 4. "An Exhortation to the Governors and People of Wales, to labour earneſtly to have the preaching of the Goſpel planted among them," 1588, 8vo. 5. "Reformation no Enemy to her Majeſty and the State," 1590, 4to. 6. "Sir Simon Synod's Hue

Hue and Cry for the Apprehenſion of young Martin Mar-prieſt, with Martin's Echo," 4to. Moſt of theſe, and ſome others, were full of low ſcurrility and petulant ſatire. Several tracts equally ſcurrilous, were publiſhed againſt him; as, "Pappe with a Hatchet, or a Country Cuffe for the Idiot Martin to hold his Peace;" "A Whip for an Ape, or Martin diſplaied;" and others of the ſame kind.

PEPUSCH (JOHN CHRISTOPHER), one of the greateſt theoretic muſicians of modern times [o], as we are told, was born at Berlin about 1667; and became ſo early a proficient on the harpſichord, that at the age of fourteen he was ſent for to court, and appointed to teach the prince, father of the late king of Pruſſia. About 1700, he came over to England, and was retained as a performer at Drury-lane: it is ſuppoſed that he aſſiſted in compoſing the operas which were performed there. While he was thus employed, he forbore not to proſecute his private ſtudies; and theſe led him to enquire into the muſic of the ancients, and the peruſal of the Greek authors upon that ſubject. The abilities of Pepuſch as a practical compoſer were not likely to become a ſource of wealth to him: his muſic was correct, but it wanted variety of modulation. Beſides, Handel had got poſſeſſion of the public ear, in the opinion of whoſe ſuperior merit he readily acquieſced; and choſe a track for himſelf, in which he was almoſt ſure to meet with no obſtruction. He became a teacher of muſic, not the practice of any particular inſtrument, but muſic in the abſolute ſenſe of the word, that is to ſay, the principles of harmony and the ſcience of practical compoſition; and this, not to children or novices, but in very many inſtances to profeſſors of muſic themſelves.

In 1713, he was admitted to the degree of Doctor in Muſic at Oxford, and continued to proſecute his ſtudies with great aſſiduity. In 1724, he accepted an offer from Dr. Berkeley to accompany him to the Bermudas, and to ſettle as profeſſor of muſic in his intended college there; but, the ſhip in which they ſailed being wrecked, he returned to London, and married Franceſca Margarita de l'Epine. This perſon was a native of Tuſcany, and a celebrated ſinger, who performed in ſome of the firſt of the Italian operas that were repreſented in England. She came hither with one Greber, a German, and from this connection became diſtinguiſhed by the invidious appellation of Greber's Peg. Afterwards ſhe commenced a new connection with Daniel earl of Nottingham, who had defended the orthodox notion of the Trinity againſt the heretic Whiſton; and to this connection Rowe, in imitation of Horace's, "Ne ſit ancillæ tibi amor pudori," thus alludes:

[o] Hawkins's Hiſt. of Muſic, v. 194.

Did

Did not baſe Greber's Peg inflame
The ſober earl of Nottingham,
Of ſober ſire deſcended?
That, careleſs of his ſoul and fame,
To play-houſes he nightly came,
And left church undefended.

She continued to ſing on the ſtage, till about 1718; when having, at a modeſt computation, acquired above ten thouſand guineas, ſhe retired from the theatre, and afterwards married Dr. Pepuſch. She was remarkably tall, and remarkably ſwarthy; and, in general, ſo deſtitute of perſonal charms, that Pepuſch ſeldom called her by any other name than Hecate, to which ſhe is ſaid to have anſwered very readily.

The change in Pepuſch's circumſtances by Margarita's fortune was no interruption to his ſtudies: he loved muſic, and he purſued the knowledge of it with ardour. At the inſtance of Gay and Rich, he undertook to compoſe, or rather to correct, the muſic for "The Beggar's Opera." His reputation was now at a great height. He had peruſed with great attention thoſe ſeveral ancient treatiſes on Harmonics, publiſhed by Meibomius, and that of Ptolemy by Dr. Wallis; and the difficulties, which occurred to him on the peruſal, were in a great meaſure removed by his friend De Moivre, the mathematician, who aſſiſted him in making calculations for demonſtrating thoſe principles on which the harmonic ſcience is founded. In conſequence of theſe ſtudies, he was eſteemed, in matters of theory, one of the beſt muſicians of his time. In 1737, he was choſen organiſt of the Charter-houſe, and retired, with his wife, to that venerable manſion. The wife died in 1740, before which he loſt a ſon, his only child; ſo that he had no ſource of delight left, but the proſecution of his ſtudies, and the teaching of a few favourite pupils, who attended him at his apartments. Here he drew up that account of the ancient genera, which was read before the Royal Society, and is publiſhed in the "Philoſophical Tranſactions for Oct. Nov. and Dec. 1746;" and, ſoon after the publication of that account, he was choſen a Fellow of the Royal Society.

He died the 20th of July, 1752, aged eighty-five; and was buried in the chapel of the Charter-houſe, where a tablet with an inſcription is placed over him.

PERAU (Gabriel Louis Calabre), a French author, whoſe character was not leſs eſteemed for its candour and modeſty, than his writings for their neatneſs of ſtyle, and exactneſs of reſearch. He is moſt known for his continuation of the "Lives of illuſtrious Men of France," begun by d'Auvigné, but carried on by him, from the thirteenth volume to the twenty-third. He alſo wrote notes and prefaces to ſeveral works.

His

His edition of the works of Boſſuet was the beſt, till they were publiſhed by the Benedictines of St. Maur; and he was author of an eſteemed life of Jerome Bignon, in 12mo, 1757. He died in March, 1767, at the age of ſixty-ſeven.

PEREFIXE (Hardouin de Beaumont de), a French writer, is memorable for having left a very excellent "Hiſtoire du Roi Henry IV." of France: written indeed more like an abridgement than a hiſtory at large; but full of wiſdom in what relates to the inſtitution of a prince, and full of truth as to matters of fact. He was maître d'Hotel to cardinal Richelieu, under whom he was trained; became a doctor of the Sorbonne; was afterwards appointed preceptor to Louis XIV. and made archbiſhop of Paris in 1664. The Jeſuits are ſuppoſed to have governed him, and to have put him upon meaſures, which offended the Janſeniſts, and made him obnoxious to obloquy and miſrepreſentation: but he was certainly a very excellent as well as a very amiable man. He died in 1670. He had been admitted into the French academy in 1654.

PEREZ (Antony), a Spaniſh lawyer, much famed in his day for ſeveral elaborate works on the civil and public Law, Comments on the Digeſts, and other works of that kind. He was born at Alfaro, a ſmall village in upper Navarre, and died at Louvain in 1672, at the age of eighty-nine. He muſt not be confounded with Antony Perez, a famous Jeſuit of Salamanca, nor with another of the ſame name, who was phyſician and ſurgeon to Philip II. who wrote a treatiſe on the plague; nor yet with a Portugueſe ſurgeon who wrote in his own language, on the ſubjects of his profeſſion, in the ſeventeenth century.

PERGOLESI (Giovanni Battista), one of the moſt excellent of the Italian compoſers, was born at Caſoria in the kingdom of Naples, in 1704; and was educated at Naples under Gaetano Greco, a very famous muſician of that time. The prince of San-Agliano, or Stigliano [p], becoming acquainted with the talents of young Pergoleſi, took him under his protection, and, from 1730 to 1734, procured him employment in the new theatre at Naples, where his operas had prodigious ſucceſs. He then viſited Rome, for which place his Olympiade was compoſed, and there performed; but, by ſome unaccountable fatality, was by no means applauded as it deſerved; after which he returned to Naples, and falling into a conſumptive diſorder, died at the premature age of thirty-three. It is not true, as ſome authors have aſſerted, that he was poiſoned by ſome of his rivals. From the ſtyle of his compoſition, the Italians have called him the Domenichino of muſic. Eaſe,

[p] Burney's Hiſt. vol. iv. p. 552.

united

united with deep knowledge of harmony, and great richneſs of melody, forms the characteriſtic of his muſic. It expreſſes the paſſions with the very voice of nature, and ſpeaks to the ſoul by the natural force of its effects. It has been thought by ſome, of too melancholy a caſt, which might ariſe, perhaps, from the depreſſion produced by infirmity of conſtitution. His principal works are, 1. The "Stabat Mater," uſually conſidered as his moſt perfect work, and much better known than any other, in this country. 2. Another famous maſs, beginning, "Dixit et laudate," firſt heard with rapture at Naples, ſoon after his return from Rome. 3. The maſs called, "Salve Regina," the laſt of his productions, compoſed at Torre del Greco, a very ſhort time before his death, but as much admired as any of his compoſitions. 4. His opera of "Olympiade," ſet to the words of Metaſtaſio. 5. "La ſerva Padrona," a comic opera. 6. His famous cantata of "Orfeo e Euridice." The greater part of his other compoſitions were formed for pieces written in the Neapolitan dialect, and unintelligible to the reſt of Italy. Pergoleſi's firſt and principal inſtrument was the violin. The following opinions reſpecting the ſtyle of Pergoleſi, are copied from the works of a moſt competent judge [q].

"He had, perhaps, more energy of genius, and a finer *tact*, than any of his predeceſſors; for though no labour appears in his productions, even for the church, where the parts are thin, and frequently in uniſon, yet greater and more beautiful effects are often produced in the performance than are promiſed in the ſcore."—"The church-muſic of Pergoleſi has been cenſured by his countryman, Padre Martini, as well as by ſome Engliſh muſical critics, for too much levity of movement, and a dramatic caſt, even in ſome of his ſlow airs; while, on the contrary, Eximeno ſays, that he never heard, and perhaps never ſhall hear, ſacred muſic accompanied with inſtruments, ſo learned and ſo divine, as the *Stabat Mater*." Dr. Burney thinks it very doubtful whether the ſonatas aſcribed to this author are genuine; but obſerves, that the progreſs ſince made in inſtrumental muſic, ought not, at all events, to diminiſh the reputation of Pergoleſi, "which," he adds, "was not built on productions of that kind, but on vocal compoſitions, in which the clearneſs, ſimplicity, truth, and ſweetneſs of expreſſion, juſtly entitle him to ſupremacy over all his predeceſſors, and contemporary rivals; and to a niche in the temple of fame, among the great improvers of the art; as, if not the founder, the principal poliſher of a ſtyle of compoſition both for the church and ſtage, which has been conſtantly cultivated by his ſucceſſors; and

[q] Dr. Burney's Hiſt. vol. iv. p. 556.

which,

which, at the diſtance of half a century, from the ſhort period in which he flouriſhed, ſtill reigns throughout Europe." The learned hiſtorian, for this reaſon, juſtly conſiders the works of Pergoleſi, as forming a great æra in modern muſic.

PERIZONIUS (JAMES), a learned German, was of a family originally of Teutorp, a ſmall town in Weſtphalia: their name was Voorbrock [R]; but being changed for Perizonius, (a Greek word of ſimilar import, implying ſomething of the nature of a girdle) by one who publiſhed an "Epithalamium," with this name ſubſcribed, it was ever after retained by the learned part of the family. Anthony Perizonius was rector of the ſchool of Dam, profeſſor of divinity and the Oriental languages, firſt at Ham, and afterwards at Deventer; at which laſt place he died in 1672, in his forty-ſixth year. He publiſhed, in 1669, a learned treatiſe, "De Ratione ſtudii Theologici."

James, the eldeſt ſon of Anthony, was born at Dam, Oct. 26, 1651; and ſtudied firſt under Gilbert Cuper at Deventer, and was afterwards, in 1671, removed to Utrecht, where he attended the lectures of Grævius. His father deſigned him for divinity and the miniſtry; but, by death, left him to purſue his natural inclination and taſte, which lay towards polite learning, hiſtory, and antiquity. With this view, he went, in 1674, to Leyden, where he continued his ſtudies under Theodore Ryckius, profeſſor of hiſtory and eloquence in that city. He became afterwards rector of the Latin ſchool at Delft; and was in that ſituation, when, in 1681, he accepted the profeſſorſhip of hiſtory and eloquence, which was offered him by the univerſity of Franeker. His great reputation made this univerſity flouriſh, on which account his ſtipend was augmented by the addition of an hundred crowns. Ryckius dying in 1690, Perizonius was offered the vacant profeſſorſhip; but the curators of Franeker engaged him to continue with them, by adding another hundred crowns to his ſtipend. He left them, however, in 1693, and went to Leyden, to fill the place of profeſſor of hiſtory, eloquence, and the Greek language; and in this employment continued till his death. He was a man of incredible diligence, as well as exactneſs; for, though he wrote much, yet he never committed any thing to the preſs, without having reviſed and examined it. Exceſſive application to ſtudy ſhortened his life; for, being of a delicate conſtitution, and taking no care to ſtrengthen it by exerciſe, a ſlow fever at length crept upon him, and never quitted him, till it had put an end to him. He died, April 6, 1717, and left a will that ſavoured a little of that whim and peculiarity which ſometimes infects the

[R] Niceron, tome i.

learned

learned in their retirements. He ordered, that as ſoon as he ſhould expire, his body ſhould be dreſſed in his clothes, then ſet up in a chair, and that a beard ſhould be made for him. Some ſay this was done, that a painter might finiſh his picture, already begun, in order to be placed over the manuſcripts and books which he left to the library of the univerſity: but whatever was the motive, the thing was ridiculous and unworthy of his character. He was a man of a good mien, well made, of a grave and ſerious air, but far from any thing of pedantry and affectation: and ſo modeſt, that he never ſpake of himſelf and his writings, except when he was aſked about them. He had a great judgement, a good memory, and profound erudition. He would never marry, becauſe he was deſirous that his ſtudies ſhould not be interrupted.

He publiſhed a great many works in Latin, relating to hiſtory, antiquities, and claſſical literature; the principal of which are theſe: 1. "M. T. Ciceronis eruditio:" an inaugural oration, at his being inſtalled profeſſor of Franeker in 1681. 2. "Animadverſiones Hiſtoricæ, 1685," 8vo. This work is employed in correcting the miſtakes of hiſtorians and critics, and ſhews great exactneſs and learning. 3. "Q. Curtius in integrum reſtitutus, et vindicatus ab immodica atque acerba nimis criſi viri clariſſimi Joannis Clerici, 1703," 8vo. To this Le Clerc replied, in the third volume of his "Bibliotheque Choiſée." 4. "Rerum per Europam ſæculo ſexto-decimo maximè geſtarum Commentarii Hiſtorici, 1710," 8vo. 5. "Origines Ægyptiacæ et Babylonicæ, 1711," 2 vols. 12mo. This work is levelled againſt the "Chronological Syſtems" of Uſher, Capellus, Pezron, but eſpecially of ſir John Marſham. Perizonius wrote alſo ſeveral diſſertations upon particular points of antiquity, which would have done no ſmall credit to the collections of Grævius and Gronovius. He publiſhed an edition of "Ælian's Various Hiſtory" corrected from the manuſcripts, and illuſtrated with notes, in 1701, 8vo. James Gronovius having attacked a paſſage in his notes, a controverſy enſued, which degenerated at length into ſuch perſonal abuſe, that the curators of the univerſity of Leyden thought proper to interpoſe, and put a ſtop to it by their authority. He wrote alſo large notes upon "Sanctii Minerva, ſive de cauſis linguæ Commentarius:" the beſt edition of which is that of 1714, 8vo.

PERRAULT (Claude), an eminent French author, was the ſon of an advocate of parliament, and born at Paris in 1613 [s]. He was bred a phyſician, but practiſed only among his relations, his friends, and the poor. He diſcovered early a particular taſte for the ſciences and fine arts; of which he ac-

[s] Niceron, tome xxxiii.

quired

quired a very conſummate knowledge, without the aſſiſtance of a maſter. He was ſkilled in architecture, painting, ſculpture, mathematics, phyſics, and all thoſe arts which relate to deſigning and mechanics. He excelled eſpecially in the firſt of theſe, and was one of the greateſt architects France ever produced. Louis XIV. had a great and noble taſte for architecture, and ſent for Bernini from Rome, and other architects; but Perrault was preferred to them all. The entrance into the Louvre, which was deſigned by him, "is," ſays Voltaire [T], "one of the moſt auguſt monuments of architecture in the world.—We ſometimes," adds he, "go a great way in ſearch of what we have at home. There is not one of the palaces at Rome, whoſe entrance is comparable to this of the Louvre; for which we are obliged to Perrault, whom Boileau has attempted to turn into ridicule." Theſe two great men had a terrible quarrel for a long time; and the reſentment of Boileau carried him ſo far, as to induce him to deny that Perrault was the real author of thoſe great deſigns in architecture, that paſſed for his. Perrault had ſaid ſomething againſt Boileau's Satires, as if certain paſſages in them reflected upon the king: he alſo joined with his brother Charles in ſupporting the moderns, while Boileau was general for the ancients: and both theſe things together drew the poetical vengeance of Boileau upon him. They were, however, reconciled at length; and Boileau acknowledged Perrault to be a man of great merit, and very learned in matters relating to phyſics and the fine arts.

Monſ. Colbert, who loved architecture, and was ready to ſupply all means for bringing it to perfection, put him upon tranſlating Vitruvius into French, and illuſtrating it with notes; which he did, and publiſhed it in 1673, folio, with figures. Perrault was ſuppoſed to have ſucceeded in this work beyond all that went before him, who were either architects without learning, or learned men without any ſkill in architecture. Perrault was both an architect and a learned man, and had a great knowledge of all thoſe things relating to architecture of which Vitruvius ſpeaks, as painting, ſculpture, mechanics, &c. He had ſo extraordinary a genius for mechanics, that he invented the machines, by which thoſe ſtones of fifty-two feet in length, of which the front of the Louvre is formed, were raiſed. He had a fine hand at deſigning and drawing models; and the connoiſſeurs have obſerved, that the originals done by himſelf, from whence the figures for his Vitruvius were taken, were more exact and finiſhed than the copper-plates themſelves, although theſe are exceedingly beau-

[T] Siécle de Louis XIV. chap. xxvii.

tiful. A second edition of his "Vitruvius, reviſed, corrected, and augmented," was printed at Paris, 1684, in folio.

When the Academy of Sciences was eſtabliſhed, he was choſen one of its firſt members, and was chiefly depended upon in what related to mechanics and natural philoſophy. He gave proofs of his great knowledge in theſe, by the publication of ſeveral works: among which were, "Memoires pour ſervir à l'hiſtoire naturelle des animaux," printed in 1676, folio, with figures; "Eſſais de Phiſique," in four volumes 12mo, the three firſt of which came out in 1680, and the fourth in 1688; "Recueil de pluſieurs machines de nouvelle invention, 1700," 4to, &c. He died, Oct. 9, 1688, aged 75. Although he had never practiſed phyſic in any public way, yet the faculty of Paris, of which he was a member, had ſuch an opinion of his ſkill, and ſo much eſteem for the man, that after his death they deſired his picture of his heirs, and placed it in their public ſchools with that of Fernelius, Riolanus, and others, who had done honour to their profeſſion.

PERRAULT (Charles), the brother of Claude, was born at Paris in 1626, and diſcovered early a greater genius for letters than his brother; and as great a one for the ſciences and fine arts, which he cultivated under his directions. The miniſter Colbert[u] choſe him for his firſt clerk of the buildings, of which himſelf was ſuperintendant; and afterwards made him comptroller-general of the finances under him. Perrault employed his whole intereſt and credit with him, to make arts and ſciences flouriſh: he diſtinguiſhed and recommended thoſe who excelled in each; and it was owing to him, that the academies of painting, ſculpture, and architecture, were formed. He was one of the firſt members of the academy of the belles lettres and inſcriptions, and was received into the French academy in 1671. He was very uſeful to the men of letters who frequented his levee, and ſhewed him great reſpect as long as his protector lived; but, upon the death of Colbert in 1683, and when the effects of envy took place, he was ſtrangely neglected by them. He ſpent the next twenty years in retirement, and devoted himſelf wholly to reading and writing books. He publiſhed various works, upon different ſubjects, in verſe and proſe. He had an agreeable manner of writing in proſe, though ſomewhat negligent; and his poetry is not deſtitute of invention and imagination, though it is not correct enough to eſtabliſh an opinion of his judgement. His poem, called "La Peinture," printed firſt in 1668, and afterwards in the collection of his miſcellaneous works in verſe and proſe in 1675, 4to, was univerſally admired and praiſed; and even Boileau himſelf could not forbear doing juſtice to it.

[u] Niceron, &c. tome xxxiii.

In

In 1688, he publiſhed a poem, entitled, "Le Siécle de Louis le Grand;" The Age of Louis the Great: which was a kind of prelude to a war with all the learned. In this he had ſet the modern authors above the ancient, an attempt which would of courſe appear ſhocking to the majority, who conſidered the ancients as ſuperior in every ſpecies of compoſition. Boileau was preſent at the academy, when this poem was read there in 1687, and was greatly diſguſted; yet took no further notice of it, than anſwering it by an Epigram, as did alſo Menage in another, to which Perrault replied in a "Letter." This Perrault reprinted the ſame year, and added to it his "Parallele des Anciens et des Modernes," in regard to arts and ſciences. A ſecond volume of the "Parallele" appeared in 1690, where the ſubject of their eloquence is conſidered; a third, in 1692, to determine their poetical merit; and a fourth, in 1696, which treats of their aſtronomy, geography, navigation, manner of warring, philoſophy, muſic, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had alſo ſet up Chapelain, Quinault, Cotin, and other French poets, whom Boileau in his Satires had treated with contempt; intimating at the ſame time, that he did not approve of Boileau's treatment of them. Boileau, who was always a paſſionate admirer of the ancients, was hurt with a compariſon ſo much to their diſadvantage, and was now reſolved to do ſomething more than write epigrams in their behalf. He was more particularly determined to this by a ſpeech of the prince of Conti, who one day told Racine, that he would go to the French academy, and write upon Boileau's ſeat, "Tu dors, Brutus," Thou ſleepeſt, Brutus. What Boileau wrote againſt Perrault, is to be found in his "Reflexions critiques ſur Longin." They were reconciled however in 1699; and Boileau wrote him a letter upon the occaſion, which is printed in his works. Voltaire ſays [x], with regard to this famous controverſy, which was carried on at the ſame time in England, by ſir William Temple and others, that "Perrault has been reproached with having found too many faults with the ancients, but that his great fault was, the having criticized them injudiciouſly."

After this troubleſome affair was ended, Perrault applied himſelf to draw up "Hiſtorical Eulogiums" of ſeveral great men in the 17th century, which he publiſhed with their portraits from the collection of the celebrated Begon. The beauty of the plates makes this work curious, as well as uſeful. He was determined by the public voice in the choice of his heroes, whom he confined to an hundred: but there are an hundred and

[x] Siécle de Louis XIV. tom. ii.

two in the collection; the reaſon of which was this. Arnauld and Paſcal were deſervedly in his liſt; but the Jeſuits made intereſt to have them excluded, and prevailed. Perrault thought it neceſſary to ſubſtitute two freſh ones: but the public refuſed to accept the work, unleſs Arnaud and Paſcal might keep their places; and hence it aroſe, that inſtead of a hundred lives, which was Perrault's original deſign, we find an hundred and two. There are other works of Perrault, which are much eſteemed, as, "Le Cabinet de Beaux Arts," &c. or, A Collection of Copper-plates relating to Arts and Sciences, with Illuſtrations in Verſe and Proſe: "Faernus's Fables, tranſlated into French Verſe, &c."

Ch. Perrault died in 1703, aged 77. Madame Dacier, in the preface to her tranſlation of "Homer's Odyſſey," has given the following character of this author. "He was," ſays ſhe, "a man of talents, of agreeable converſation, and the author of ſome little works, which have been deſervedly eſteemed. He had alſo all the qualities of an honeſt and good man; was pious, ſincere, virtuous, polite, modeſt, ready to ſerve, and punctual in the diſcharge of every duty. He had a conſiderable place under one of the greateſt miniſters France ever had, who repoſed the utmoſt confidence in him, which he never employed for himſelf, but always for his friends." Such a character from madam Dacier, muſt ſuggeſt to us the higheſt opinion of Perrault as a man, when it is conſidered, that, as an author, ſhe thought him guilty of the greateſt of all crimes, an attempt to degrade the ancient writers, whom ſhe not only reverenced, but adored; contrary to the declaration of Perrault, who had ſaid, in his "Siécle de Louis,"

"La docte antiquité fut toujours vénérable,
"Je ne la trouve pas cependant adorable."

Beſides Claude and Charles, there were two other brothers, Peter and Nicolas, who diſtinguiſhed themſelves in the literary world. Peter, the eldeſt of them all, was receiver-general of the finances, and publiſhed, in 1674, a piece, "De l'origine des Fontaines;" and, in 1678, a French tranſlation of Taſſoni's "La Secchia rapita." Nicolas was admitted doctor of the Sorbonne in 1652, and died in 1661; leaving behind him a work, entitled, "La Morale des Jeſuites, extraite fidelement de leurs livres," which was printed in 1667, 4to.

PERRIER (Francis), an eminent French painter, born at Maçon in 1590, was a goldſmith's ſon; a debauched young man, who, running away from his parents, went to Rome. As he was on his journey thither, his money fell ſhort; when a blind man, who was alſo bound for Rome, perſuaded him to lead him, offering him a ſhare of the alms he got by begging on

the road. Perrier, having no other way to ſubſiſt, accepted of his offer; and in this equipage arrived at Rome, where he was again very much embarraſſed to find out means to maintain himſelf, his blind beggar's aſſiſtance either failing, or not being ſufficient to ſupport him. He was reduced to terrible ſtraits at his firſt arrival; but, that neceſſity prompting him to recur to his genius for the pencil, the facility of this in a little time put him in a way to get his bread. He acquired an eaſy and agreeable manner of deſigning: his taſte was ſo good, that ſeveral young men addreſſed themſelves to him to mend their deſigns; and his own were bought up by ſome foreigners, who ſent them to their friends, in order to engage them to ſupply them with money.

In the mean time Perrier became acquainted with Lanfranco, whoſe manner he endeavoured to follow, and at laſt was able to manage his pencil with the ſame eaſe as he did his crayons. Finding that he could diſpatch a great deal of buſineſs, he reſolved to return to France; and ſtopping at Lyons, he painted the Carthuſians cloyſter there. From Lyons he proceeded to Paris; and having worked ſome time for Vouet, who engroſſed all the grand performances, he took a ſecond journey to Italy, where he ſtayed ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Villiere, and drew ſeveral eaſel-pieces for private perſons. He died profeſſor of the academy, in 1655. He etched ſeveral things with a great deal of ſpirit, and among others, the fineſt baſſo-relievos that are in Rome, a hundred of the moſt celebrated antiquities, and ſome of Raphael's works. He alſo engraved, in the *chiaro obſcuro*, ſome antiquities, after a manner, of which, it was ſaid, he was the firſt inventor; but Parmegiano uſed it a long time before him. It conſiſts of two copper-plates, whoſe impreſſion is made on paper faintly ſtained: the one plate is engraved after the uſual way, and that prints the black; and the other, which is the ſecret, prints the white [Y].

PERRIER (CHARLES), a French poet, nephew of Francis, was born at Aix in Provence. He firſt devoted himſelf to Latin verſification, in which he ſucceeded greatly; and he boaſted of having formed the celebrated Santeuil. They quarrelled afterwards from poetic jealouſy, and made Menage the arbitrator of their differences; who, however, decided in favour of Perrier, and did not ſcruple to call him "The prince of Lyric poets." They afterwards became reconciled, and there are in Perrier's works ſeveral tranſlations of pieces from Santeuil. Perrier afterwards applied himſelf to French poetry, in which he was not

[Y] This invention has been much improved ſince, and eſpecially of late in England has been carried to great perfection by Mr. Kent, who performed it in any two other colours as well as black and white.

ſo ſucceſsful, though he took Malherbe for his model. The importunity, and even fury, with which this poet repeated his verſes to all who came near him, made him inſupportable. One day he accompanied Boileau to church; and, during maſs, did nothing but talk of an "Ode," which he had preſented to Meſſieurs of the French academy for the prize in 1671. He complained of the injuſtice they did him; and, ſcarcely containing himſelf while the hoſt was elevated, ſpoke loud enough to be heard, that "they ſaid his verſes were too Malherbian." He obtained the academy-prize [z], however, two years together, namely, in 1681, and 1682. C. Perrier died in 1692. He was, upon the whole, a good kind of man; but, like the generality of ſecond-rate poets, very affected, conceited, and ſelf-ſufficient. There are many anecdotes of him in the "Menagiana," which ſhew this: from one we learn, that he was very angry with Bouhours, for not inſerting him in the liſt of illuſtrious writers, from whom that father had ſelected his "Penſées Ingenieuſes." He complained of this to Bouhours himſelf one day in the ſtreet, as Bouhours told Menage.

PERRON (JAMES DAVY DU), a cardinal, eminent for great talents and learning, was deſcended from ancient and noble families on both ſides. His parents, having been educated in the principles of Calvin, retired to Geneva; and ſettled afterwards in the canton of Berne, where he was born, Nov. 25, 1556 [A]. His father, who was a man of learning, inſtructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron ſeems afterwards to have built upon this foundation by himſelf; for, while his parents were toſſed about from place to place by civil wars and perſecutions, he applied himſelf entirely to ſtudy. He learned by himſelf the Greek tongue and philoſophy, beginning that ſtudy with the logic of Ariſtotle: thence he paſſed to the orators and poets; and afterwards applied to the Hebrew language, which he attained ſo perfectly, that he read without points, and lectured on it to the miniſters.

In the reign of Henry III. he was carried to the court, which was then at Blois, where the ſtates were aſſembled in 1576; and introduced to the king, as a prodigy of parts and learning. His controverſial talents were very great, ſo that none durſt diſpute with him: although he made many challenges to thoſe who would have been glad to attack him. At the breaking up of the ſtates, he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Auguſtines, where he held public conferences upon the ſciences. He ſet himſelf afterwards

[z] Boileau, Art. poet. iv. 53.—Sat. ix. 251.
[A] Du Pin's Biblioth. Eccleſ. Auteurs. Cent. 17.

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to read the Summa of St. Thomas Aquinas, and cultivated a ſtrict friendſhip with Philip Deſportes, abbot of Tiron, who put him into his own place of reader to Henry III. He is ſaid to have loſt the favour of this prince in the following manner: One day, while the king was at dinner, he made an admirable diſcourſe againſt Atheiſts; with which the king was well pleaſed, and commended him much for having proved the being of a God by arguments ſo ſolid. But Perron, whoſe ſpirit of policy had not yet got the better of his paſſion for ſhining or ſhewing his parts, replied, that "if his majeſty would vouchſafe him audience, he would prove the contrary by arguments as ſolid;" which ſo offended the king, that he forbad him to come into his preſence.

Perron recovered himſelf, however, from this fall. The reading of St. Thomas had engaged him in the ſtudy of the fathers, and made him particularly acquainted with St. Auſtin; ſo that he devoted himſelf wholly to divinity, and reſolved to abjure Calviniſm. Having diſcovered, or rather pretended to diſcover, many falſe quotations and weak reaſonings in a "Treatiſe upon the Church," written by Du Pleſſis Mornay, he inſtructed himſelf thoroughly in controverted points, and made his abjuration. When he was converted himſelf, he laboured mightily in the converſion of others, even before he had embraced the eccleſiaſtical function. By theſe arts, and his uncommon abilities, he acquired great influence, and was appointed to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done alſo that of the poet Ronſard, in 1586. He wrote, ſome time after, by order of the king, "A compariſon of moral and theological Virtues;" and two "Diſcourſes," one upon the ſoul, the other upon ſelf-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the houſe of cardinal de Bourbon, and laboured more vigorouſly than ever in the converſion of the Reformed. He brought a great number of them back to the church, among whom was Henry Spondanus, afterwards biſhop of Pamiez; as this prelate acknowledges, in his dedication to cardinal du Perron of his "Abridgement of Baronius's Annals." This converſion was followed by ſeveral others; and the labours of Perron were crowned by that of Henry IV. He went to wait on that prince with cardinal de Bourbon, at the ſiege of Rouen; and followed him at Nantes, where he held a famous diſpute with four miniſters. The king, afterwards reſolving to have a conference about religion with the principal prelates of the kingdom, ſent for Du Perron to aſſiſt in it; but, as he was yet only a layman, he nominated him to the biſhopric of Evreux, that he might be capable of ſitting in it. He came with the other prelates to

St. Denis, and was ſuppoſed to contribute more thon any other perſon to the converſion of that great prince.

After this, he was ſent with M. d'Oſſat to Rome, to negotiate Henry's reconciliation to the holy ſee; which at length he effected, to the ſatisfaction of the king, but not of his ſubjects; that part of them at leaſt, who were zealous for Gallican liberties, and thought the dignity of their king proſtituted upon this occaſion. Du Perron ſtayed a whole year at Rome, and then returned to France; where, by ſuch kind of ſervices as have already been mentioned, he advanced himſelf to the higheſt dignities. He wrote, and preached, and diſputed againſt the reformed; particularly againſt Du Pleſſis Mornay, with whom he had a public conference, in the preſence of the king, at Fontainbleau. The king reſolved to make him grand almoner of France, to give him the archbiſhopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with ſingular marks of eſteem. The indiſpoſition of Clement ſoon after made the king reſolve to ſend the French cardinals to Rome; where Du Perron was no ſooner arrived, than he was employed by the pope in the congregations. He had a great ſhare in the elections of Leo X. and Paul V. He aſſiſted afterwards in the congregations upon the ſubject of Grace, and in the diſputes which were agitated between the Jeſuits and the Dominicans: and it was principally upon his advice, that the pope reſolved to determine nothing with reſpect to theſe queſtions. He was ſent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice. He was highly eſteemed by that pope, who had alſo ſuch an opinion of the power of his eloquence and addreſs, that he ſaid to thoſe about him, "Let us beſeech God to inſpire cardinal Du Perron, for he will perſuade us to do whatever he pleaſes." The king ordered him to be ſome time at Rome, to take the charge of his affairs; but his health not permitting him to ſtay long, he was recalled to France.

After the murder of Henry IV. which happened in 1610, he devoted himſelf entirely to the court and ſee of Rome, and prevented every meaſure in France, which might diſpleaſe that power, or hurt its intereſts. He rendered uſeleſs the arret of the parliament of Paris, againſt the book of cardinal Bellarmine; and favoured the infallibility of the pope, and his ſuperiority over a council, in a theſis maintained in 1611, before the nuncio. He afterwards held a provincial aſſembly, in which he condemned Richer's book, "concerning eccleſiaſtical and civil authority:" and, being at the aſſembly of Blois, he made an harangue to prove, that they ought not to decide ſome queſtions, on account of their being points of faith. He was one of the preſidents of the aſſembly of the clergy, which was held at Rouen in 1615; and

and made harangues to the king at the opening and ſhutting of that aſſembly, which were much applauded. This was the laſt ſhining action of his life; for after this he retired to his houſe at Bagnolet, and employed himſelf wholly in reviſing and putting the laſt hand to his works. He ſet up a printing-houſe there, that he might have them publiſhed correctly; and reviſed every ſheet himſelf. He died at Paris, Sept. 5, 1618, aged 63. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reaſonable. He delivered himſelf upon all occaſions with great clearneſs, dignity, and eloquence. He had a prodigious memory, and had ſtudied much. He was very well verſed in antiquity, both eccleſiaſtical and profane; and had read much in the fathers, councils, and eccleſiaſtical hiſtorians, of which he knew how to make the beſt uſe againſt his adverſaries. He was very powerful in diſpute, ſo that the ableſt miniſters were afraid of him; and he always confounded thoſe who had the courage to engage with him. He was warmly attached to the ſee of Rome, and ſtrenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among thoſe of his countrymen who have been accuſtomed to ſtand up for the Gallican liberties.

The works of Du Perron, the greateſt part of which had been printed ſeparately in his life-time, were collected after his death, and publiſhed at Paris, 1620 and 1622, in 3 vols. folio. The firſt contains his great "Treatiſe upon the Euchariſt," againſt that of Du Pleſſis Mornay. The ſecond, his "Reply to the Anſwer of the King of Great Britain." The following was the occaſion of that work: James I. of England ſent to Henry IV. of France a book, which he had written himſelf, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed his majeſty, from what the cardinal had obſerved to him, that there were many paſſages in that book, in which the king of England ſeemed to come near the Catholics; and that it might be proper to ſend ſome able perſon, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, cauſed it to be propoſed to the king of England, whether or no he would take it in good part to have the cardinal Du Perron ſent to him? who returned for anſwer, that he ſhould be well pleaſed to confer with him, but for reaſons of ſtate could not do it. Iſaac Caſaubon, however, a moderate perſon among the reformed, who had been engaged in ſeveral conferences with Du Perron about religion, and who ſeemed much inclined to a re-union, was prevailed on to take a voyage into England; where he ſpoke advantageouſly of Du Perron to the king, and preſented ſome pieces of poetry to him, which the cardinal had put into his hands. The king received

them kindly, and expreſſed much eſteem for the author; which Caſaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majeſty; in which he told him, that, "except the ſole title of Catholic, he could find nothing wanting in his majeſty, that was neceſſary to make a moſt perfect and accompliſhed prince." The king replied, that, "believing all things which the ancients had unanimouſly thought neceſſary to ſalvation, the title of Catholic could not be denied him." Caſaubon having ſent this anſwer to Du Perron, he made a reply to it in a letter, dated the 15th of July, 1611, in which he ſets forth the reaſons, that obliged him to refuſe the name of Catholic to his Britannic majeſty. Caſaubon ſent him a writing by way of anſwer, in the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which conſtitutes the bulk of the ſecond volume of his works. The third contains his miſcellaneous pieces; among which are, "Acts of the Conference held at Fontainbleau againſt Du Pleſſis Mornay;" moral and religious pieces in proſe and verſe, orations, diſſertations, tranſlations, and letters.

There was a fourth volume of his embaſſies and negotiations, collected by Cæſar de Ligni, his ſecretary, and printed at Paris in 1623, folio: but theſe are ſuppoſed not to have done him much honour, as not ſhewing that profound reach and inſight into things, without which no one can be an able negotiator. There were alſo publiſhed afterwards, under his name, "Perroniana," which, like moſt of the *ana*, is a collection of puerilities and impertinences.

PERROT (Nicolas), ſieur d'Ablancourt, a fine genius of France, was born at Chalons, April 5, 1606 [B]. He ſprung from a family which had been illuſtrious in the law, and the greateſt care was beſtowed on his education. His father Paul Perrot, who was a Proteſtant, and famous for his writings, ſent him to purſue his ſtudies in the college of Sedan; where he made ſo rapid a progreſs, that, at thirteen, he had gone through the claſſics. He was then taken home, and had an able maſter provided, not only to go over his whole courſe of ſtudy with him again, but alſo to give him ſome tincture of philoſophy. After having continued in this way about three years, he was ſent to Paris, where he ſtudied the law five or ſix months, and was afterwards admitted advocate of parliament; but ſoon conceived a diſguſt to the law. At twenty, he abjured the Proteſtant religion; and ſoon after diſtinguiſhed himſelf in the republic of letters, by writing a preface to the "Honnête Femme," for his friend father Du Boſc. Scarcely was this preface, which is a

[B] Bayle's Dict. Ablancourt's Life in tome 2d. of Patru's Works, Dutch edition, 1692.

maſter-

maſter-piece in the French language, publiſhed, but he felt a deſire to return to the religion he had quitted. He was then 27; and, that he might not do any thing raſhly, he firſt began to ſtudy philoſophy, and afterwards divinity. He paſſed near three years in this manner, without hinting his deſign to any perſon; then ſet out from Paris to Champagne, where he abjured popery; and very ſoon after went to Holland, till the clamour occaſioned by his quitting that religion was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendſhip with Salmaſius. From Holland he went to England; then returned to Paris; and, after paſſing ſome weeks with M. Patru, took an apartment near the Luxembourg. He paſſed his days very agreeably; and though he devoted the greateſt part of his leiſure to books, uſed to ſee company, and was acquainted with all the learned in Paris. In 1637, he was admitted a member of the French academy, and ſoon after undertook a tranſlation of Tacitus. While he was thus employed, he was forced to leave Paris, on account of the wars; and therefore retired to his eſtate, called Ablancourt, where he lived till his death. He died Nov. 17, 1664, of the gravel, with which he had been afflicted all his life.

He was a man of great acuteneſs, imagination, judgement, and learning, and equal to the production of any work; yet we have no original pieces of his, excepting the "Preface" above mentioned, "A Diſcourſe upon the Immortality of the Soul," and a few letters to Patin. But he made French tranſlations of many ancient writers with great elegance, purity, and chaſteneſs of ſtyle [c]; though, like a man of genius, not without taking too great liberties, by deviating as often from the ſenſe of his original, as he thought he could improve upon it. Tacitus, Lucian, Cæſar, Thucydides, Arrian, are among the authors he tranſlated. When he was aſked, why he choſe to be a tranſlator, rather than an author, he anſwered, that "he was neither a divine nor lawyer, and conſequently not qualified to compoſe pleadings or ſermons; that the world was filled with treatiſes on politics; that all diſcourſes on morality were only ſo many repetitions of Plutarch and Seneca; and that, to ſerve one's country, a man ought rather to tranſlate valuable authors, than to write new books, which ſeldom publiſh any thing new." The miniſter Colbert, judging him very capable of writing the "Hiſtory of Louis XIV." recommended him to that monarch; who however, upon being informed that Perrot was a Proteſtant, ſaid, that "he would not have an hiſtorian of a religion different from his own." He had a moſt delightful and inſtructive way of converſing [d], and uſed to throw out ſo many valua-

[c] Baillet's Jugemens des Sçavans. [d] Vide Menagiana.

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ble things, that Pelliſſon ſaid, "is was pity a clerk was not always ſtanding by him, to write down all he ſpoke."

PERRY (JOHN), captain, a celebrated engineer[E], reſided many years in Ruſſia, having been recommended to the czar Peter while in England, as a perſon capable of ſerving him on ſeveral occaſions, relating to his new deſign of eſtabliſhing a fleet, making his rivers navigable, &c. He was taken into his ſervice at a ſalary of 300l. per annum, with travelling charges, and ſubſiſtence money, on whatever ſervice he ſhould be employed; beſides a further reward to his ſatisfaction, at the concluſion of any work he ſhould finiſh. After ſome converſation with the czar himſelf, particularly towards making a communication between the rivers Volga and Don, he was employed on this work three ſummers ſucceſſively; but not being properly ſupplied with men, partly on account of the ill ſucceſs of the czar againſt the Swedes at the battle of Narva, and partly by the diſcouragement of the governor of Aſtracan, he was ordered at the end of 1707 to ſtop, and next year employed in refitting the ſhips at Veroniſe, and 1709 in making the river of that name navigable. After repeated diſappointments, and fruitleſs applications for his ſalary, he at laſt quitted the kingdom, under the protection of Mr. Whitworth, the Engliſh ambaſſador, in 1712. See his Narrative in the Preface to "The State of Ruſſia." In 1721 he was employed in ſtopping, with ſucceſs, the breach at Dagenham, wherein ſeveral other undertakers had failed; and the ſame year about the harbour at Dublin, to the objections againſt which he then publiſhed an "Anſwer." He was author of "The State of Ruſſia, 1716," 8vo, and "An Account of the ſtopping of Dagenham Breach, 1721," 8vo; and died Feb. 11, 1733.

PERSIUS (AULUS FLACCUS), an ancient Latin poet, who wrote ſatires under the reign of Nero[F], was born at Volaterræ in Hetruria, in the 22d year of Tiberius's reign. He was a Roman knight, and allied to perſons of the firſt rank; to the famous Arria in particular, wife of the unfortunate Pætus Thraſea. He continued at Volaterræ till he was twelve years old; and was then removed to Rome, where he purſued his ſtudies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at ſixteen, applied himſelf to philoſophy under Cornutus, a Stoic, who entertained ſo great a love for him, that there was ever after a moſt intimate friendſhip between them. Perſius has immortalized that friendſhip in his fifth Satire, and his thankfulneſs for the good offices of his friend; which he ſhewed ſtill farther by his will, in which he

[E] Hiſtory of the Spalding Society.
[F] Perſii vita a Suetonio. Bayle's Dict. PERSIUS.

left

left him his library, and a great deal of money: but Cornutus, like a true philoſopher, who knew how to practiſe what he taught, accepted only the books, and left the money to the heirs. He adviſed the mother of his friend to ſuppreſs ſome pieces of poetry which he had made in his youth; thinking, no doubt, that they would not anſwer the great reputation of thoſe which had been publiſhed: among which was "A Panegyric upon the illuſtrious Arria." Perſius ſtudied with Lucan under Cornutus, and was highly admired by him; and at length became acquainted with Seneca, but could never rightly reliſh him. He was a very excellent man; a good friend, a good ſon, a good brother, and a good relation. He was very beautiful, yet very chaſte; ſober, meek, and modeſt: which ſhews how wrong it is to judge of a man's morals by his writings; for the ſatires of Perſius are not only licentious, but ſharp and full of bitterneſs. He wrote but ſeldom; and it was ſome time before he applied himſelf regularly to it. It was the reading Lucilius's tenth book which put him upon writing ſatires; in which he inveighed ſo particularly againſt bad poets, that he is ſuppoſed not to have ſpared even Nero himſelf. It is difficult however to point out, as ſome commentators have attempted, where he glances at that emperor; and ſtill more difficult to believe, what has uſually been ſuppoſed, that the four bombaſt lines in his firſt Satire were taken from ſome of Nero; ſince it is not poſſible to conceive how the ſatiriſt could have eſcaped unpuniſhed for ſo direct a piece of ridicule on a tyrant, who was of nothing more jealous than his reputation as a poet. Such a ſuppoſition is alſo totally inconſiſtent with the excuſe which has ever been alledged for the obſcurity of this poet, namely, the rigour of Nero's domination, which made all people afraid. Bayle calls Perſius the Lycophron of the Latins; but will not allow the cauſe juſt mentioned to be a ſufficient excuſe for the harſhneſs and obſcurity of his ſtyle: he thinks that Perſius's ſtyle and manner of writing was not affected in the leaſt out of policy, but was formed out of his nature, his genius, and manner of thinking. We may add, that if Perſius really meant to ſatirize Nero, and yet to be obſcure, he concerted a very odd plan: for if he meant to be obſcure and unintelligible, what muſt become of the ſatire? if he meant to be juſt intelligible enough, that the emperor might only ſuſpect himſelf to be ſatirized, this was at leaſt as bad as open, and avowed ridicule; and might poſſibly create even a ſtronger diſpleaſure, from that principle in human nature, which makes us prone to ſuſpect more than is meant.

Perſius was of a weak conſtitution, and troubled with a bad ſtomach; of which he died in his 30th year. Six of his ſatires remain, in their judgements of which the critics have been much divided. As a poet, he is certainly inferior to Horace and Juvenal;

Juvenal; and all the labours of Iſaac Caſaubon, who has written a moſt learned and elaborate commentary upon him, cannot make him equal to either of them as a ſatiriſt, though in virtue and learning he exceeded both. He was a profeſſed imitator of Horace, yet had little of Horace's wit, eaſe, and talent at ridicule. Wit was not Perſius's province: which he ſeems to have known, for he ſeldom aims at it; and when he does, is far from being happy in it. His ſtyle is grand, figurative, poetical, and ſuitable to the dignity of the Stoic philoſophy: and hence he ſhines moſt in recommending virtue and integrity: here it is that ſatire becomes him. He was too grave to court the Muſes with ſucceſs: but he had a great ſoul, ſuſceptible of noble ſentiments, which give a grace even to indifferent poetry. His contemporaries thought highly of him. Quintilian allows, that Perſius [G], although he wrote but one book of ſatires, acquired a great deal of true glory, "Multum et veræ gloriæ quamvis uno libro Perſius meruit:" and Martial ſays [H] much the ſame thing: "Sæpius in libro memoratur Perſius uno," &c.

The beſt edition of this poet is that of London, 1647, 8vo, with "Caſaubon's Commentary." He is uſually to be found in the editions of Juvenal: but neither of them have had that critical labour beſtowed upon them, which they well deſerve, and which has fallen to the ſhare of much inferior authors.

PERUGINO (Pietro), a celebrated Italian painter, the maſter of Raphael, was born in 1446, at Perugia, whence he took the name that has totally obliterated his family appellation. His parents were poor, but, being deſirous to put him in a way of ſupporting himſelf, placed him with a painter, under whom he imbibed at leaſt a ſtrong enthuſiaſm for his art, and deſire to excel in it. His application to ſtudy was intenſe, and when he had made a ſufficient progreſs, he went to Florence, and became a diſciple of Andrea Verocchio. From this painter he acquired a graceful mode of deſigning heads, particularly thoſe of his female figures. He roſe by degree to conſiderable eminence, and was employed by Sixtus IV. to paint ſeveral pieces for his chapel at Rome. Great as his talents were, he was unfortunately infected with the vice of covetouſneſs. It was from this cauſe that, when he returned to Florence, he quarrelled with Michael Angelo Buonaroti, and behaved ſo ill, that the Florentines, being enraged againſt him, drove him from their city: on which he returned to his native Perugia. The ſame foible proved accidentally the cauſe of his death; for, having accumulated ſome money, which he was very anxious not to loſe, he always carried it about him. He continued this practice till ſome thief robbed him of his treaſure, and, the grief for

[G] Inſtit. Orat. lib. x. [H] Epigr. 29. lib. iv.

his

his loſs being too ſevere for his ſtrength, he died in 1524, at the age of 78.

His touch was light, and his pictures highly finiſhed; but his manner was ſtiff and dry, and his outline was frequently incorrect. His moſt capital painting is in the church of St. Peter at Perugia. It is an altar-piece, the ſubject of which is the aſcenſion of Chriſt. The diſciples are there repreſented in various attitudes, but all directing their eyes to heaven, and looking after the Lord, who is ſuppoſed to have aſcended.

PERUZZI (BALDASSARE), a painter of hiſtory and architecture, was born either at Volterra or Siena, but more probably the former, in 1481. His father certainly ſettled afterwards at Siena, where the ſon commenced his ſtudies as a painter. When he had gained a competent degree of knowledge, he copied the works of the beſt maſters, with a diligence and ſucceſs that were equally extraordinary. From Siena he went to Rome, where he was employed by the pope Alexander VI, Julius II, and Leo X, in their palaces, and in ſeveral chapels and convents. He was particularly ſucceſsful in painting architecture, and ſo completely underſtood the principles of Chiaro Oſcuro, and of perſpective, that even Titian is ſaid to have ſeen the effects with ſurpriſe, being hardly able to believe that what he ſaw was the work of the pencil, and not real architecture. His uſual ſubjects were ſtreets, palaces, corridors, porticoes, and the inſides of magnificent apartments, which he repreſented with a truth that produced an abſolute deception. He received ſome inſtructions from Bramante, the architect of St. Peter's, and was himſelf employed by Leo X. in forming deſigns and models for that building. He was unfortunately in Rome when it was ſacked by the army of Charles V. in 1527, and was made a priſoner, but obtained his liberty by painting a portrait of the conſtable de Bourbon. Peruzzi died in 1556, very poor, though he had been always in great employment. They who were indebted to him were not always very ready to pay, and he was too modeſt to demand his right, by which means he loſt a great part of what he had fairly earned.

PESSELIER (CHARLES STEPHEN), member of the academies of Nancy, of Amiens, of Rouen, and Angers, was born at Paris on the 9th of July, 1712, of a reputable family [1]. In his early youth his progreſs in his ſtudies was rapid. His aſſiduous application, his lively genius, and mild demeanour, conciliated the eſteem of his maſter, and gained the friendſhip of his juvenile companions. His taſte for poetry was apparent at a very early period; but the deſigns of his parents for the advancement of his fortune would not permit him to reſign

[1] Eloge de M. Peſſelier par M. Caſtelhon.

himſelf entirely to his favourite purſuits, and he ſacrificed in ſome degree his propenſity to their wiſhes. He was placed under M. Rolland an advocate, and conſtantly attended to the regular diſcharge of buſineſs. His leiſure hours were devoted to the Muſe, and he gave up that time to poetry, which by many at his age is ſacrificed to pleaſure. In 1738 his "Ecole du Temps," a Comedy, in verſe, was repreſented with applauſe on the Italian theatre. Encouraged by this ſucceſs, and with the approbation of M. Rolland, he produced in the following year at the French theatre his "Eſope au Parnaſſe," a Comedy in verſe. The reputation of the young poet and his character for probity recommended him to M. Lallemand of Bety, a farmer general, who was at that time forming a ſyſtem of finance, and who felicitated himſelf in procuring ſuch an aſſiſtant, and in attaching him to his intereſt. The occupations incident to this new department were probably the cauſes which prevented Peſſelier from producing any other pieces for the ſtage. Poetry was, however, ſtill the amuſement of the time that could be ſpared from buſineſs. In 1748, he publiſhed his fables, and among his dramatic works appears a Comedy "La Maſcarade du Parnaſſe," in verſe, and in one act, which was never performed.

His attachment to poetry could not prevent him from dedicating ſome of the moments that could be ſpared from the labours of finance, to the elucidation of that ſcience. Accordingly he publiſhed the proſpectus of a work upon that ſubject. This publication, exhibiting in one view a perfect knowledge and extenſive proſpects, for the improvement of that neceſſary reſource, attracted the attention of the miniſtry, who eſtabliſhed an office for promoting the plan, and placed the author at the head of it with appointments proportioned to his talents, and the importance of his labours. The views of Peſſelier now extended further than the operations of finance. He undertook a treatiſe on the cuſtomary laws of the kingdom, of which however only the preliminary diſcourſe appeared. Soon afterwards he publiſhed his "Letters on Education," in two volumes 12mo.

Inceſſant application, and a delicate conſtitution, with an extreme vivacity of ſpirits probably ſhortened his life. His health began to decline; but he ceaſed not from his diligence. His attention to the buſineſs of his office was almoſt without remiſſion; till, overcome by fatigue, he fell ſick in November, 1762, languiſhed under his diſorder for ſix months, and died the 24th of April, 1763.

PETAVIUS (Dionysius), or Denis Petau, a French Jeſuit of immenſe erudition, was of a good family, and born at Orleans, Aug. the 21ſt, 1583. His father was a man of learning; and, ſeeing ſtrong parts and a genius for letters in his ſon, took

took all poſſible means to improve them to the utmoſt. He uſed to tell his ſon, that he ought to qualify himſelf ſo, as to be able to attack and confound "the giant of the Allophylæ;" meaning the redoubtable Joſeph Scaliger, whoſe abilities and learning were ſuppoſed to have done ſuch ſervice to the reformed. Young Petavius ſeems to have entered into his father's views; for he ſtudied very intenſely, and afterwards levelled much of his erudition againſt Scaliger. He joined the ſtudy of the mathematics with that of the belles lettres; and then applied to a courſe of philoſophy, which he began in the college of Orleans, and finiſhed at Paris. After this, he maintained theſes in Greek, which language was as familiar to him as Latin; and Latin he is ſaid to have underſtood better than his own native language, the French. When he was pretty well grown up, he had free acceſs to the king's library, which he often viſited, for the ſake of conſulting Latin and Greek manuſcripts. Among other advantages which accompanied his literary purſuits, was the friendſhip of Iſaac Caſaubon, whom Henry IV. called to Paris in 1600. It was at his inſtigation, that Petavius, young as he was, undertook an edition of "The Works of Syneſius;" that is, to correct the Greek from the manuſcripts, to tranſlate that part which yet remained to be tranſlated into Latin, and to write notes upon the whole. He was but nineteen when he was made profeſſor of philoſophy in the univerſity of Bourges; and he ſpent the two following years in ſtudying the ancient philoſophers and mathematicians. In 1604, when Morel, profeſſor of the Greek tongue at Paris, publiſhed "The Works of Chryſoſtom," ſome part of Petavius's labours on Syneſius were added to them: from the title of which we learn, that he then Latinized his name to Pætus, which he afterwards changed into Petavius. His own edition of "The Works of Syneſius" did not appear till 1612.

He entered into the ſociety of the Jeſuits in 1605, and did great honour to it afterwards by his vaſt and profound erudition. He became zealous for the Catholic church; and there was no way of ſerving it more agreeable to his humour, than that of criticizing and abuſing its adverſaries. Scaliger was the perſon againſt whom he was moſt bitter; but he did not ſpare his friend Caſaubon, whenever he came in his way. There is no occaſion to enter into a great detail about a man, whoſe whole life was ſpent in reading and writing, and performing the ſeveral offices of his order. The hiſtory of a learned man is the hiſtory of his works; and, as by far the greater part of Petavius's writings are controverſial or doctrinal, a minute account of them would be dry and unintereſting. He had proceeded regularly in his ſtudies from his infancy: he began

began with grammar, then applied himſelf to rhetoric and poetry, then went to hiſtory, geography, and chronology. In ſhort, he made himſelf an univerſal ſcholar, and a maſter in almoſt all languages, particularly in the Latin, in which he has written the principal part of his numerous productions, with great correctneſs and elegance.

He excelled particularly in the obſcure ſcience of chronology. The learned world in general are obliged to him for ſome exact and curious diſquiſitions upon this ſubject: and, if his zeal in oppoſing Joſeph Scaliger had not carried him ſometimes too far, his writings of this kind would have been unexceptionable. In 1633, he publiſhed an excellent work, entitled, "Rationarium Temporum:" it is an abridgement of univerſal hiſtory, from the earlieſt times down to 1632, digeſted in a chronological order, and ſupported all the way by references to proper authorities. There is a letter of Gaſſendus to Scheiner, dated the 13th of April, 1632, in which we may ſee a character of this work, much to its credit. The words of Gaſſendus are theſe: "Oſtendi tuas literas eruditiſſimo Petavio, quicum bene divinâſti conſuetudinem mihi intercedere. Offendi illum ad calcem pene præclaræ cujuſdam opellæ, cui titulum facit Rationarium Chronologicum. Volumen erit ſatis juſtum in 12mo, quo major lux hiſtoriæ nulla. Sic enim vir magnus Chronologum agit, fidem ubique ſibi faciens, et characteres temporum inſignes paſſim inſerens, ut tamen quaſi ſeriem texat univerſæ hiſtoriæ [K]." It went through ſeveral editions: many additions and improvements have been made to it, both by Petavius himſelf, and by Perizonius and others after his death: and Le Clerc publiſhed an abridgement of it, as far down as to 800, under the title of, "Compendium Hiſtoriæ Univerſalis," in 1697, 12mo.

This celebrated father, after a life of labour, died at Paris, Dec. 11, 1652, aged 69. He was, in the opinion of Gaſſendus [L], the moſt conſummate ſcholar the Jeſuits ever had; and indeed we cannot ſuppoſe him to have been inferior to the firſt ſcholars of any order, while we conſider him waging war, as he did frequently with ſucceſs, againſt Scaliger, Salmaſius, and other chiefs in the republic of letters. His judgement, as may eaſily be conceived, was inferior to his learning; and his controverſial writings are full of that fourneſs and ſpleen, which appears ſo manifeſtly in all the repreſentations of his countenance. Bayle has obſerved, that Petavius did the Socinians great ſervice, though unawares, and againſt his intentions; and upon this occaſion quotes the following paſſage from the "Lettres Choiſies" of Mr. Simon: "If there be any thing to cenſure

[K] Gaſſendi Opera, vol. vi. [L] In vit. Pereſchii.

in

in Petavius's works, it is chiefly in the second tome of his 'Dogmata Theologica,' in which he seems to favour the Arians. It is true, that he softened those passages in his preface; but as the body of the work continues entire, and the preface, which is an excellent piece, came afterwards, it has not entirely prevented the harm which that book is like to do at this time, when the new Unitarians boast, that father Petavius declared for them." The affair was this: The Jesuit's original design, in the second volume of his "Dogmata Theologica," was, to represent ingenuously the doctrine of the three first centuries. Having no particular system to defend, he did not disguise the opinions of the fathers; but acknowledged that some of them entertained false and absurd notions concerning the mystery of the Three Persons. Being admonished of this, and perceiving that evil consequences might arise from it, which he had not foreseen, he wrote his "Preface;" in which he laboured solely to assert the orthodoxy of the fathers, and thus was forced, in some measure, to contradict what he had advanced in the "Dogmata." This was a hard trial; but in controversial points, on obscure subjects, it is difficult for a writer to be so cautious, as not to give some advantage to his adversaries.

PETER THE GREAT, czar of Russia, who civilized that nation, and raised it from ignorance and barbarism, to politeness, knowledge, and power, was a man of so wonderful a composition and character, that the history of his life and actions, recent as it is, seems to carry with it much of that romantic air which runs through the history of Theseus and other ancient heroes.

Peter was born the 30th of May, 1672 [M], and was son of the Czar Alexis Michaelowitz by a second wife. Alexis dying in 1672, Feodor, or Theodore, his eldest son by his first wife, succeeded to the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The strelitzes, who were the established guard of the czars, as the janisaries are of the grand seigniors, made an insurrection in favour of John; and this they did at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting; but certainly to enjoy a greater share of authority under John, than if the power was lodged solely in her half-brother Peter. However, to put an end to this civil tumult, the matter was at last compromised; and it was agreed, that

[M] Voltaire's Hist. of Peter the Great. Gen. Dict. Elog. on his Imperial Majesty Peter I. Czar of Russia, by M. de Fontenelle

the two brothers ſhould jointly ſhare the imperial dignity. The Ruſſian education was at that time, like the country, barbarous, ſo that Peter had no advantages; and further, the princeſs Sophia, who, with great parts, was a lady of great ambition and intrigue, took all imaginable pains, and uſed all the means ſhe could, to ſtifle his natural deſire of knowledge, to deprave and corrupt his mind, and to debaſe and enervate him with pleaſures. Nevertheleſs, his abhorrence of pageantry, and love of military exerciſes, diſcovered itſelf in his tendereſt years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign officers, and clothed and exerciſed after the German manner. He entered himſelf among them in the loweſt poſt, and performed the duties of it with the utmoſt diligence. He ordered them entirely to forget that he was czar, and paid the utmoſt deference and ſubmiſſion to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was ſome time after raiſed to be a ſerjeant, but only as he was intitled to it by his merit; for he would have puniſhed his ſoldiers, had they diſcovered the leaſt partiality in his favour: and he never roſe otherwiſe, than as a ſoldier of fortune. The ſtrelitzes looked upon all this no otherwiſe, than as the amuſement of a young prince: but the czar, who ſaw they were too formidable, and entirely in the intereſt of the princeſs Sophia, had ſecretly a deſign of cruſhing them; which he wiſely thought could not be better effected, than by ſecuring to himſelf a body of troops, more ſtrictly diſciplined, and on whoſe fidelity he could more fully rely.

At the ſame time, he had another project in view, of vaſt importance, and moſt difficult execution. The ſight of a ſmall Dutch veſſel, which he had met with on a lake, where it lay uſeleſs and neglected, made a wonderful impreſſion on his mind, and he conceived thoughts of forming a navy; a deſign, which probably then ſeemed next to impoſſible, even to himſelf [x]. His firſt care was to get Hollanders to build ſome ſmall veſſels at Moſcow, and afterwards four frigates, of four guns each, on the lake of Pereſlave. He had already taught them to combat one another; and in order to inſtruct himſelf in naval affairs, he paſſed two ſummers ſucceſſively on board Engliſh or Dutch ſhips, which ſet out from Archangel. In 1696, the czar John died, and Peter became ſole maſter of the empire. He began his reign with the ſiege of Aſoph, then in the hands of the Turks, but did not take it till 1697. He had already ſent

[x] See "An Account of the Riſe and Naval Power of Ruſſia, or, the Story of the little Boat which gave Riſe to the Ruſſian Fleet," ſaid to be written by the czar Peter himſelf, and printed in the ſecond volume of "The Preſent State and Regulations of the Church of Ruſſia." By Tho. Conſett, M. A.

for Venetians, to build gallies on the river Don, which might ſhut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a ſtronger idea than ever, of the importance and neceſſity of a naval force; yet he could have none but foreign ſhips, none at leaſt but what he was obliged to employ foreigners in building. He was deſirous of ſurmounting theſe diſadvantages, but the affairs he projected were of too new and ſingular a nature to be ſo much as conſidered in his council: and indeed they were not proper to be communicated. He reſolved therefore ſingly to manage this bold undertaking; with which view, in 1698, he ſent an embaſſy to Holland, and went himſelf incognito in the retinue. He entered himſelf in the India admiralty-office at Amſterdam [o], cauſed himſelf to be inrolled in the liſt of ſhip-carpenters; and worked in the yard with greater aſſiduity than any body there. His quality was known to all; and they ſhewed him to one another with a ſort of veneration. King William, who was then in Holland, paid him all the reſpect that was due to his uncommon qualities; and the czar's diſguiſe freed him from that which was merely ceremonious and troubleſome. The czar worked with ſuch ſucceſs, as in a little time to paſs for a good carpenter; and afterwards ſtudied the proportions of a ſhip. He then went into England; where, in four months, he made himſelf a complete maſter in the art of ſhip-building, by ſtudying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a ſecond reception from king William; who, to make him a preſent agreeable to his taſte, and which might ſerve as a model of the art he was ſo very deſirous to learn, gave him a magnificent yacht. He carried with him from England ſeveral Engliſh ſhip-builders and artificers, among whom was one whoſe name was Noy; but the czar took alſo upon himſelf the title of a maſter-builder, and was pleaſed to ſubmit to the conditions of that character. Thus he and Noy received orders from the lord high admiral of Ruſſia, to build each of them a man of war; and, in compliance with that order, the czar gave the firſt proof of his art. He never ceaſed to purſue it, but had always a ſhip upon the ſtocks; and, at his death, left one of the largeſt ſhips in Europe half-built.

During the czar's abſence, the princeſs Sophia, being uneaſy under her confinement, and meditating to regain that liberty which ſhe had forfeited by former inſurrections, found means to correſpond with the ſtrelitzes, who were now quartered at a diſtance from Moſcow, and to inſtigate them to a third rebellion in her favour. The news of this obliged him to haſten

[o] Voltaire, Fontenelle, &c.

home: and, arriving at Moſcow about the end of 1699, he executed terrible vengeance upon the ringleaders; yet took no other ſatisfaction of his ſiſter the princeſs, than by continuing her confinement in the nunnery, and hanging up the prieſt, who had carried her letters, on a gallows before her window. In 1700, he got together a body of ſtanding forces, conſiſting of thirty thouſand foot; and now the vaſt project which he had formed began to diſplay itſelf in all parts. He firſt ſent the chief nobility of his empire into foreign countries, to improve themſelves in knowledge and learning: he opened his dominions, which till then had been ſhut up, and invited all ſtrangers who were capable of inſtructing his ſubjects; and he gave the kindeſt reception to all land and ſea officers, ſailors, methematicians, architects, miners, workers in metals, phyſicians, ſurgeons, and indeed operators and artificers of every kind, who would ſettle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; ſo that it is no wonder, that proceedings ſo new and ſtrange ſhould raiſe many diſcontents and tumults. They did ſo; and it was ſometimes as much as the czar could do, to ſtifle and ſuppreſs them.

One very ſingular reaſon, on which theſe diſcontents were grounded, was, that the Ruſſians conſidered grandeur and ſuperiority, the czar's great object, in no other light than as a power of doing evil. In 1700, being ſtrengthened by an alliance with Auguſtus king of Poland, he made war upon Charles XII. of Sweden; from continuing which, he was not deterred by the ill ſucceſs of his firſt campaigns: for he uſed to ſay, "I know that my armies muſt be overcome for a great while; but even this will at laſt teach them to conquer." Afterwards, however, he gained conſiderable advantages in Livonia and Ingria, provinces ſubject to the Swedes. His acquiſitions here were ſo important, that they induced him to build a fortreſs, whoſe port, ſituated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Peterſburg, now one of the ſtrongeſt cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for ſeveral years, and, without ever gaining any conſiderable advantage, was frequently moſt miſerably beat by them. But firmneſs of mind and perſeverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions, at Pultowa. A great part of the Swediſh army were made priſoners. The Swediſh generals who were taken were conſtantly entertained at his own table; and one day, when he had drunk a health to his maſters who had inſtructed him in the art of war, count Rinſchild, a chief officer among the priſoners, aſked him, "Who they were whom he honoured

honoured with so glorious a title?" "Yourselves, gentlemen," said he. "Your majesty is very ungrateful then," replied the count, "to have so beaten your masters." Upon which the czar, to make them some reparation for this ingratitude, immediately gave orders that their swords should be returned them; and treated them with the greatest generosity and goodness. Near 3000 Swedish officers, however, were dispersed up and down his dominions, and particularly in Siberia, a country of vast extent, and running as far as China; and, having little prospect of returning to Sweden, they soon formed a kind of colony, and began to apply themselves to the various professions with which they were acquainted. Thus they forwarded the czar's great purpose, in polishing and civilizing the ancient inhabitants of the country; and many arts, which, although established at Moscow and Petersburg, might not have reached Siberia a long time, were thus suddenly established there.

In the mean time, Petersburg had risen into a large and powerful city; and the king of Sweden having been obliged to fly from Pultowa to Bender in the Turkish dominions for refuge, the czar availed himself greatly of his absence: he made a complete conquest of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was inclosed by their army in 1712, on the banks of the Pruth; and that in so disadvantageous a situation, that he seemed to be inevitably lost. While the army was under great consternation, the czarina Catherine projected an expedient for its deliverance. She sent to negotiate with the grand vizir, and let him privately know, that a great sum of money was at his service: he was tempted, and the czar's prudence completed the work. To perpetuate the memory of this event, he caused the czarina to institute the Order of St. Catherine, of which she was declared sovereign, and into which none but women were to be admitted. The king of Sweden having at last quitted the Turkish dominions, in 1713, the czar found this formidable enemy advancing to oppose him: but he was now strengthened by an alliance with the king of Denmark. He carried the war into the dutchy of Holstein, which was in alliance with the Swedes; and, in 1714, obtained over them a victory at sea, near the coasts of Finland, upon which he entered triumphantly with his fleet into the haven of Petersburg.

All this while he continued his pursuits after all kinds of knowledge. He caused his engineers to draw the plan of every city, and to take designs of all the different machines which he had not in his own country. He instructed himself in husbandry, and in all sorts of trade, wherever he came. In 1716, he paid a visit, with his consort, to the king of Denmark at Copenhagen,

where he ſpent three months. He viſited there every ſchool of the univerſity, and all the men of letters: for, regardleſs of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coaſted every day ſome part of the kingdoms of Denmark and Sweden, attended by two engineers; ſurveyed all the windings, ſounded every part of the ſtraits, and afterwards had the whole ſo exactly deſcribed in charts, that not ſo much as the ſmalleſt ſhelf or bank of ſand eſcaped his obſervation. From Copenhagen he went to Hamburgh, Hanover, Wolfenbuttle, and from thence to Holland. Here he left the czarina, and went to France in 1717; and, in June that year, viſited the royal academy of ſciences at Paris, where he was entertained by ſeeing the lateſt invented and moſt curious machines and experiments. He was no ſooner returned to his own dominions, than he ſignified his inclination of becoming a member of that ſociety; and the academy having made their moſt reſpectful acknowledgements for the great honour he did them, he wrote them a letter with his own hand. Theſe particulars may be ſeen in the hiſtory of that academy for the year 1720: the academy ſent him every year a volume of their proceedings, to which, as an academician, he was entitled; and he always accepted it with pleaſure, as from his brethren.

It would be endleſs to enumerate all the various eſtabliſhments, for which the Ruſſians are indebted to this great emperor: Fontenelle has recorded ſome of the principal, and they muſt alſo have a place here. He [P] eſtabliſhed, 1. A body of 100,000 foot, under as regular a diſcipline as any in Europe. 2. A navy of forty ſhips of the line, and 200 gallies. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the moſt unfrequented deſerts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to ſend ſome of their children. 5. Colleges at Moſcow, Peterſburg, and Kiof, for languages, polite literature, and mathematics; and ſchools in the villages, where the children of the peaſants are taught to read and write. 6. A college of phyſicians, and a noble diſpenſatory at Moſcow, which furniſhes medicines to the great cities, and to the armies; whereas before, there was no phyſician but the czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Ruſſia. Voltaire relates, that the czar had ſtudied this branch of knowledge under Ruyſch at Amſterdam; and made ſuch improvements under this maſter, as to perform even chirurgical operations himſelf. He afterwards purchaſed the cabinet of that

[P] Eulogium, &c.

anatomiſt,

anatomiſt, which contained an immenſe collection of the moſt curious, inſtructive, and uncommon preparations. 8. An obſervatory, not only for the uſe of aſtronomers, but as a repoſitory for natural curioſities. 9. A phyſic garden, to be ſtocked with plants, not only from all parts of Europe, but from Aſia, Perſia, and even the diſtant parts of China. 10. Printing-houſes, where he aboliſhed their old barbarous characters, which, through the great number of abbreviations, were almoſt become unintelligible. 11. Interpreters for all the languages of Europe; and likewiſe for the Latin, Greek, Turkiſh, Kalmuc, Mogul, and Chineſe. 12. A royal library, compoſed of three very large collections, which he purchaſed in England, Holſtein, and Germany.

Theſe, and many more, were particular inſtitutions and eſtabliſhments: but the czar made general reformations, to which indeed the other were only ſubſervient. He changed the architecture of his country, which was ugly and deformed; or, more properly, he firſt introduced that ſcience into his dominions. He ſent for a great number of pictures from Italy and France; and thus inſtructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of men who painted the imaginary heads of ſaints. He ſent ſhips laden with merchandize to Genoa and Leghorn, which returned freighted with marble and ſtatues: and pope Clement XI. pleaſed with his taſte, preſented him with a fine antique, which the czar, not caring to truſt by ſea, ordered to be brought to Peterſburg by land. Religion was not neglected in this general reform: ignorance and ſuperſtition had over-run it ſo much, that it ſcarcely merited the name of Chriſtian. The czar introduced knowledge, where it was miſerably wanted; and this knowledge enabled him to aboliſh faſts, miracles, and ſaint-worſhip, in a good degree at leaſt. He ventured further than to the correction of rites: he aboliſhed the patriarchate, though pretty much independent of him; and thus got rid of a power, which was always interrupting and diſconcerting his meaſures. He took away part of the revenues of thoſe churches and monaſteries which he thought too wealthy; and, leaving only what was neceſſary for their ſubſiſtence, added the overplus to his own demeſnes. He made many judicious eccleſiaſtical canons, and ordered preaching in the Ruſſian language. Laſtly, he eſtabliſhed a general liberty of conſcience throughout his dominions; and, if we had no other proof of his civilized ſpirit, this would be ſufficient. There is one more reformation, and perhaps as neceſſary and uſeful as any of the former, which he made even in his laſt illneſs, though it was exceedingly painful. When the ſenators and great perſonages, then about him, mentioned the various obligations which Ruſſia lay under to him, for aboliſhing ignorance and barbariſm, and introducing arts and ſciences, he

told them, that he had forgot to reform one of the moſt important points of all, namely, the mal-adminiſtration of juſtice, occaſioned by the tedious and litigious chicanery of the lawyers; and ſigned an order from his bed, limiting the determination of all cauſes to eleven days, which was immediately ſent to all the courts of his empire.

This wonderful man died of the ſtrangury, cauſed by an impoſtume in the neck of his bladder, Jan. 28, 1725, aged fifty-three. He was tall, and remarkably well ſhaped; had a noble countenance, eyes ſparkling with vivacity, and a robuſt conſtitution. His judgement was ſound, which, as Voltaire has obſerved, may juſtly be deemed the foundation of all real abilities: and to this ſolidity was joined an active diſpoſition, which led him into the moſt arduous undertakings. Whoever reflects upon the interruptions, difficulties, and oppoſitions, that muſt unavoidably occur in civilizing and reforming a large and barbarous empire, muſt ſuppoſe the czar to have been, as indeed he really was, a man of the greateſt firmneſs and perſeverance. His education was far from being worthy of his genius: it had been ſpoiled by the princeſs Sophia, whoſe intereſt it was that he ſhould be immerſed in licentious exceſſes. However, in ſpite of bad example, and even his own ſtrong propenſity to pleaſure, his natural deſire of knowledge and magnanimity of ſoul broke through all habits; nay, they broke through ſomething even greater than habits. It is remarkable, that from his childhood he had ſuch a dread of water, as to be ſeized with a cold ſweat and with convulſions, even in being obliged to paſs over a brook. The cauſe of this averſion is thus related: When he was about five years of age, he was carried in the ſpring ſeaſon over a dam, where there was a water-fall or cataract. He was aſleep in his mother's lap, but the noiſe and ruſhing of the water frightened him ſo much, that it brought on a fever; and, after his recovery, he retained ſuch a dread of that element, that he could not bear to ſee any ſtanding water, much leſs to hear a running ſtream. "Who would have thought," ſays Voltaire, "that ſuch a prince ſhould become the beſt mariner in all the north?" Yet ſuch was the mighty force of his reſolution, that he gradually conquered nature in this particular; and his averſion of water was afterwards changed into an exceſſive fondneſs for that element. He had a ſon, who lived to be a man; but this ſon engaging with his mother, whom Peter had divorced in 1692, and other malcontents, in a conſpiracy againſt his father in 1717, was condemned to die. He ſaved the executioners the trouble, by dying a natural death: and an account of this unfortunate prince, with original papers, was publiſhed by the czar himſelf. The title of it, as it ſtands in the ſecond volume of the "Preſent State of Ruſſia," tranſlated from the German, and printed

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at London, 1722, in 8vo, runs thus: "A Manifeſto of the Criminal Proceſs of the Czarewitz Alexi Petrowitz, judged and publiſhed at St. Peterſburg, the 25th of June, 1718, tranſlated from the Ruſſian Original, and printed by order of his Czariſh Majeſty at the Hague, 1718." The czar compoſed ſeveral pieces upon naval affairs; and his name muſt be added to the ſhort catalogue of ſovereigns who have favoured the public with their writings.

The czarina, his widow, whom he nominated his ſucceſſor, was, upon his death, immediately acknowledged empreſs of Ruſſia by the ſeveral eſtates of the empire. The hiſtory of this lady is curious and extraordinary, and therefore ought to be related. She was born in Livonia, in 1684; and loſing her parents, who were of low condition and poor, ſhe became deſtitute. The pariſh-clerk, who kept a ſchool, took her into his houſe, and ſupported her; till Dr. Gluck, miniſter of Marienburg, happening to come to that village, eaſed the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almoſt in the ſame manner as if ſhe had been his own daughter; and not only had her taught ſpinning and ſewing, but inſtructed her alſo himſelf in literature above her ſex, and eſpecially in the German language. At length a Livonian ſerjeant in the Swediſh army, fell paſſionately in love with her, and ſhe agreed to marry him: but the next day, the Ruſſians made themſelves maſters of Marienburg; and the general, caſting his eyes accidentally on Catherine, and obſerving ſomething very ſtriking in her air and manner, took her then under his protection, and afterwards into his ſervice. Some time after, ſhe was advanced to be a houſekeeper to prince Menzikoff, who was the general's patron; and there the czar ſeeing her, ſhe made ſuch an impreſſion on him, that he married her. She was taken at Marienburg in 1702, and married to the czar in 1710: what became of her former huſband, the ſerjeant, is not known. She was a woman of wonderful abilities and addreſs, and in truth a very fit conſort for ſuch a man as Peter the Great. It has been already obſerved, in what manner ſhe reſcued him from ruin by her management, when he was ſurrounded by the Turks: and he ſeems to have made her partner of his councils and undertakings, as well as of his bed. He ſhewed the high opinion he had of her, by nominating her to ſucceed him: but ſhe died in little more than two years after him. She had ſeveral daughters by the czar; the youngeſt of which, Elizabeth, after the heirs of the elder branches were extinct, aſcended the throne, in 1741. Voltaire, in his hiſtory of Peter, has taken occaſion to ſpeak of this princeſs; and what he ſays deſerves to be tranſcribed. "The lenity of this princeſs has been carried to a degree unparalleled in the hiſtory of any nation. She had promiſed, that during her reign nobody ſhould be put to death; and

and ſhe has kept her word. She is the firſt ſovereign that ever ſhewed this regard to the human ſpecies. Malefactors are now condemned to ſerve in the mines and other public works; a regulation not leſs prudent than humane, ſince it renders their puniſhment of ſome advantage to the ſtate. In other countries, they only know how to put a malefactor to death, with the apparatus of an executioner, but are not able to prevent the commiſſion of crimes. The terror of death does not, perhaps, make ſuch an impreſſion on evil-doers, who are generally given to idleneſs, as the fear of chaſtiſement and hard labour renewed every day."

PETIS DE LA CROIX (Francis), interpreter of the Oriental languages to the French king, was ſent into Turkey and Perſia, at the age of ſixteen, in order to learn thoſe languages. "Who would believe," ſays Voltaire [Q], "that he ſhould compoſe part of the Life of Louis XIV. in Arabic, and that this work ſhould be eſteemed in the Eaſt?" He made ſeveral voyages into Africa and the Eaſt, by order of the court: he was employed in ſeveral negotiations abroad, and recompenſed for his merit by the chair of Arabic profeſſor in the Royal College. Beſides the Arabic, Turkiſh, Perſian, and Tartarian, he very well underſtood the Ethiopian and Armenian languages. He died at Paris in 1713, after having compiled ſeveral uſeful works relating to Oriental hiſtory; among others, "The Hiſtory of Gengis-Kan," which has been tranſlated into Engliſh.

PETIT (Samuel), or PETITUS, a celebrated ſcholar, was born at Niſmes in 1594. He ſtudied at Geneva, with a ſucceſs ſo uncommon, that, at the age of ſeventeen, he was admitted to the ſacred miniſtry. Soon after, he was raiſed to the profeſſorſhips of theology, and of Greek and Hebrew in that city, where he paſſed the chief part of his life, and where he died in December, 1645, at the age of fifty-one. He has left behind him ſeveral works of great learning. For inſtance, 1. "Miſcellanea," Paris, 4to, 1630, in nine books, containing corrections of paſſages in a vaſt number of ancient authors. 2. "Eclogæ Chronologicæ," 4to, Paris, 1632. 3. "Variæ Lectiones," 4to, Paris, 1633. This is in four books, three of which are employed on the cuſtoms, ceremonies, &c. of the Old and New Teſtament. 4. "Leges Atticæ," firſt publiſhed at Paris, in 1615, but again in 1635, &c. This is a work of the higheſt reputation, and has been enriched by the ſubſequent remarks of Palmerius, Salvini, Duker, and Weſſeling. 5. Other publications of leſs conſequence, but all evincing profound and extenſive learning. His character was not leſs amiable, than his accompliſhments were extraordinary. He

[Q] Eſſai ſur l'Hiſtoire, tom. vii.

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was mild and gentle in an uncommon degree. It is related of him, that going once from curiosity into a synagogue at Avignon, a Rabbin, supposing himself free from all danger of detection, railed against him in Hebrew, in a very gross manner. Petit, without any anger, coolly answered him in the same language, and thus covered the assailant with confusion. In answer to the apologies and excuses of the Jew, he only, in a mild manner, exhorted him to embrace Christianity.

PETIT (Peter), a mathematician of France, celebrated for his writings, and for his connections with Pascal, Des Cartes, Mersennus, and other great men, was born in 1598 [R], and spent the first part of his life at Montlucon, in the diocese of Bourges, the place of his nativity, where he cultivated from his youth mathematics and philosophy. He went to Paris in 1633, whither his reputation had travelled before him; and was employed on several occasions by cardinal Richelieu. He was commissioned by this minister to visit the sea-ports, had the title of the king's engineer; and was also sent into Italy upon his majesty's business. He was at Tours in 1640, and married there; and afterwards was made intendant of the fortifications: for Hilarion de Coste gives him this title, in his "Life of Mersennus," printed in 1649. Baillet, in his "Life of Des Cartes," says, "That Petit had a great genius for mathematics, excelled particularly in astronomy, and had a singular passion for experimental knowledge." It was somewhere about 1637 or 1638, that he went to Paris, after his return from Italy, where he heard much talk of the Dioptrics of Des Cartes. He read them, and communicated his objections to Mersennus, with whom he was intimately acquainted: nevertheless, he soon after embraced the principles of Des Cartes, and became not only the friend, but the partisan and defender, of that philosopher. He was also intimately connected with Pascal, with whom he made at Rouen the same experiments concerning the vacuum, which Torricelli had before made in Italy; and was assured of their truth by frequent repetitions. This was in 1646 and 1647. We know no other particulars of Petit, but that he died in 1677. He was the author of several works upon physical and astronomical subjects. The first tract he published was upon chronology, and in defence of Joseph Scaliger. It is entitled, "Discours chronologique, contenant les maximes pour discerner les parfaites chronologies, &c. 1636," in 4to.

PETIT (Peter), another very learned Frenchman, was born at Paris in 1617, and brought up to the profession of physic, in which faculty he took a doctor's degree at Montpellier: but, afterwards returning to Paris, neglected the practice of it, and

[R] Niceron, tome xlii.

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gave himſelf up entirely to the ſtudy of polite literature [s]. He lived ſome time with the firſt preſident Lamoignon, as preceptor to his ſons; and afterwards with monſ. Nicolai, firſt preſident of the chamber of accounts, as a man of letters and companion. He ſpent the greateſt part of his life in compoſing; and had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the ancient Greek and Latin authors, and joined to his ſkill in theſe an uncommon knowledge in philoſophical matters. He died in 1687, aged ſeventy, having taken a wife not long before.

He wrote much, both in verſe and proſe, but in Latin only. His firſt production ſeems to have been, 1. "An Elegy upon the Death of Gabriel Naudé, in 1653." In 1660, he publiſhed in 8vo, 2. "De motu animalium ſpontaneo liber unus." Petit was a great partiſan for the Peripatetic philoſophy; and, in this as well as ſome other works of the ſame kind, he has ſtrenuouſly ſupported the principles of Ariſtotle, and combated thoſe of Des Cartes. 3. "Epiſtolæ Apologeticæ A. Menjoti de variis ſectis amplectendis examen: ad medicos Pariſienſes, autore Adriano Scauro, D. M. 1666," 4to. Menjot had maintained, very reaſonably one would think, that a man ſhould attach himſelf to no particular ſect, but take from each whatever he found good. This ſentiment, it ſeems, did not pleaſe Petit, and therefore he oppoſed it in this work under the fictitious name of Scaurus. He publiſhed the ſame year, in 8vo, under the feigned name of Marinus Statileus, 4. "Apologia pro genuitate fragmenti Satyrici Petroniani;" which Hadrian Valeſius then, and the beſt critics ſince, have agreed to reject as ſpurious. Euthyphron was another aſſumed name, under which he publiſhed, 5. "De nova curandorum morborum ratione per transfuſionem ſanguinis," in 1667, 4to. He there rejects this method of cure, which was approved by many phyſicians of his time, and ſupports his own opinion with much elegance and learning. In 1683, were publiſhed at Utrecht, in 8vo, 6. "Miſcellanearum Obſervationum, libri iv." Theſe are verbal criticiſms upon various authors, and ſhew great accuracy as well as profound erudition. The ſame year at Paris came out in 8vo, 7. "Selectorum Poëmatum, libri ii. Acceſſit Diſſertatio de Furore Poetico." The Diſſertation is curious, and ſhews the author to have been a very ingenious man: and the Poems have merit enough to rank him with Rapin, Menage, and the beſt writers of modern Latin poetry. 8. "De Amazonibus Diſſertatio, Paris, 1685," 12mo. The edition of Amſterdam, 1687, 12mo, is preferable, there being additions by the author, and critical obſervations by M. de la Monnoye.

[s] Baillet's Jugemens des Sçavans, tom. v. Niceron, tom. xi.

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9. "De natura et moribus Anthropophagorum Diſſertatio," at Utrecht, 1688, 8vo. A curious and learned work. 10. "In tres priores Aretæi libros Commentarii: Una cum diſſertatiuncula de Petiti vita, et copioſo in eoſdem Commentarios indice, 1726," 4to. It was Maittaire, who publiſhed this poſthumous work, and placed the life of Petit at the head of it.

There are ſeveral other works of this author, but we have mentioned the moſt important. Care muſt be taken, in the mean time, not to confound him with the preceding Peter Petit, who was his contemporary.

PETITOT (John), a celebrated painter, was born at Geneva in 1607; of a father who was a ſculptor and architect, and who, after having paſſed part of his life in Italy, retired to that city. His ſon was deſigned to be a jeweller; and, by frequent employment in enamelling, acquired ſo fine a taſte, and ſo precious a tone of colouring, that Bordier, who afterwards became his brother-in-law, adviſed him to attach himſelf to portrait, believing he might puſh his art on ſtill to greater lengths; and though both the one and the other wanted ſeveral colours which they could not bring to bear the fire, yet they ſucceeded to admiration. Petitot painted the heads and hands, in which his colouring was excellent; Bordier painted the hair, the draperies, and the grounds. Theſe two friends, agreeing in their work and their projects, ſet out for Italy. The long ſtay they made there, frequenting the beſt chemiſts, joined to a ſtrong deſire of learning, improved them in the preparation of their colours; but the completion of their ſucceſs muſt be aſcribed to a journey they afterwards made to England. There they found ſir Theodore Mayerne, phyſician to Charles I. and a great chemiſt; who had by his experiments diſcovered the principal colours to be uſed for enamel, and the proper means of vitrifying them. Theſe by their beauty ſurpaſſed all the enamelling of Venice and Limoges. Mayerne introduced Petitot to the king, who retained him in his ſervice, and gave him a lodging in Whitehall. Here he painted ſeveral portraits after Vandyck, in which he was guided by that excellent maſter, who was then in London: and his advice contributed greatly to the ability of Petitot, whoſe beſt pieces are after Vandyck. King Charles often went to ſee him work; as he took a pleaſure both in painting and chemical experiments, to which his phyſician had given him a turn. Petitot painted that monarch and the whole royal family ſeveral times. The diſtinguiſhed favour ſhewn him by that prince was only interrupted by his unhappy and tragical end. This was a terrible ſtroke to Petitot, who did not quit the royal family, but followed them in their flight to Paris, where he was looked on as one of their moſt zealous ſervants. During the four years that Charles II. ſtayed

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in France, he visited Petitot, and often eat with him. Then it was, that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Louis XIV. retained Petitot in his service, gave him a pension, and a lodging in the gallery of the Louvre. These new favours, added to a considerable fortune he had already acquired, encouraged him to marry in 1661. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with him: they lived together, till their families growing too numerous obliged them to separate. Their friendship was founded on the harmony of their sentiments and their reciprocal merit, much more than a principle of interest. They had gained, as a reward for their discoveries and their labours, a million of livres, which they divided at Paris; and they continued friends without ever having a quarrel, or even a misunderstanding, in the space of fifty years.

Petitot copied at Paris several portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact resemblance, but also designing a head most perfectly after nature. To this he also joined a softness and liveliness of colouring, which will never change, and will ever render his works valuable. He painted Louis XIV. Mary Anne of Austria his mother, and Mary Theresa his wife, several times. As he was a zealous Protestant, and full of apprehensions at the revocation of the edict of Nantz in 1685, he demanded the king's permission to retire to Geneva; who finding him urgent, and fearing he should escape, cruelly caused him to be arrested, and sent to Fort l'Evêque, where the bishop of Meaux was appointed to instruct him. Yet neither the eloquence of Bossuet, nor the terrors of a dungeon could prevail. He was not convinced, but the vexation and confinement threw him into a fever; of which the king being informed, ordered him to be released. He no sooner found himself at liberty, than he escaped with his wife to Geneva, after a residence at Paris of thirty-six years. His children remaining in that city, and fearing the king's resentment, threw themselves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of desiring to be buried with his fathers.

When Petitot returned to his own country, he cultivated his art with great ardor, and had the satisfaction of preserving to the end of his life the esteem of all connoisseurs. The king and queen of Poland, desirous to have their pictures copied by Petitot, though then above eighty, sent the originals to Paris, believing him to be there. The gentleman who was charged with the commission went on to Geneva. The queen was represented on a trophy holding the king's picture. As there were two

two heads in the ſame piece, they gave him a hundred louis d'ors; and he executed it as if he had been in the flower of his age. The concourſe of his friends, and the reſort of the curious who came to ſee him, was ſo great, that he was obliged to quit Geneva, and retire to Vevay, a little town in the canton of Berne, where he worked in quiet. He was about the picture of his wife, when a diſtemper carried him off in one day, in 1691, aged eighty-four. His life was always exemplary, and his end was the ſame. He preſerved his uſual candour and eaſe of temper to his laſt hour. He had ſeventeen children by his marriage; but only one of his ſons applied himſelf to painting, who ſettled in London. His father ſent him ſeveral of his works to ſerve him for models. Th is ſon is dead, and his family is now ſettled in Dublin.

Petitot may be called the inventor of painting in enamel; for though Bordier his brother-in-law made ſeveral attempts before him, and ſir Theodore Mayerne had facilitated the means of employing the moſt beautiful colours, it was ſtill Petitot who completed the work; which under his hand acquired ſuch a degree of perfection, as to ſurpaſs miniature, and even equal painting in oil. He made uſe of gold and ſilver plates, and rarely enamelled on copper. When he firſt came in vogue, his price was twenty louis a head, which he ſoon raiſed to forty. His cuſtom was, to carry a painter with him, who painted the picture in oil; after which Petitot ſketched out his work, which he always finiſhed after the life. When he painted the king of France, he took thoſe pictures that moſt reſembled him for his patterns; and the king afterwards gave him a ſitting or two to finiſh his work. He laboured with great aſſiduity, and never laid down his pencil, but with reluctance; ſaying, that he always found new beauties in his art to charm him.

PETIVER (James), a famous Engliſh botaniſt, was contemporary with Plukenet; but the exact time of his birth is not known, nor is much intelligence concerning him at preſent to be obtained. His profeſſion was that of an apothecary, to which he was apprenticed under Mr. Feltham, then apothecary to St. Bartholomew's hoſpital [T]. When he entered into buſineſs for himſelf, he ſettled in Alderſgate-ſtreet, and there continued for the remainder of his life. He obtained conſiderable buſineſs, and after a time became apothecary to the Charter-houſe. After the Tradeſcants, he appears to have been the only perſon, except Mr. Courten, and ſir Hans Sloane, who made any conſiderable collection in Natural Hiſtory, previous to thoſe of the preſent day. He engaged the captains and ſurgeons of ſhips to bring him home ſpecimens, and enabled them

[T] Pultney's Sketches of Botany in England, vol. ii. p. 31.

to

to ſelect proper objects by printed directions which he diſtributed among them. By theſe means his collection became ſo valuable that, ſome time before his death, ſir Hans Sloane offered him four thouſand pounds for it. After his death, it was purchaſed by the ſame collector. His muſeum extended his fame both at home and abroad. He was elected into the Royal Society, and, becoming acquainted with Ray, aſſiſted him in arranging the ſecond volume of his hiſtory of plants. He died April 20, 1718, and much honour was ſhewn to him at his funeral, by the attendance of ſir Hans Sloane, and other eminent men as pall-bearers, &c.

He gave the world ſeveral publications on various ſubjects of natural hiſtory: 1. "Muſei Petiveriani Centuriæ decem," 1692—1703, 8vo. 2. "Gazophylacii Naturæ et Artis, Decades decem," folio, 1702, with 100 plates. 3. "A Catalogue of Mr. Ray's *Engliſh Herbal*, illuſtrated with figures," folio, 1713, and continued in 1715. 4. Many ſmaller publications which may be found enumerated in Dr. Pultney's book. 5. Many papers in the Philoſophical Tranſactions, and a material article in the third volume of Ray's work, entitled, "Plantæ rariores Chinenſes Madraſpatanæ, et Africanæ, a Jacobo Petivero ad opus conſummandum collatæ," &c. Many of his ſmaller tracts having become very ſcarce, his works were collected and publiſhed, excluſive of his papers in the Tranſactions, in 2 vols. folio, and one 8vo, in the year 1764.

PETRARCH (Francis), an Italian poet, eminent for great genius and great learning, has been called the father of modern poetry; and was one of the firſt among the moderns, in whom the true ſpirit and genius of ancient literature began to revive. His parents were of Florence, of honourable families; and his father was a manager in the faction of the Bianchi, which were driven from the town by the Neri in 1300. He retired to Arezzo, where Petrarch was born in 1304, and not at Anciſa, as ſome have imagined. His father, after many vain attempts to be reſtored, fixed himſelf at length at Avignon[u], then the ſeat of the pope: whence Petrarch, who was nine years old, was ſent to Carpentras, in order to learn grammar, rhetoric and philoſophy. He was four years at this place, and then removed to Montpellier, where he ſpent four more years in the ſtudy of the law. After that, his father ſent him to Bologna, to complete him in that ſcience, which was his chief wiſh for his ſon: but, alas! the dry ſtudy of the law had no charms for Petrarch. Poetry, eloquence, and hiſtory, had employed in reality the greateſt part of his time and attention; which the father perceiving, was ſo enraged, that, coming one

[u] Niceron, Hommes illuſtr. tom. xxviii.

day

day ſuddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, whom, at the earneſt interceſſion of his ſon, he ſpared.

Loſing his mother in 1324, and his father the year after, Petrarch returned to Avignon to ſettle his affairs; and ſoon after purchaſed a very retired but very agreeable country-houſe, called Vaucluſe, about five miles eaſt of that city, where he paſſed a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damſel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His reſidence at Vaucluſe was ſometimes interrupted by travels. He went to Paris, whence he paſſed to Flanders; then into Germany, and laſtly to Rome. At his return to Avignon, he was prevailed upon to enter into the ſervice of pope John XXII. who employed him in ſeveral important tranſactions both in France and at Rome. Mornay, in his "Hiſtory of the Papacy," ſays, that Petrarch, whom he calls *Lumen ſeculi ſui*, "a very bright ſtar ſhining in an age of darkneſs[x]," might have had any thing, if he would only have flattered the popes: and Bayle quotes an author, who relates, that he loſt a cardinal's cap, becauſe he would not conſent that his ſiſter ſhould be miſtreſs to pope Benedict XII. who was extremely taken with her, and who at length obtained her by the management of another brother. However this was, Petrarch was not fond of a court life: he ſeems to have had too much integrity and generoſity in his nature to be fit for it; ſo that he retired to Vaucluſe, where he devoted himſelf wholly to reading, to compoſition, and to Laura. He compoſed a Latin poem, called "Africa:" which, though a very crude performance, and faulty both in latinity and meaſure, appeared a prodigy in thoſe days of ignorance; and made his name ſo famous, that the ſenate of Rome and the univerſity of Paris both invited him at the ſame time, to go and receive the poetic crown. He went to Rome in 1341, where that honour was conferred upon him with great ſolemnity.

From Rome he went to Parma, and ſoon after to Vaucluſe; where he gratified his prevailing paſſion, which was the love of books and ſolitude. Yet, in 1343, he was called out by pope Clement VI. who ſent him to compliment queen Joan of Naples, upon her acceſſion to the crown. He went again into Italy in 1348, to viſit ſome nobles at Verona; and he was there, when news of the death of his deareſt Laura was brought him. He was infinitely afflicted with it; and immortalized his grief by a great number of verſes written in her praiſe. Laura

[x] Nouvelles de la Republ. des Lettres. Fev. 1586.

ſeems to have been to Petrarch, what Stella was to Swift; if we may take the word of Petrarch himſelf, who aſſures us, that his love for her was of the pureſt kind; although ſome have pretended, that it was not altogether ſpiritual. He went to Avignon in 1349; to the jubilee at Rome in 1350; and thence to his ſolitude at Vaucluſe; which growing probably diſagreeable for want of Laura, he finally quitted in 1352. He went to Milan, where he entered into the ſervice of the Viſconti, who ſhewed him great kindneſs, and employed him in embaſſies and affairs of importance for the following ten years. The remainder of his life was ſpent in continual journeyings, ſometimes to Parma, ſometimes to Padua, as well as to Ferrara and Venice. He was at Venice in 1364, when Boccace came from Florence to aſſure him, that he was reſtored by the republic to the eſtate of his father, which had been forfeited; and had leave to return and ſettle there. The offer pleaſed him much, but came too late: he was then grown old and infirm, and ſo ſubject to fainting fits, that he was once at Ferrara ſuppoſed to be dead for three hours. He choſe to retire to Padua, for the ſake of being near his patron Francis de Carrara, who had given him an agreeable country-houſe, about ten miles from the town, called Arqua; and at this place he died in July, 1374, aged ſeventy. He was an eccleſiaſtic, had a canonry or two, and an archdeaconry, but never entered into the order of prieſts. He had a natural daughter, not by Laura, but by a young lady of a good family, whoſe huſband became his ſole executor. He was a man of many virtues: he neither deſired nor deſpiſed riches; and if he loved fame, it was with moderation, and without any of that anxiety and ſolicitude, which often makes the purſuers of it miſerable. A ſaying of his is recorded, which deſerves to be mentioned[y]: it was, that "no greater evil can happen to a man, than to be made a pope." Hadrian VI. afterwards felt the truth of it, as appears from the inſcription he ordered upon his tomb: "Here lies Hadrian VI. who thought nothing in life more unfortunate, than that he was appointed to govern."

As to his literary character, no man was ever more eſteemed and honoured, than Petrarch; and indeed with reaſon, for he was a very extraordinary man. His various knowledge made him juſtly regarded as the firſt ſcholar of an age, the darkneſs and barbariſm of which he contributed much to diſſipate, by re-eſtabliſhing letters and the art of writing. The great number of works, in proſe as well as poetry, which he compoſed, both in Latin and Italian, ſhew a wonderful fruitfulneſs of invention. He excelled in Italian poetry; his Latin is not

[y] Blount's Cenſura Authorum.

ſo

ſo good. His proſe works alſo are inferior to his poetry; yet there appears great eloquence in all he wrote: nor is the Latin bad, if we conſider, that he was the firſt who attempted to reſcue letters from Gothic ignorance and barbarity. Eraſmus ſays [z], "that he was a great, a knowing, and an eloquent man, but that his language ſavours of the age he wrote in." He adds, that "Petrarch was ſcarcely read in his time; and therefore we cannot wonder, if he is not much regarded in ours." There are, nevertheleſs, things in him, which may well enough amuſe a curious man; and ſomething much higher may be ſaid of his Italian poetry, which is indeed excellent. The firſt complete collection of his works was at Baſil, 1581, in four volumes, folio: the fourth volume contains his Italian compoſitions.

Niceron relates, that more than five and twenty perſons have written the life of Petrarch; but that he himſelf has followed that of M. Muratori, prefixed to Petrarch's Italian poems, printed at Modena, 1711, in 4to, as being the moſt exact.

PETRONIUS ARBITER (Titus), a polite writer and critic of antiquity, who flouriſhed in the reign of Nero; and of whom there remains a conſiderable fragment of a piece in verſe and proſe, entitled, "Satyricon, or a kind of Menippean Satire." He was a Roman knight, of an ancient family; and, after an education ſuitable to his quality, made his appearance in the court of Claudius. Here he found a way of living agreeable to his temper, which was voluptuous [A]; although he is repreſented to have had too much delicacy in his nature, to reliſh the brutalities of love like Meſſalina, or thoſe of gluttony and drunkenneſs with Claudius. He ſeems to have taken a reliſh of both, rather to gratify his curioſity than his ſenſes; and, inſtead of a prodigal or debauchee, is rather to be conſidered as a nice and learned artiſt in the ſcience of voluptuouſneſs. So ſays Tacitus at leaſt, by whom his character, and the occaſion and manner of his death, which were all very extraordinary, are finely drawn [B]; that is, ſuppoſing him to be the very perſon there mentioned, which, though doubted by Lipſius [C] and other critics, is now the moſt prevailing opinion.

When Petronius had thus paſſed his youth in gaiety and pleaſure, he was, either through the favour of Nero, or his own merit, ſent proconſul to Bithynia; where this man of pleaſure, like another Mæcenas, ſhewed himſelf capable of the cloſeſt application to buſineſs, and performed all the duties of an able magiſtrate. He was afterwards, as Tacitus ſays, choſen conſul,

[z] In Ciceroniano.
[B] Annal. lib. xvi.
[A] Vie de Petrone Arbitre par St. Evremond.
[C] Lipſ. not. in loc.

perhaps extraordinarily for ſome months, as was uſual, when the conſul died within the year of his office, which was never left vacant. There is ſome reaſon to ſuppoſe this, becauſe we do not find his name in any liſts of the conſuls; and yet the authority of Tacitus, who ſays he was conſul, muſt not be queſtioned. The time of his conſulate being expired, he relapſed into his former manner of living; and either became vicious from his own inclination, or, out of a deſire to pleaſe Nero, ſtrove to appear ſo: "revolutus in vitia, ſeu vitiorum imitationem," ſays Tacitus. Hence he became ſoon one of the emperor's confidants, and, as the ſame hiſtorian inſinuates, received the ſurname of Arbiter, becauſe Nero thought none of his pleaſures elegant or well fancied, which were not either contrived or approved by Petronius.

Thus he acted for ſome time under Nero, as intendant of his pleaſures: and thus, poſſeſſing great favour with the emperor, ſtood expoſed to the envy and hatred of Tigellinus; who, ſays Tacitus, was, as it were, his rival and ſuperior in the ſcience of pleaſure. That jealous and ſelfiſh favourite, reſolved therefore to ruin him, which by various inſinuations at firſt, and falſe accuſations afterwards, he gradually effected. For, knowing cruelty to be the prevailing paſſion of this prince, he inſinuated that Petronius was too intimate with Scevinus, not to be dipped in Piſo's conſpiracy; and then ſuborned one of his ſlaves to ſwear againſt him, deprived him of all means of juſtifying himſelf, and impriſoned the greateſt part of his domeſtics. Petronius was put into confinement at Cumæ, whither he had attended the emperor in his journey to Campania; but ſoon reſolved to end his hopes and fears by a voluntary death, which however he was unwilling to have thought precipitate. He opened his veins, therefore, and then cloſed them again: he did this more than once, at intervals converſing with his friends, not in a ſolemn manner on ſerious and profound ſubjects, the immortality of the ſoul, or the principles and ſayings of the philoſophers about it, but in a pleaſant and jocoſe way, they repeating to him ſongs and verſes upon diverting ſubjects. In ſhort, he ſlept, he travelled, rewarded ſome, and puniſhed others of his domeſtics; affecting to do all the ordinary offices of life, that his death might not ſeem forced, but accidental. When he made his will, he did not compliment Nero or Tigellinus, or any of the great men in power, as was then the common practice, with a legacy; but having deſcribed, under the feigned characters of vile debauchees, all the infamous lewdneſs and obſcene pleaſures of Nero, ſent the book ſealed up to him, breaking the ſeal in pieces, that no uſe might be made of it afterwards in diſcovering the author. Tacitus adds, that the emperor was much perplexed

perplexed in conjecturing, how his nocturnal beſtialities came to be ſo well known; and that at length his ſuſpicions ſettled upon Silia, a ſenator's wife, who having always been one of his party, and being intimate with Petronius, was doomed to baniſhment, on pretence that ſhe had not concealed what ſhe had ſeen and partaken. The manner of Petronius's death had a ſtrange mixture of conſtancy and extravagance, and certainly not a little of vanity and affectation, although Tacitus ſeems to relate it with applauſe and admiration. He died in the year of Rome 817, of Chriſt 65; and, as is ſuppoſed, about fifty years old.

It does not appear, what put him firſt upon writing his "Satyricon," nor very clearly, what was his deſign in it. His admirers ſay, that he meant to expoſe the luxury and debauchery of the court: it may be ſo, but it is ſtrange, as one obſerves[D], that he ſhould chooſe to do it in ſuch a manner; for it is manifeſt, that he ſpeaks of the moſt infamous acts of lewdneſs with too great a ſatisfaction to be thought a reformer: it would be more natural to imagine, that he has likewiſe drawn his own picture among thoſe of the other debauchees of that court and age. In ſhort, his ſatire is ſuch a medley of virtue and vice, that it is difficult to determine what he condemns or what he approves. In the mean time he had a fine genius, and knew perfectly how to enter into every character he intended to commend or expoſe; and by joining the humour of Plautus to the eloquence of Cicero, formed thence a moſt lively and elegant ſtyle and manner, in which the perfection of the Roman urbanity appears. All the learned, and men of taſte, have agreed in their eulogiums of him, at the ſame time that they have condemned the marvellous obſcenities with which his work abounds. He has uſually been ranked among the critics of antiquity, and is mentioned by Pope in particular with Horace, Dionyſius Halicarnaſſeus, Quintilian, and Longinus.

> "Fancy and art in gay Petronius pleaſe,
> The ſcholar's learning, with the courtier's eaſe."
>
> Eſſay on Criticiſm, ver. 667.

Not that he has delivered any thing in the formal didactic way of criticiſm, but only occaſionally thrown out ſome few remarks in the courſe of his work, which however ſhew him to have been ſufficiently intitled to the character and merits of a juſt critic.

Salmaſius and others are of opinion, that the preſent fragments of Petronius are merely excerpta, or paſſages tranſcribed by ſome ſtudent, who picked out what pleaſed him beſt, and that the original and entire copies are loſt. Nothing certain

[D] Crucius's Lives of the Roman poets.

of this nature can be known; but, if Salmaſius conjectures rightly, he muſt have been a very licentious ſtudent, who found his pleaſure in the moſt indecent paſſages. A conſiderable fragment of Petronius was pretended to be found at Trau in Dalmatia, by a phyſician, about the middle of the laſt century; and this occaſioned a controverſy among the critics, of which there is ſome account in Spon's Voyages, who viſited that phyſician, and ſaw the manuſcript. The fragment, however, is upon the whole, rejected as a forgery. Many learned men have written notes, and much critical labour has been beſtowed upon this author; whence there are various editions of him, the beſt of which is ſuppoſed to be that of Peter Burman, at Utrecht, in 1709, 2 vols. 4to.

PETTY (William), a ſingular inſtance of an univerſal practical genius, was the elder ſon of Anthony Petty, a clothier at Rumſey, a ſmall ſea-port town in Hampſhire, where he was born May 16, 1623. It is hard to determine, whether the courſe of his education was directed more by his father or himſelf: for being carried in his infancy, by the bent of genius and inclination, to view the common mechanics at work, he preſently took up the tools himſelf; and ſoon learnt to handle them with ſuch dexterity, that at twelve years of age he had attained a ſkill in each trade, not much inferior to that of the ordinary workmen. After this, he went to the grammar-ſchool at Rumſey; where (if we may believe his own account) he not only acquired a competent readineſs in the Latin, Greek, and French languages [E], but alſo became maſter of all the rules of common arithmetic, practical geometry, dialing, and the aſtronomical part of navigation, in three years time. Thus inſtructed in literature, and the knowledge of ſeveral mechanical arts, he removed at fifteen to the univerſity of Caen in Normandy; and after ſome ſtay there, returning to England, was preferred in the navy; where, by the time he was twenty, "he had," to uſe his own words, "gotten up about threeſcore pounds, with as much mathematics as any one of his age was known to have had." Having thus made a purſe, which, in the hands of ſuch a manager, was a ſufficient fund to ſupport the expence of traveling abroad, he reſolved to uſe it that way for further improvement in his ſtudies. He began now to turn his thoughts to phyſic; and it was chiefly to get an inſight into that art, that in 1643 he viſited Leyden, Utrecht, Amſterdam, and Paris [F]. He ſpent three years in foreign countries, and maintained his brother Anthony (whom he had taken with him to breed up) as well as

[E] In his Will, dated May 2, 1685.

[F] Here ſtudying anatomy, he read Veſalius with Hobbes, who was very kind to him, and readily gave him his aſſiſtance. See his Will, dated May 4, 1685.

himſelf;

himſelf; and yet brought home to Rumſey, in 1646, about 10l. more than he carried out of it in 1643.

The following year, having invented an inſtrument for double writing [G], he obtained a patent from the parliament for the ſole teaching of that art for ſeventeen years. Though this project (however promiſing in the theory) did not turn to any great account in itſelf, yet by this means our author was brought into the knowledge of the leading men of thoſe times; and obſerving their proceedings at Oxford, he reſolved to lay hold of the opportunity of fixing himſelf there. Having therefore written his "Advice to Mr. Hartlib for the Advancement of Learning," he went thither in 1648, and at firſt was employed by their anatomy profeſſor as his aſſiſtant. In the mean time, he practiſed phyſic and chemiſtry with good ſucceſs; and roſe into ſuch reputation, that the philoſophical meetings [H] which preceded the Royal Society, were firſt held (for the moſt part) at his lodgings: and by a parliamentary recommendation he was put into a fellowſhip of Brazen-noſe college, in the place of one of the ejected fellows, and created doctor of phyſic, March 7, 1649. He was admitted a candidate of the College of Phyſicians, June the 25th, 1650. The ſame year, he was chiefly concerned in the recovery of a woman who had been hanged at Oxford, for the ſuppoſed murder of her baſtard child [I]. Jan. 1, 1651, he was made profeſſor of anatomy; and,

[G] In an advertiſement prefixed to his "Advice to Mr. Samuel Hartlib," he calls it, "an inſtrument of ſmall bulk and price, eaſily made, and very durable; whereby any man, even at the firſt ſight and handling, may write two reſembling copies of the ſame thing at once, as ſerviceably and as faſt (allowing two lines upon each page for ſetting the inſtruments) as by the ordinary way, of what nature, or in what character, or what matter ſoever, as paper, parchment, a book, &c. the ſaid writing ought to be made upon." Ruſhworth alſo, having mentioned the patent for teaching this art, tranſcribes nearly our author's words; and ſays, "It might be learnt in an hour's practice, and that it was of great advantage to lawyers, ſcriveners, merchants, ſcholars, regiſters, clerks, &c. it ſaving the labour of examination, diſcovering or preventing falſification, and performing the whole buſineſs of writing, as with eaſe and ſpeed, ſo with privacy alſo." The additional fatigue occaſioned to the hand, by the increaſe of weight above that of a pen, rendered this project uſeleſs as to the chief advantage propoſed, that of expedition in writing: but it ſeems to have been applied with ſome alterations reſpecting that deſign, to the buſineſs of drawing; the inſtrument for which is too well known to need any deſcription here.

[H] See Dr. Wallis's account of theſe meetings in Herne's preface to Langtoft's Chron. vol. i. p. 163.

[I] This was one Anne Green, executed at Oxford, Dec. 14, 1650. The ſtory is, that ſhe was hanged by the neck near half an hour; ſome of her friends, in the mean time, thumping her on the breaſt, others hanging with all their weight upon her legs, ſometimes lifting her up, and then pulling her down again with a ſudden jerk, thereby the ſooner to diſpatch her out of her pain. After ſhe was in her coffin, being obſerved to breathe, a luſty fellow ſtamped with all his force on her breaſt and ſtomach, to put her out of her pain; but by the aſſiſtance of the doctor's Petty, Willis, Bathurſt, and Clarke, ſhe was again brought to life. "I myſelf," ſays Derham, "ſaw her many years after that. She had, I heard, born divers children." Phyſico-Theol. See alſo a printed account of it, entitled, "News from the Dead,"

and, Feb. 7, muſic-profeſſor at Greſham-college, by the intereſt of his friend Dr. Graunt. In 1652, he was appointed phyſician to the army in Ireland; he was likewiſe phyſician to three lords lieutenants ſucceſſively, Lambert, Fleetwood, and Henry Cromwell.

Some time after his ſettlement in Ireland [K], having obſerved, that, after the rebellion there in 1641, the lands forfeited thereby, which had been adjudged to the ſoldiers who ſuppreſſed it, were very inſufficiently meaſured, he repreſented the matter to the perſons then in power, who granted him a contract, dated Dec. 11, 1654, to make the admeaſurements anew; and theſe he finiſhed with ſuch exactneſs, that there was no eſtate of 6ol. per annum, and upwards, which was not diſtinctly marked in its true value, maps being likewiſe made by him of the whole. By this contract he gained a very conſiderable ſum of money. Beſides 20s. a day, which he received during the performance, he had alſo a penny an acre by agreement with the ſoldiers: and it appears from an order of government, dated at the caſtle of Dublin, 19th March, 1655, that he had then ſurveyed 2,008,000 acres of forfeited profitable land. He was likewiſe one of the commiſſioners for ſetting out the lands to the army, after they were ſurveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his ſecretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgeſs for Weſt Looe in Cornwall, in Richard Cromwell's parliament, which met Jan. 27, 1658. March the 25th following, ſir Hierom Sankey, member for Woodſtock in Oxfordſhire, impeached him for high crimes and miſdemeanors, in the execution of his office. This brought him into England, when appearing in the Houſe of Commons, April the 19th, he anſwered to the charge on the 21ſt; to which his proſecutors replying, the matter was adjourned; and it never came to an iſſue, that parliament being ſuddenly diſſolved the next day. Henry Cromwell had written a letter to ſecretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am ſtill of the ſame opinion: and, if ſir Hierom Sankey do not run him down with numbers and noiſe of adventurers, and ſuch other like concerned perſons, I believe the parliament will find him as I have repreſented. He has curiouſly deceived me theſe four years, if he be a knave: I am ſure the juntos of them, who are moſt buſy, are not men of the quieteſt temper. I do not expect you will have leiſure,

Dead," &c. edit. 1651, with verſes on the occaſion.

[K] Reflections upon ſome perſons and things in Ireland, &c p. 3.

or

or ſee cauſe, to appear much for him; wherefore this is only to let you underſtand my preſent thoughts of him. The activeneſs of Robert Reynolds and others in this buſineſs, ſhews, that Petty is not the only mark aimed at."

Upon his return to Ireland ſoon after, ſome further endeavours being uſed to puſh on a proſecution, Petty publiſhed the ſame year, "A Brief of the Proceedings between ſir Hierom Sankey and the author, with the State of the Controverſy between them," in three ſheets; which was followed by "Reflections upon ſome Perſons and Things in Ireland," &c. He came again to England; and brought a very warm application in his favour from the lord-lieutenant, in theſe terms: "Sir, the bearer, Dr. Petty, hath been my ſecretary, and clerk of the council here in Ireland, and is one whom I have known to be an honeſt and ingenious man. He is like to fall into ſome trouble from ſome who envy him. I deſire you to be acquainted with him, and to aſſiſt him, wherein he ſhall reaſonably deſire it. Great endeavours have been uſed to beget prejudice againſt him; but when you ſpeak with him, he will appear otherwiſe." Notwithſtanding this, he was removed from his public employments in June. This year, 1659, he became a member of the Rota Club at Miles's coffee-houſe in New-Palace-yard, Weſtminſter [L]; but returned to Ireland not long after Chriſtmas, and ſtayed there till the Reſtoration of Charles II. He then came into England, and was received very graciouſly by his majeſty; and, reſigning his profeſſorſhip at Greſham, was made one of the commiſſioners of the Court of Claims. April 11, 1661, he received the honour of knighthood, and the grant of a new patent, conſtituting him ſurveyor-general of Ireland; and was choſen a member of parliament there. Upon the foundation of the Royal Society, he was one of the firſt members, and of the firſt council eſtabliſhed therein; and, though he had left off the practice of phyſic, yet his name appears in the liſt of the fellows in the new charter of the college of phyſicians in 1663. About this time he invented his double-bottomed ſhip, to ſail againſt wind and tide, which occaſioned much diſcourſe. He afterwards gave a model of this ſhip to the Royal Society, which is ſtill in their repoſitory; to whom alſo, in 1665, he communicated "A Diſcourſe about the Building of Ships," containing ſome curious ſecrets in that art. This was taken away by lord Brounker, who kept it in his poſſeſſion till 1682, and probably till his death, ſaying, it was too great an arcanum of ſtate to be commonly peruſed. Sir William's ſhip performed one voyage

[L] The ſcheme of this club was, that all officers of ſtate ſhould be choſen by balloting, and the time limited for holding their places; and that a certain number of members of parliament ſhould be annually changed by rotation. See Wood's Faſti, vol. ii.

from

from Dublin to Holyhead, into which narrow harbour ſhe turned in againſt wind and tide, July 1663.

In 1666, ſir William drew up his treatiſe, called "Verbum Sapienti," containing an account of the wealth and expences of England, and the method of raiſing taxes in the moſt equal manner; ſhewing likewiſe, that England can bear the charge of four millions per annum, when the occaſions of the government require it! The ſame year, 1666, he ſuffered a conſiderable loſs by the fire of London; having purchaſed, ſeveral years before, the earl of Arundel's houſe and gardens, and erected buildings in the garden, called Token-houſe, which were for the moſt part deſtroyed by that dreadful conflagration. In 1667, he married Elizabeth, daughter to ſir Hardreſſe Waller, knight, and relict of ſir Maurice Fenton, baronet; and afterwards ſet up iron works, and a pilchard-fiſhery, opened lead-mines, and commenced a timber trade in Kerry, which turned to very good account. Mean while, he found time to conſider other ſubjects of general utility, and communicated them to the Royal Society. He compoſed a piece of Latin poetry, and publiſhed it at London 1679, in two folio ſheets, under the name of "Gaſſ. Aur. Manutius," with the title of "Colloquium Davidis cum anima ſua, accinente paraphraſi in civ. Pſalmum de magnalibus Dei." As he had before, in the ſpirit of a loyal ſubject, uſed his endeavours to encourage a chearful readineſs to ſupport the expence of the war againſt the Dutch, ſo he conceived a generous indignation at the ſiniſter practices of the French, to raiſe diſturbances in England, increaſe our diviſions, and corrupt the parliament at this time. It was in order to prevent, as far as he could, the miſchiefs of theſe French politics, that he publiſhed, in 1680, a piece called "The Politician Diſcovered," &c. and the like patriotic ſpirit incited him afterwards to write ſeveral eſſays in political arithmetic; wherein, from a view of the natural ſtrength both of England and Ireland, he ſuggeſts a method of improving each by induſtry and frugality, ſo as to be a match for, or even ſuperior to, either of her neighbours. Upon the firſt meeting of the Philoſophical Society at Dublin, after the plan of that at London, every thing was ſubmitted to his direction; and, when it was formed into a regular ſociety, he was choſen preſident, Nov. 1684. Upon this occaſion he drew up a "Catalogue of mean, vulgar, cheap, and ſimple Experiments" [M], proper for the infant ſtate of the ſociety, and preſented it to them; as he did alſo his "Supellex Philoſophica," conſiſting of forty-five inſtruments requiſite to carry on the deſign of their inſtitution. In 1685, he made his will; wherein he declares,

[M] This is printed in Phil. Tranſ. No. 167.

that,

that, being then about 60, his views were fixed upon improving his lands in Ireland, and to promote the trade of iron, lead, marble, fiſh and timber, whereof his eſtate was capable. As for ſtudies and experiments, "I think now," ſays he, "to confine the ſame to the anatomy of the people, and political arithmetic; alſo to the improvement of ſhips, land-carriages, guns, and pumps, as of moſt uſe to mankind, not blaming the ſtudy of other men." But, a few years after, all his purſuits were determined by the effects of a gangrene in his foot, occaſioned by the ſwelling of the gout, which put a period to his life, at his houſe in Piccadilly, Weſtminſter, Dec. 16, 1687, in his 65th year. His body was carried to Rumſey, and there interred, near thoſe of his parents [N].

The character of his genius is ſufficiently ſeen in his writings, which are obſerved to be very numerous. Among theſe, it is ſaid, he wrote the hiſtory of his own life [O]; which, no doubt, contained a full account of his political and religious principles, as may be conjectured from what he has left us upon thoſe ſubjects in his Will. In that he has theſe remarkable words: "As for legacies to the poor, I am at a ſtand; and for beggars by trade and election, I give them nothing: as for impotents by the hand of God, the public ought to maintain them: as for thoſe who can get no work, the magiſtrates ſhould cauſe them to be employed; which may be well done in Ireland, where are fifteen acres of improveable land for every head: as for priſoners for crimes by the king, or for debt by their proſecutors, thoſe who compaſſionate the ſufferings of any object, let them relieve themſelves, by relieving ſuch ſufferers; that is, give them alms [P], &c. I am contented, that I have aſſiſted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works and inventions, and have ſought out real objects of charity; and do hereby conjure all, who partake of my eſtate, from time to time to do the ſame at their peril. Nevertheleſs, to anſwer cuſtom, and to take the ſure ſide, I give twenty pounds to the moſt wanting of the pariſh wherein I die." As for his religion, he ſays, "I die in the profeſſion of that faith, and in the practice of ſuch worſhip, as I find eſtabliſhed by the laws of my country; not being able to believe what I myſelf pleaſe, nor to worſhip God better than by doing as I would be done

[N] There was laid over his grave only a flat ſtone on the pavement, with this ſhort inſcription, cut by an illiterate workman:

HERE LAYES
SIR WILLIAM
PETTY.

[O] Wood. Athen. Ox. vol. ii. cap. 811. who ſays it came into the hands of his brother-in-law Mr. Waller.

[P] In the town of Rumſey there is a houſe, which was given by him for the maintenance of a charity-ſchool; the rent of which is ſtill applied to that uſe. Ward, p. 222.

unto,

unto, and obſerving the laws of my country, and expreſſing my love and honour to Almighty God, by ſuch ſigns and tokens as are underſtood to be ſuch by the people with whom I live." He died poſſeſſed of a very large fortune, as appears by his Will; where he makes his real eſtate about 6500l. per ann. his perſonal eſtate about 45,000l. his bad and deſperate debts 30,000l. and the demonſtrable improvements of his Iriſh eſtate, 4000l. per annum; in all, at ſix per cent. intereſt, 15,000l. per annum. This eſtate came to his family, which conſiſted of his widow and three children, Charles, Henry, and Anne: of whom Charles was created baron of Shelbourne, in the county of Waterford in Ireland, by king William III.; but dying without iſſue, was ſucceeded by his younger brother Henry, who was created viſcount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, Feb. 11, 1718. He married the lady Arabella Boyle, ſiſter to Charles earl of Cork, who brought him ſeveral children. He was member of parliament for Great Marlow in Buckinghamſhire, a fellow of the Royal Society; and died April 17, 1751. Anne was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737.

The variety of purſuits, in which ſir William Petty was engaged, ſhews him to have had a genius capable of any thing, to which he choſe to apply it: and it is very extraordinary, that a man of ſo active and buſy a ſpirit could find time to write ſo many things, as it appears he did, by the following catalogue: 1. "Advice to Mr. S. Hartlib, &c. 1648," 4to. 2. "A Brief of Proceedings between Sir Hierom Sankey and the Author, &c. 1659," fol. 3. "Reflections upon ſome Perſons and Things in Ireland, &c. 1660," 8vo. 4. "A Treatiſe of Taxes and Contribution, &c. 1662, 1667, 1685," 4to, all without the author's name. This laſt was republiſhed, in 1690, with two other anonymous pieces, "The Privileges and Practice of Parliaments," and, "The Politician Diſcovered;" with a new title-page, where they are all ſaid to be written by ſir William, which, as to the firſt, is a miſtake. 5. "Apparatus to the Hiſtory of the common Practice of Dying," printed in Sprat's Hiſtory of the R. S. 1667. 6. "A Diſcourſe concerning the Uſe of Duplicate Proportion, together with a new Hypotheſis of ſpringing or elaſtic Motions, 1674," 12mo. See an account of it in "Phil. Tranſ." No. cix. and a cenſure of it in "Dr. Barlow's Genuine Remains," p. 151. 1693, 8vo. 7. "Colloquium Davidis cum anima ſua, &c. 1679," folio. 8. "The Politician diſcovered, &c. 1681," 4to. 9. "An Eſſay in Political Arithmetic, &c. 1682," 8vo. 10. "Obſervations upon the Dublin Bills of Mortality in 1681, &c. 1683." 8vo. 11. "An Account of ſome Experiments relating to Land-carriage,

carriage, Phil. Tranſ. No. clxi." 12. "Some Queries, whereby to examine Mineral Waters, ibid. No. clxvi." 13. "A Catalogue of mean, vulgar, cheap, and ſimple Experiments, &c. ibid. No. clxvii." 14. "Maps of Ireland, being an actual Survey of the whole Kingdom, &c. 1685," folio. N. B. Sir William has inſerted ſome maps of lands and counties, ſurveyed by others, and not by himſelf. 15. "An Eſſay concerning the Multiplication of Mankind, 1686," 8vo. N. B. The Eſſay is not printed here, but only the ſubſtance of it. 16. "A further Aſſertion, concerning the Magnitude of London, vindicating it from the Objections of the French," Phil. Tranſ. clxxxv. 17 "Two Eſſays in Political Arithmetic, &c. 1687," 8vo. An extract of theſe is in Phil. Tranſ. No. clxxxiii. 18. "Five Eſſays in Political Arithmetic, &c. 1687," 8vo. printed in French and Engliſh on oppoſite pages. 19. "Obſervations upon London and Rome, 1687," 8vo, three leaves. His poſthumous pieces are, 1. "Political Arithmetic, &c. 1690," 8vo, and 1755, with his Life prefixed; and a Letter of his never before printed. 2. "The Political Anatomy of Ireland," to which is added, "Verbum Sapienti, 1691, 1719." In the title-page of the ſecond edition, this treatiſe is called "Sir William Petty's Political Survey of Ireland." This latter was criticized in "A Letter from a Gentleman, &c. 1692," 4to. 3. "A Treatiſe of Naval Philoſophy, in three Parts, &c." printed at the end of "An Account of ſeveral new Inventions, &c. in a Diſcourſe by way of Letter to the Earl of Marlborough, &c. 1691," 12mo. Wood ſuſpects this may be the ſame with the diſcourſe about the building of ſhips, mentioned above, to be many years in the hands of Lord Brounker. 4. "What a complete Treatiſe of Navigation ſhould contain," Phil. Tranſ. No. cxcviii. This was drawn up in the year 1685. Beſides theſe, the following are printed in Birch's Hiſt. of the R. S. 1. "A Diſcourſe of making Cloth and Sheeps Wool." This contains the hiſtory of the clothing trade, as No. 5. above does that of dying; and he purpoſed to have done the like in other trades: in which deſign ſome other members of the ſociety engaged alſo at that time. 2. "Supellex Philoſophica."

PEUCER (GASPARD), a celebrated phyſician and mathematician, was born at Bautzen in Luſatia in 1525, and became a doctor, and profeſſor of medicine at Wirtemberg. He married a daughter of Melancthon, whoſe principles he contributed to diffuſe, and whoſe works he publiſhed at Wirtemberg in 1601, in five volumes folio. He had an extreme ardour for ſtudy. Being for ten years in cloſe impriſonment, on account of his opinions, he wrote his thoughts on the margins of old books, which they gave him for amuſement, making his ink of burnt cruſts

cruſts of bread, infuſed in wine. He died, at 78, on the 25th of September, 1602. He wrote ſeveral tracts. 1. "De præcipuis divinationum generibus," 4to, 1584. 2. "Methodus curandi morbos internos," Francfort, 1614, 8vo. 3. "De Febribus," 1614, 4to. 4. "Vitæ illuſtrium medicorum." 5. "Hypotheſes aſtonomicæ." 6 "Les noms des Monnoies, des Poids et Meſures," 8vo. His character, as drawn by himſelf, is that of a man who did no injury to any one, but, on the contrary, gave all the aid in his power to all who might require it. For theſe things he calls God to witneſs.

PEUTINGER (Conrad), a celebrated ſcholar, was born at Augſburg in 1465, and ſtudied ſucceſsfully in the principal cities of Italy. When he returned home he was appointed ſecretary to the ſenate of Augſburg, and employed by that body in the diets of the empire, and in the various courts of Europe. In his private character he conferred happineſs on an excellent and learned wife; and, in his public, was alway rendering eſſential ſervices to his country. This excellent citizen died at 82, in 1574, having loſt his faculties for ſome time before. He is moſt known by an ancient itinerary, which from him is called "*Tabula Peutingeriana.*" It is a curious chart found in a monaſtery in Germany, and communicated to Peutinger by one Conrad Celtes. It was formed under the reign of Theodoſius the Great, and marks the roads by which the Roman armies paſſed at that time to the greater part of the empire. It is not a geographical work, and ſeems to have been made by a Roman ſoldier, who thought of nothing, or perhaps knew nothing, but what reſpected the roads, and the places for encampment. A magnificent edition of it was publiſhed by F. C. Scheib at Vienna in 1753, fol. Peutinger's own works are, 1. "Sermones convivales" in the collection of Schardius; Jena, 1683, 8vo. 2. "De inclinatione Romani imperii, et gentium commigrationibus," ſubjoined to the former, and to Procopius. 3. "De rebus Gothorum." Bale. fol. 1531. 4. "Romanæ Vetuſtatis fragmenta, in Auguſta Vindelicorum." fol. Mayence, 1528.

PEYER (Johannes Conradus), a native of Schaffhauſen in Switzerland, is famous for having firſt given an accurate account of the inteſtinal glands, which, in a ſtate of health, ſeparate a fluid, for the lubrication of the inteſtines, and which in diarrhœas, or upon taking a purge, ſupply the extraordinary diſcharge that happens upon theſe occaſions. His works are, "Exercitatio Anatomico-Medica, de Glandulis Inteſtinorum, Schaffhauſæ, 1677," Amſtelod. 1682. This is in the Biblioth. Anatom. of Mangetus and Le Clerc. "Pæonis & Pythagoræ Exercitationes Anatomicæ, Baſil, 1682;" "Methodus Hiſtoriarum Anatomico-Medicarum, &c. 1679;" "Parerga Anatomica & Medica, Amſtel. 1682;" "Experimenta nova circa

 Pancreas,"

Pancreas," extant in the Biblioth. Anatom. of Le Clerc and Mangetus.

PEYRERE (Isaac), a French Proteſtant, born at Bourdeaux in 1592, entered into the ſervice of the prince of Condé, whom he pleaſed by the ſingularity of his humour. Peyrere believed himſelf to have diſcovered from St. Paul, that Adam was not the firſt man; and to prove this, he publiſhed in Holland, 1655, a book in 4to and in 8vo, with this title: "Præadamitæ; ſive exercitatio ſuper verſibus 12, 13, 14, capitis xv. Epiſtolæ Pauli ad Romanos." This work was condemned to the flames, and the author impriſoned at Bruſſels; but, getting his liberty through the intereſt of the prince of Condé, he went to Rome in 1656, and abjured Calviniſm and Præadamitiſm before Alexander VII. Nobody believed him ſincere, and probably he was not; for, returning to Paris, in ſpite of all the means this pope uſed to detain him at Rome, he became librarian to the prince of Condé, and ſome time after retired to the ſeminary des Vertus, where he died in 1676, aged 84. He ſubmitted to receive the ſacraments, yet was not believed to be attached to any religion. Beſides the piece above mentioned, he wrote a very ſingular tract, entitled, "Du rappel des Juifs;" alſo, "Une Relation du Groenland," in 8vo; and "Une Relation d'Iſlande," in 8vo; both reckoned curious and intereſting.

PEZAY (Masson, marquis of), was born at Paris, with a natural turn for literature, but entered into the military line, and was captain of dragoons, in which ſituation he had the good fortune to be the inſtructor of Louis XVI. in the art of tactics. Being appointed inſpector-general of the coaſts, he executed his office with conſiderable attention; but having made enemies, by a degree of haughtineſs in his manner, had complaints lodged againſt him, which cauſed him ſoon after to be baniſhed to his own eſtate. In this ſituation he died ſoon after, in 1778. He cultivated the Muſes a good deal, and was intimate with Dorat, whoſe ſtyle he imitated. His poems have an elegance which makes amends for a certain degree of negligence. Such as 1. "Zelie au bain," a poem in ſix cantos. 2. A Letter from Ovid to Julia. 3. Several fugitive pieces publiſhed in the Almanach des Muſes. 4. An indifferent tranſlation of Catullus. 5. "Les Soirées Helvétiennes, Alſaciennes, & Franc-Comtoiſes," 8vo, 1770, a work agreeably varied, but not ſufficiently correct in ſtyle. 6. "La Roſiere de Salency," a paſtoral, in three acts, which was approved. 7. "Les Campagnes de Maillebois," 3 vols. 4to. 8. There is ſaid alſo to be extant a manuſcript work entitled "Les ſoirées Provençales," not inferior to his Soirées Helvetiennes.

PEZENAS (Esprit), a learned Jeſuit, born at Avignon in 1692, where he died ſome little time after 1770, was for a long

long time profeſſor of phyſic and hydrography at Marſeilles. His works and tranſlations on theſe and ſimilar ſubjects are very numerous. 1. "Elemens du Pilotages," 12mo, 1737. 2. A tranſlation of Maclaurin's Fluxions, 2 vols. 4to, 1749. 3. Pratique du pilotage," 8vo, 1749. 4. "Theory and practice of gauging," 8vo. 5. Maclaurin's Algebra tranſlated, 8vo, 1750 He tranſlated alſo the Courſe of Experimental Philoſophy by Deſaguliers, Dyche's Dictionary of Arts and Sciences, which was ſupplanted by Prevot's Manuel Lexique, Ward's Young Mathematician's Guide, and Smith's Optics. From the German he tranſlated Buker's Treatiſe of the Microſcope, 1754. His ideas and language were clear, and he was eſteemed for the mildneſs and agreeableneſs of his character, as well as for his talents.

PEZRON (Paul), a very learned and ingenious Frenchman, was born at Hennebone in Bretagne, in 1639; and admitted of the order of Citeaux, in 1660 [R]. He made the ſcriptures the principal object of his ſtudy; but being perſuaded that a perfect knowledge of profane hiſtory was neceſſary to underſtand them thoroughly, he read with vaſt attention the ancient Greek and Latin hiſtorians. He became a great antiquary, and was indefatigable in tracing the origin of the language of the Goths. The reſult of this was, that he was led to eſpouſe a ſyſtem entirely new; which he communicated to the public, in a work printed at Paris in 1687, 4to, and called "L'Antiquité des temps retablie, &c." that is, "The Antiquity of Time reſtored, and defended, againſt the Jews and modern Chronologers." The deſign of this book, which is very learned, and finely written, is to prove, upon the authorities of the ſeptuagint and profane hiſtory, that the world is more ancient than modern chronologers have ſuppoſed; and that, inſtead 4000 years between the creation of the world and the birth of Chriſt, there were almoſt 6000. The great principle on which this ſuppoſition is built is, that the Hebrew text has been corrupted, ſince the deſtruction of Jeruſalem, by the Jews, who otherwiſe muſt have been forced to acknowledge, upon their own principles, that the Meſſiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no ſmall alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote againſt this new ſyſtem, and undertook the defence of the Hebrew text; Martianay with great zeal and heat, Le Quien with more judgement and knowledge. Pezron publiſhed, "Defenſe de l'antiquité des temps," in 1691, 4to; which, like the work itſelf, abounded with curious and learned

[R] Niceron, tome i.

reſearches.

reſearches. Le Quien replied, but Martianay brought the affair into another court; and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbiſhop of Paris. Harlai communicated the repreſentation of this adverſary to Pezron; who, finding no difficulty in ſupporting an opinion common to all the fathers before Jerome, rendered the accuſation of no effect.

Pezron was the author of other curious and learned works, as, "Antiquité de la Nation & de la Langue de Celtes," in 1703, 8vo; "Diſſertation touchant l'ancienne demeure des Cananeens," printed in the Memoires de Trevoux, for July, 1703; and "Diſſertation ſur les anciennes & veritables bornes de la Terre Promiſe," in the ſame Memoires for June, 1705. Add to theſe, "Eſſai d'un Commentaire litteral & hiſtorique ſur les Prophetes, 1693" 12mo; and "Hiſtoire Evangelique confirmeé par la Judaïque & la Romaine, 1696," in 2 vols. 8vo.

This ingenious and learned man died Oct. 10, 1706, aged 67; having gone through ſeveral promotions, the laſt of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.

PFANNER (Tobias), the ſon of a counſellor at Augſburg, born in 1641, was ſecretary of the archives to the duke of Saxe Gotha, and inſtructor of the princes Erneſt, and John-Erneſt, in hiſtory and politics. He ſo well fulfilled his duties in theſe ſituations, that he was promoted to a higher place of ſecretary to the Erneſtine branch of the family; and was ſo deeply learned in matters of record, that he was called the living archives of the houſe of Saxony. His manners were pure, but his temper inclined to melancholy, which was thought to be increaſed by too intenſe application to ſtudy. He died at Gotha, in 1717. His principal works are; 1. "The Hiſtory of the Peace of Weſtphalia," 8vo, the beſt edition is 1697. 2. "The Hiſtory of the Aſſemblies of 1652-4," Weimar, 1694, 8vo. 3. "The Treaties of the German Princes." 4. "The Theology of the Pagans." 5. "A Treatiſe on the Principle of hiſtoric Faith." All theſe are written in Latin, not ſo much with elegance, as with ſtrict care and exactneſs.

PFEFFERCORN (John), a famous converted Jew, would have perſuaded the emperor Maximilian to cauſe all the Hebrew books to be burned, except the Bible: "becauſe (ſaid he) they contain magic, blaſphemies, and other dangerous things." The emperor, aſtoniſhed with this report was ſo far wrought upon, as to publiſh an edict, in 1510, by which he ordered all the Hebrew books to be carried to a certain houſe, that thoſe which contained any blaſphemy might be burnt. Caprio ſhewed the danger of this edict, and

he was ſupported by Ulric de Hutten: many writings were publiſhed on both ſides; but Caprio at length prevailed, and the edict was not executed. It is commonly believed, that Pfeffercorn was ſo chagrined with this, as to return to Judaiſm; and, that he was burned alive in 1515, for profaning the euchariſt, at Hall; but this muſt have been another perſon of his name, ſince this Pfeffercorn was living in 1517. He is the author of ſome Latin pieces, and among the reſt of one "De abolendis Judæorum ſcriptis."

PFEIFFER (Auguſtus), a German orientaliſt, was born at Lawenbourg in 1640. He profeſſed the oriental languages at Wirtemberg, at Leipſic, and in other places, and in 1690 was called to Lubeck to be ſuperintendant of the churches. In that city he died, in January, 1698. When only five years old he was near loſing his life by a fall, which fractured his ſkull. His ſiſter diſcovered accidentally that he was not quite dead, and he was reſtored, when actually on the point of being buried. He wrote 1. "Panſophia Moſaica." 2. "Critica Sacra," 8vo, Dreſden, 1680. 3. "De Maſora." 4. "De trihæreſi Judæorum." 5. "Sciagraphia Syſtemetica Antiquitatum Hebræarum." His philoſophical works were collected at Utrecht in 4to, but are not now much known or eſteemed. His learned works are better, though heavy.

PFIFFER (Louis), born in 1530, at Lucerne in Switzerland, was a famous officer in the ſervice of France in the reign of Charles IX. for whom, in 1567, he commanded a regiment of 6000 men. With this force he preſerved the life of that monarch, in the *retreat of Meaux*; which, againſt all the efforts of the prince of Condé, he effected, preſerving the king within a hollow ſquare. His credit with his own countrymen was ſo great that ſome called him the king of the Swiſs. When the League was formed, the plea of religion engaged him to forget his loyalty, and he ſtrongly influenced the Catholic cantons to ſupport the duke of Guiſe. He died in 1594, in his own country, being then the *advoyer*, or chief magiſtrate, of the canton of Lucerne.

PHÆDRUS, an ancient Latin author, who wrote five books of "Fables"[s] in Iambic verſe, was a Thracian; and was born, as there is reaſon to ſuppoſe, ſome years before Julius Cæſar made himſelf maſter of the Roman empire. His parentage is uncertain; though ſome have imagined his liberal education to be an argument that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Auguſtus; for we read[r], that while Octavius was

[s] Phædri Fab. in Præfat. ad lib. iii.

[r] Bayle's Dict. in voce Phædrus, and Gyraldus's Lives of the Roman poets.

prætor

prætor in Macedonia, he gave the Thracians a very great overthrow. This fell out the ſame year that Q. Cicero was proconſul of Aſia, and Cæſar ſole conſul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, ſome have therefore rejected it, though with little reaſon; ſince many proofs may be collected, from his Fables, that he lived to be very old. How he came into the ſervice of Auguſtus is unknown: but his being called "Auguſtus's freedman," in the title of his book, ſhews that he had been that emperor's ſlave. It ſhould ſeem as if he had arrived early in life at Rome; for he quotes a line from "Ennius," which, he ſays [u], he remembers to have read when he was a boy: and it is not probable that he ſhould have read it before he left Thrace. He received his freedom from Auguſtus, and no doubt ſuch a competency, as enabled him to enjoy that valuable gift. He expreſſes a great regard to that prince's memory, which he had indeed the more reaſon to do, ſince misfortunes overtook him after his deceaſe. Under Tiberius, he was unjuſtly perſecuted by Sejanus, to which he has frequently alluded in his "Fables;" and particularly in the preface to his third book. We know not the cauſe of this perſecution, but it was not for his wealth: he repreſents himſelf, in the very ſame place, as a man who had never cared to hoard up riches; and mentions this as one of the reaſons which ſhould facilitate his promotion to the rank of a poet. He ſeems to have written all his Fables after the death of Auguſtus; the third book he certainly wrote after that of Sejanus, who periſhed in the 18th year of Tiberius; for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a reſentment, which would never have been pardoned had he been living. How long Phædrus ſurvived him, is uncertain; but, ſuppoſing him to have lived a little longer, he muſt have been above ſeventy at his death; for ſo many years there are from Cæſar's firſt dictatorſhip to the 18th of Tiberius.

The Fables of Phædrus are generally valued for their wit and good ſenſe, expreſſed in great purity, terſeneſs, and elegance of language: and they who, like Scioppius [x], imagine they diſcover ſomething foreign and barbarous in the ſtyle, form their criticiſms upon the knowledge that Phædrus was a Thracian. They might as well object ſoleciſms and falſe Latin to Terence, becauſe he was born in Africa. We cannot, however, but obſerve it as ſomewhat ſingular, that the Roman language has been tranſmitted to poſterity, in its greateſt purity and elegance, by two ſlaves, who were brought from countries by the Romans deemed barbarous.

[u] Fab. 2. lib. iv.

[x] Blount's Cenſura Authorum.

It is remarkable, that no writer of antiquity has made any mention of this author; for it is generally ſuppoſed, that the Phædrus [y] mentioned by Martial is not the ſame. Seneca manifeſtly knew nothing of him; otherwiſe he never could have laid it down, as he does, for matter of fact, that the Romans had not attempted fables and Eſopean [z] compoſitions: "Fabellas et Æſopeos logos, intentatum Romanis ingeniis opus." This may ſerve to abate our wonder with regard to the obſcurity in which the name and reputation of Quintus Curtius lay buried for ſo many years; not to mention Velleius Paterculus and Manilius, who have met with much the ſame fate. We may obſerve, that Iſaac Caſaubon, who had ſo much learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithœus, publiſhed his "Fables." "It is by your letter," ſays Caſaubon [A], "that I firſt came to be acquainted with Phædrus, Auguſtus's freedman, for that name was quite unknown to me before; and I never read any thing either of the man or of his works, or, if I did, I do not remember it." This letter of Caſaubon was written in 1596, at which time Pithœus publiſhed the "Fables of Phædrus," at Troyes. He ſent a copy of them to father Sirmond, who was then at Rome; and this Jeſuit ſhewed it to the learned men in that city, who judged it, at firſt, a ſuppoſititious work; but, upon carefully examining, altered their opinion, and thought they could obſerve in it the characteriſtical marks of the Auguſtan age.

Since that edition of 1596, there have been ſeveral others, with notes by the moſt eminent critics. That of 1698, in 8vo, which Burman procured, contains, beſides the notes of Gudius never before publiſhed, the entire commentaries of Ritterſhuſius, Rigaltius, Nic. Heinſius, Schefferus, and of Praſchius, with extracts from other commentators. An edition ſince this, at Amſterdam, 1701, in 4to, by the care, and with the notes, of Hoogſtraten, is the moſt beautiful of all that have yet been printed, with regard to the letter and the plates. Laſtly, theſe Fables were ſubjoined to the edition of Terence by Bentley, in 1726, 4to, with the corrections and emendations of that great critic.

PHÆDRUS (THOMAS), profeſſor of eloquence at Rome, early in the 16th century, deſerves to be mentioned, on account of ſome curious particulars relating to him. He was canon of Lateran, and keeper of the library in the Vatican. He owed his riſe to the acting of Seneca's Hippolytus [B], in which he performed the part of Phædra; and thence he ever after retained the name of Phædrus. It is Eraſmus who relates this; and he ſays [C], he had it from cardinal Raphael Georgianus,

[y] Epigramm. 20. lib. iii.
[z] Senec. de Conſolat. ad Polybium, ch. 27.
[A] Caſaubon, Epiſt.
[B] Bayle's Dict. in voce.
[C] Epiſt. 5. lib. xxiii.

in

in whoſe court-yard, before the palace, that tragedy was acted. The cauſe of his death was very extraordinary. Riding [D] one day through the city on a mule, he met a cart drawn by wild oxen; at which his mule took fright, and threw him down. Though a corpulent man, he was ſo happy that the cart paſſed over him without doing him any hurt, becauſe he luckily fell in the ſpace between the wheels; but his fright, and the fall together, ſpoiled the whole maſs of his blood to ſuch a degree, that he contracted a diſtemper, of which, after languiſhing ſometime, he died, when he was under fifty. If he had lived longer, he would probably have publiſhed ſome books; and, perhaps, adds Bayle, have confirmed what has been obſerved of him, that his tongue was better than his pen. The obſervation was made by Eraſmus, who yet tells us, that he knew and loved him; and owns alſo, that he was called the Cicero [E] of his time. Janus Parrhaſius, who was his colleague, was infinitely grieved at his death; and has tranſmitted to us the titles of ſeveral works, which were almoſt ready for public view.

PHAER (Thomas), a Welch phyſician and poet, a native of Pembrokeſhire, and the firſt Engliſh tranſlator of Virgil, was educated at Oxford, whence he removed to Lincoln's inn to undertake the ſtudy of the law. So far was he in earneſt, for a time, in this purſuit, that he publiſhed two books on ſubjects of law; one on the nature of writs, and the other, what is now called a book of precedents. Why he quitted law for phyſic is unknown, but he became a bachelor and a doctor in the latter faculty, both in 1559, and his medical works were collected at London in 1560. They conſiſt chiefly of compilations and tranſlations from the French. Among his poetical works is "the Regimen of Life" tranſlated from the French, London, 1644, 8vo. The ſtory of "Owen Glendower," in the Mirror for Magiſtrates: and his tranſlation of the firſt nine books, and part of the tenth, of Virgil's Æneid. There is a commendatory poem by him prefixed to Philip Betham's Military Precepts [F]. Warton mentions alſo an entry in the ſtationer's books for printing "ſerten verſes of Cupydo by Mr. Fayre," and that he had ſeen a ballad called "Gadſhill" by Faire, both which names were probably intended for that of Phaer. His tranſlation of the firſt ſeven books of Virgil was printed in 1558, by John Kyngſton, and dedicated to queen Mary. The two next books, with part of the tenth, were tranſlated afterwards by him, and publiſhed after his death by William Wightman, in 1562. He has curiouſly enough marked at the end of each book the time when it was finiſhed, and the

[D] Pierre Valerian. de Infælic. Literat. lib. i. p. 25.
[E] In Orat. ante prælectionem epiſt. Ciceron. ad Atticum.
[F] Warton's Hiſt. Poetry, vol. iii. p. 396.

time which it coſt him in tranſlating; which amounts, at ſeparate intervals, between the year 1555, and 1560, to 202 days, without reckoning the fragment of the tenth book. It appears, that during the whole of this period he reſided very much at his patrimonial territory in Kilgerran foreſt, in South Wales. The fifth book is ſaid at the end to have been finiſhed on the fourth of May, 1557, "poſt periculum ejus Karmerdini," which whether it relates to ſome particular event in his life, or means that he made a trial upon it at Caermarthen, is a little uncertain; probably the former. Wightman ſays that he publiſhed all he could find among his papers; but conjectures, nevertheleſs, that he had proceeded rather further, from the two lines which he tranſlated the very day before his death, and ſent to Wightman. They are theſe,

Stat ſua cuique dies, breve et irreparabile tempus
Omnibus eſt vitæ: ſed famam extendere factis
Hoc Virtutis opus.

Ech mans day ſtands prefixt, time ſhort and ſwift with cureleſs bretche
Is lotted all mankind, but by their deeds their fame to ſtretche
That privilege Virtue gives.

He died ſoon after the 12th of Auguſt, 1560, on which day his will was dated. His tranſlation of Virgil is written, like the preceding ſpecimen, in long Alexandrines of ſeven feet. The tranſlation was completed, with the addition of Maphæus's thirteenth book, by Thomas Twyne, a young phyſician, afterwards author of other works; his part is deemed by Warton evidently inferior to that of his predeceſſor, though Phaer has omitted, miſrepreſented, and paraphraſed many paſſages. Of what he did of this nature Phaer himſelf has given an account in his poſtſcript to the ſeven books. "Truſting that you my right worſhipful maiſters and ſtudentes of univerſities, and ſuch as be teachers of children and readers of this auctour in Latin, will not be to muche offended, though every verſe anſwere not to your expectation. For (beſides the diverſitie between a conſtruction and a tranſlation) you know there be many miſtical ſecretes in this writer, which uttered in Engliſh would ſhewe little pleaſour, and in mine opinion are better to be untouched than to diminiſh the grace of the reſt with tedioufnes and darknes. I have therefore followed the counſel of Horace teaching the duety of a good interpretour, qui quæ deſperat niteſcere poſſe relinquit, by which occaſion, ſomwhat I have in places omitted, ſomwhat altered, and ſome things I have expounded, and al to the eaſe of inferior readers, for you that are learned nede not to be inſtructed." A ridiculous error of the preſs ſtands in the opening

opening of the ſecond Æneid, as reprinted by Twyne. Phaer had tranſlated "Conticuere omnes" by "they whuſted all," for "they whiſted," or kept ſilence; but Twyne has printed it "they whiſtled all." Sir Thomas Chaloner in his Encomia, printed at London, 1579, 4to, p. 356, has pathetically lamented Phaer, as a moſt ſkilful phyſician. As to his name, it is written Phayer by Wood, and Phaier by Warton; but as we find it Phaer in every part of the tranſlation of Virgil, and in the Mirror for Magiſtrates, we have ſo given it. His ſtory of Owen Glendour is in ſtanzas of ſeven lines, the ſame as Sackville's Induction, and the greater part of thoſe narratives.

PHALARIS [G], a celebrated tyrant of antiquity, was born at Aſtypalea, a city of Crete; and gave early ſigns of an ambitious and cruel nature. As ſoon as he was grown up, he interfered in affairs of ſtate, and aimed at empire; on which account he was baniſhed by the Cretans. He fled to Agrigentum in Sicily, and there, by virtue of great accompliſhments, became a favourite with the people; whom, however, he wiſhed only to pleaſe, that he might govern them. He obtained his purpoſe in the following manner. When the Agrigentines had decreed to build a temple, they committed the care of the work to Phalaris; whom they thought the fitteſt perſon, as being then an officer concerned in collecting the revenues of the ſtate. Phalaris hired workmen, bought ſlaves, and got together a prodigious quantity of materials. Theſe materials were ſtolen from time to time: upon which Phalaris got leave of the citizens to fortify a little caſtle for their better ſecurity. This unwary conceſſion proved deſtructive to their liberty: for Phalaris now armed his ſlaves, whom he had drawn into his meaſures by a promiſe of freedom; and, ſallying forth, made himſelf maſter of the city, with no great oppoſition. This is ſuppoſed to have happened in the 52d Olympiad. Polyænus relates many ſtratagems of Phalaris, which ſhew him to have been, what Lucian, and the epiſtles which paſs under his name, repreſent him, a man of great ſagacity and artifice, liberally educated, and ſkilled in the management of affairs. He behaved himſelf with ſo much moderation and wiſdom at firſt, that the people of Himera entruſted him with their armies; and had probably undergone the ſame fate with the Agrigentines, if Steſichorus had not given them timely warning of their danger.

He diſcovered at length his nature, by proceeding gradually to the extremeſt cruelty; in which he exceeded all the princes that ever reigned. The ancient writers never ſpeak of him but in terms of abhorrence. The ſtory of Perillus and his bull ſhews, however, that he ſometimes knew how to obſerve juſtice

[G] Vita Phalaridis a Carolo Boyle.

even in his cruelties. Perillus was a braſs-founder at Athens; who, with a view of pleaſing the cruel Phalaris, contrived a new and unexampled kind of puniſhment. He caſt a brazen bull, larger than the life, and finely proportioned; and faſhioned an opening in his ſide, ſo that men might be admitted into his body. When they were ſhut up there, a fire was to be kindled under the belly, in order to roaſt them; and the throat was ſo formed, that, inſtead of the groans of dying men, were ſent forth rather the roarings of a bull. This was brought to the tyrant, who was pleaſed with the contrivance, and admired the workmanſhip; but aſked him, "if he had proved it?" "No," replied Perillus: "Then," ſaid the tyrant, "it is but reaſonable that you make the firſt experiment upon your own work;" and ordered him immediately to be put into it. Ovid ſays in alluſion to this [H],

— — — Neque enim lex æquior ulla,
Quam necis artifices arte perire ſua.

The end of this tyrant is diverſely related; but it is generally ſuppoſed, with Cicero, that he fell by the hands of the Agrigentines; and, as ſome ſay, at the inſtigation of Pythagoras. Ovid ſays, that his tongue was firſt cut out; and that he was then put into his bull, to periſh by the ſame ſlow fire with which ſo many had periſhed before him. Others ſay, that he was ſtoned; and all agree that his death was violent. He reigned, according to Euſebius, 28 years; others ſay 16. Mean while, there is great uncertainty both as to the life, and death, and whole hiſtory of this Sicilian tyrant. Many of the above-mentioned circumſtances, as they are collected by Mr. Boyle, depend upon the authenticity of thoſe Epiſtles which go under the name of Phalaris; and which have been juſtly queſtioned, and indeed with great reaſon rejected, as the ſpurious production of ſome recent ſophiſt.

The hiſtory of the famous controverſy between Bentley and Boyle, upon the genuineneſs of theſe Epiſtles, is too well known to be particularly inſiſted on: yet it may be proper to our preſent purpoſe, to ſay ſomething of it in general. Sir William Temple had affirmed [I], in favour of the ancient writers, that the oldeſt books we have are ſtill the beſt in their kind; and, to ſupport the aſſertion, mentioned "Æſop's Fables," and "Phalaris's Epiſtles." "With regard to Phalaris's Epiſtles, I think," ſays he, "that they have more grace, more ſpirit, more force of wit and genius, than any others I have ever ſeen, either ancient or modern. I know ſeveral learned men, or that uſually paſs for ſuch, under the name

[H] De arte Amandi, lib. i. v. 655.
[I] Miſcellanea, part ii. upon ancient and modern learning.

of

of critics, have not eſteemed them genuine; and Politian, with ſome others, have attributed them to Lucian: but I think he muſt have little ſkill in painting, that cannot find out this to be an original. Such diverſity of paſſions upon ſuch variety of actions and paſſages of life and government, ſuch freedom of thought, ſuch boldneſs of expreſſion, ſuch bounty to his friends, ſuch ſcorn of his enemies, ſuch honour of learned men, ſuch eſteem of good, ſuch knowlege of life, ſuch contempt of death, with ſuch fierceneſs of nature, and cruelty of revenge, could never be repreſented but by him that poſſeſſed them; and I eſteem Lucian to have been no more capable of writing, than of acting what Phalaris did. In all one writ, you find the ſcholar or the ſophiſt; and in all the other, the tyrant and the commander." This declaration of ſir William Temple, who was reckoned the Mæmmius of his age, in conjunction with other motives, led the hon. Charles Boyle, then of Chriſt-Church in Oxford, afterwards earl of Orrery, to give the public an edition of theſe "Epiſtles of Phalaris:" which accordingly came out in 8vo, at Oxford, 1695, with a new Latin verſion, notes, a life of Phalaris, and a dedication to Aldrich, dean of Chriſt-Church. In the preface, the editor gives an account of the manuſcripts he employed, and mentions that in the king's library; which, he ſays, had been collated only to the 40th epiſtle, becauſe the librarian, who was Dr. Bentley, had, *out of his ſingular humanity*, denied him the farther uſe of it: "Collatas etiam (Epiſtolas nempe) curavi uſque ad Epiſt. 40. cum MSS. in bibliotheca regia, cujus mihi copiam ulteriorem bibliothecarius, pro ſingulari ſua humanitate, negavit." This was the firſt public ſtroke in the controverſy; and Bentley's rudeneſs to Boyle, in recalling the manuſcript, before the collation of it was finiſhed, was, as appears from hence, the cauſe of it. Bentley, however, denied the charge. "I went," [K] ſays he, "for a whole fortnight to Oxon, where the book was then printing; converſed in the very college where the editors reſided: not the leaſt whiſper there of the manuſcript,—but there's a reaſon for every thing, and the myſtery was ſoon revealed: for, it ſeems, I had the hard hap, in ſome private converſation, to ſay, that the Epiſtles were a ſpurious piece, and unworthy of a new edition: hinc illæ lachrymæ."

In 1697, when the ſecond edition of Wotton's "Reflections upon Ancient and Modern Learning" came out, "A Diſſertation of Bentley upon the epiſtles of Phalaris, &c." was publiſhed at the end of it. The profeſſed deſign of this Diſſertation is, to prove the Epiſtles ſpurious, and doubtleſs was undertaken by Bentley, chiefly with a view of making repriſals upon the Oxford

[K] Preface to Diſſertations upon the Epiſtles of Phalaris.

editor,

editor, for the ſarcaſm in his preface. But whatever was Bentley's motive, for he pretends it was an engagement to his friend Wotton, it drew forth againſt him a terrible volume of wit and criticiſm, in Boyle's "Examination," &c.; which was printed in 1698, 8vo. Boyle, in the preface, gives ſeveral reaſons for anſwering "Bentley's Diſſertation:" one was, that the doctor had, with ſome warmth, fallen foul upon his edition and verſion of "Phalaris's Epiſtles;" another, a regard for ſir William Temple, "the moſt accompliſhed writer of the age, who had openly declared in favour of the Epiſtles," and whom he had drawn, he ſays, into a ſhare of Dr. Bentley's diſpleaſure; a third, that Dr. Bentley's reflections were underſtood to go farther than either ſir William Temple or himſelf, and to be levelled at a learned ſociety in which he had the happineſs to be educated, and which Dr. Bentley was ſuppoſed to attack under thoſe general terms of "our new editors, our annotators, and thoſe great geniuſes, with whom learning, that is leaving the world, has taken up her laſt reſidence."—In 1699, Bentley republiſhed his "Diſſertation upon the Epiſtles of Phalaris, with a full and copious anſwer to the objections of Boyle:" and ſo the affair ended between the two leaders, while their partizans continued hoſtilities ſome time after.

This was ſomething more than a literary conteſt: the enmity towards Bentley appears to have been perſonal. Thus the Boylean champions, in their Examination of Bentley's Diſſertation, although the ſupport of Phalaris is the pretence, yet were chiefly ſolicitous to pull down Bentley: and hence, as no controverſial piece was ever in better language, and more artfully written, ſo none ever abounded ſo much in wit, and ridicule, and ſatire; the point being not ſo much to confute, as to expoſe, the learned diſſertator: for Boyle, in his preface to Phalaris, had ſignified his own diſtruſt of their genuineneſs, and, in effect, declared himſelf very indifferent about it. Bentley, on the other hand, who had nothing in view but to ſupport what he had aſſerted, by proving the Epiſtles ſpurious, though he is far from wanting ſtrokes of humorous ſatire, yet abounded chiefly in argument and erudition; and by theſe gained over all the reaſoners and the learned; while the laughers, who make an infinite majority, were carried away by the wit of Boyle's performance. In ſhort, although the haughtineſs, the inſolence, the rude temper and pedantry of Bentley, made him juſtly odious; yet, to give him his due, his "Diſſertation upon the Epiſtles of Phalaris," with his "Anſwer to the Objections of Boyle," is one of the moſt illuſtrious monuments of ſagacity, nice diſcernment, ſkill in criticiſm, and depth of erudition, that ever was erected by a man of letters.

If,

If, to uſe the words of Boyle [L], he did carry his criticiſm ſo far as to aſſert, "not only of Phalaris, but his editor too, that they neither of them wrote what was aſcribed to them," he went no farther than the diſcerning, unprejudiced, and learned part of the public went with him. What ſhare Boyle had in the edition of Phalaris, in which no doubt he engaged with a view to raiſe ſome reputation in letters, is not eaſy to determine: but many are of opinion, that the Examination, though publiſhed with his name, was in reality no part of it his. It was then, and has ſince been, generally aſcribed to Atterbury, Aldrich, and other learned men and wits of Chriſt-Church, whoſe object was to humble the redoubtable Bentley, whom they heartily hated. Swift, alſo [M], gives great countenance to the opinion, when he repreſents Boyle, in his advance againſt Bentley, "clad in a ſuit of armour, which had been given him by all the Gods:" and Atterbury has declared [N], that he himſelf "wrote above half of it, and tranſcribed the whole." The controverſy at large has been tranſlated into Latin, and republiſhed, with the Epiſtle, in Germany, by Lennep, &c. in 4to, 1777.

PHIDIAS [O], the moſt famous ſculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flouriſhed in the 83d olympiad. This wonderful artiſt was not only conſummate in the uſe of his tools, but accompliſhed in thoſe ſciences and branches of knowledge, which belong to his profeſſion: as hiſtory, poetry, fable, geometry, optics, &c. He firſt taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were alſo incredibly numerous; for he united the greateſt facility with the greateſt perfection. His Nemeſis was ranked among his firſt works: it was carved out of a block of marble, which was found in the camp of the Perſians, after they were defeated in the plains of Marathon. He made an excellent ſtatue of Minerva for the Plateans; but the ſtatue of this goddeſs, in her magnificent temple at Athens, of which there are ſtill ſome ruined remains, was an aſtoniſhing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whoſe talents he well knew, to make a ſtatue of the goddeſs; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never ſpeak of this illuſtrious monument of ſkill without raptures; yet what has rendered the name of the artiſt immortal, proved at that time his ruin. He had carved upon the ſhield of the goddeſs his own portrait, and that of Pericles; and this was, by thoſe that envied them, made a crime in Phidias. He was alſo charged with embezzling part

[L] Preface to Examination, &c.
[M] Battle of the Books.
[N] Epiſtolary Correſpondence, vol. ii. p. 22.
[O] Junius de picturâ veterum.

of

of the materials which were designed for the statue. Upon this, he withdrew to Elis, and revenged himself upon the ungrateful Athenians, by making for that place the Olympic Jupiter: a prodigy of art, and which was afterwards ranked among the seven wonders of the world. It was of ivory and gold; sixty feet high, and every way proportioned. "The [P] majesty of the work equalled the majesty of the God," says Quintilian; "and its beauty seems to have added lustre to the religion of the country." Phidias concluded his labours with this master-piece; and the Eleans, to do honour to his memory, erected, and appropriated to his descendants, an office, which consisted in keeping clean this magnificent image.

PHILELPHUS (Francis), a learned Italian, born in 1398, at Zolentino in the March of Ancona. He studied at Padua, where he made such progress that, at eighteen, he became professor of eloquence. The fame of his talents gained him an invitation to Venice, where he was honoured with the rank of citizen, and was sent by the republic as secretary to their embassy at Constantinople. Philelphus went there in 1419, and took advantage of this employment to make himself master of Greek. He there married Theodora, daughter of the learned Emmanuel Chrysoloras; this happened about the year 1419. Becoming at length known to the emperor John Palæologus, he was sent on an embassy to Sigismund emperor of Germany, to implore his aid against the Turks. After this, he taught at Venice, Florence, Siena, Bologna, and Milan, with astonishing success. He was not, however, without his defects. He wished to reign alone in the republic of letters, and could not bear contradiction without being extremely irritated. He would dispute on the most trivial points, and once wagered 100 crowns, on some minute question of grammar, against the beard of a Greek philosopher named Timotheus. Having won, no solicitation could prevail upon him to remit the fine, and he most unmercifully shaved his antagonist, in spite of very ample offers. To this presumptuous turn he joined a prodigality and a restlessness which filled his life with uneasiness. Menage has accused him of destroying a copy of Cicero de Gloria, the only one then existing, after having transfused the greater part of it into a treatise of his own: but it does not appear that the accusation was just. Other learned men have been also suspected, but all that is certain is, that the work was extant in the time of Petrarch, who mentions having a copy of it, and has since been utterly lost. He died at Florence on the last day of July, in 1481, being then 83. His works consist of, 1. "Odes and Poems," 4to, 1488. 2 "Discourses," published at Venice, in folio, 1492. 3. "Dialogues

[P] Inst. Orat. lib. xii. cap. 10.

and

and Satires," Milan, 1476; 4. with a great variety of ſmaller works, all in Latin, in verſe and in proſe. The works collected were publiſhed at Bâle in 1739. There is alſo a collection of his Letters, printed at Venice in 1502, fol. which is rather ſcarce.

PHILEMON, an Athenian comic poet, contemporary with Menander, whoſe rival he was, and though inferior, frequently ſucceſsful againſt him; by means of intrigue, or the partiality of friends. He was, by the account of Suidas, a Syracuſan by birth, but Strabo ſays, that he was born at Solæ in Cilicia. He was ſome years older than Menander, and in the opinion of Quintilian, fairly next to him in merit, though unfit to be preferred to him. Apuleius ſpeaks ſtill more favourably, ſaying only that he was *fortaſſe impar*, and adds that there are to be found in his dramas "many witty ſtrokes, plots ingeniouſly diſpoſed, diſcoveries ſtrikingly brought to light, characters well adapted to their parts, ſentiments that accord with human life; jeſts that do not degrade the ſock, and gravity that does not intrench upon the buſkin." Philemon lived to the extraordinary age of 101 years, and compoſed ninety comedies. Menander indeed compoſed more, and in leſs time, but even this was extraordinary. His longevity was the reſult of great temperance, and a placid frame of mind. Frugal to a degree that ſubjected him to the charge of avarice, he never weakened his faculties or conſtitution by exceſs; and he ſummed up all his wiſhes in one rational and moderate petition to heaven, which throws a moſt favourable light upon his character; "I pray for health in the firſt place, in the next for ſucceſs in my undertakings; thirdly, for a chearful heart; and laſtly, to be out of debt to all mankind [q]," a petition which ſeems to have been granted in all its parts. As he lived in conſtant ſerenity of mind, ſo he died without pain of body; for, having called together a number of his friends to the reading of a play which he had newly finiſhed, and ſitting, as was the cuſtom in that ſerene climate, under the open canopy of heaven, an unforeſeen fall of rain broke up the company, juſt when the old man had got into the third act, in the very warmeſt intereſts of his fable. His hearers diſappointed by this unlucky check to their entertainment, interceded with him for the remainder on the day following, to which he readily aſſented; and a great company being then aſſembled, whom the fame of the rehearſal had brought together, they ſat a conſiderable time in expectation of the poet, 'till wearied out with waiting, and unable to account for his want of punctuality, ſome of his intimates were diſpatched in queſt of him, who, having entered his houſe, and made their way to his

[q] Cumberland's Obſervers, No. 139, whence a great part of this account is taken.

chamber,

chamber, found the old man dead on his couch, in his uſual meditating poſture, his features placid and compoſed, and with every ſymptom that indicated a death without pain or ſtruggle. The fragments of Philemon are in general of a ſentimental, tender caſt, and though they enforce ſound and ſtrict morality, yet no one inſtance occurs of that gloomy miſanthropy, that harſh and dogmatizing ſpirit which too often marks the maxims of his more illuſtrious rival. They were collected and publiſhed by Grotius, together with thoſe of Menander; the greater part having been preſerved by Stobæus. Several of them, as well as the fragments of the other Greek comic poets, have been tranſlated by Mr. Cumberland in the moſt elegant and ſpirited ſtyle, and highly adorn the volumes of his Obſerver, to which we refer our readers for further information.

PHILIP II. king of Macedon, fourth ſon of Amyntas II. finiſhed his education at Thebes, to which place his father had ſent him as a hoſtage. Here he had the ineſtimable advantage of being placed, at the age of fifteen, under the immediate guidance of the great Epaminondas; and while he was inſtructed by a Pythagorean philoſopher in the doctrines of that ſect, the converſation of Epaminondas ſtill improved his knowledge, and taught him the lovelineſs of virtue. High and exalted ſentiments of glory were beſt fitted to his diſpoſition, and all the arts and accompliſhments which led to this, he ſtudiouſly cultivated, and eagerly acquired [R]. From the great Theban he learned activity and vigour in all military operations; addreſs and ſagacity in improving all opportunities, and turning every incident to his advantage; his juſtice and clemency he did not, as Plutarch obſerves, equally adopt. In fact, his inordinate love of glory overcame thoſe and other virtues which he really eſteemed, whenever they came in competition. On the death of his brother Perdiccas III. in the year 360, A. C. Philip flew to the protection of his country, then in imminent danger; and under the title of regent and protector to his infant nephew Amyntas, aſſumed the reins of government: ere long, however, the young king was ſet aſide, by an interruption of ſucceſſion not uncommon in that kingdom, and Philip was completely inveſted with royalty. He now employed himſelf in new modelling the army, and inſtituted the celebrated Macedonian phalanx, which led to ſo many victories. Two pretenders to the crown, and four formidable enemies actually in arms, did not long embarraſs Philip. Some he bribed into peace, and others he conquered. He made peace with the Pæonians, averted the invaſion of Pauſanias, one of the claimants of the crown, and defeated and ſlew Argæus the other, near Methone, though ſupported by the Athenians.

[R] Leland's Life of Philip.

In

In another year he added Pæonia to his dominions, and completely defeated the Illyrians, who had been very formidable to Macedon. Their old but gallant king Bardyllis fell in the action. Conſtantly attentive to all probabilities of advantage, Philip, in the third year of his reign, beſieged and took Amphipolis, though he had pledged himſelf by a treaty with Athens to leave it independent; and, that he might arm himſelf againſt their reſentment, ſtrengthened his alliance with the Olynthians, to whom he gave up Pydna and Potidæa. An expedition into Thrace now made him maſter of Crenidæ, and the rich gold-mines in its neighbourhood. He placed a Macedonian garriſon in the city, and changed its name to Philippi. The mines, which had been neglected, he, with much intelligence and perſeverance, brought into uſe, and drew from them an annual revenue of ten thouſand talents; or between five and ſix hundred thouſand pounds; which contributed afterwards very materially, under the guidance of his policy and valour, to the prodigious increaſe of his power. In the fourth year of his reign he married Olympias, daughter of Neoptolemus, king of the Moloſſi, and niece of the reigning king Arymbas; and this princeſs within a twelvemonth made him the father of the famous Alexander. Meanwhile, the political activity and talents of Philip were irreſiſtible. It was in vain that the kings of Thrace, Pæonia, and Illyria combined againſt him; he attacked them by ſurpriſe, and reduced them to ſubjection. It is ſaid by Plutarch, that he received on the ſame day three remarkable pieces of news. That he had obtained the prize at the Olympic games, that he had defeated the Illyrians, and that he had a ſon born. In conſequence of this laſt event he immediately wrote to Ariſtotle a letter, which is ſtill extant, to deſire that he would ſuperintend the education of his ſon. As ſome check to his felicity, at the ſiege of Methone he loſt an eye: but it has been well obſerved by an ancient writer, that he regarded any bodily loſs as a cheap ſacrifice to attain the objects of his ambition. To the conqueſt of all Greece that ambition now began to point, and proceeded for ſeveral years, unobſerved by the Athenians, whoſe oppoſition to it was likely to be moſt formidable. Demoſthenes was one of the firſt who perceived the danger, and moſt ſtrenuouſly continued to excite his countrymen to reſiſt it. At length, in the year 348 A. C. when he openly attacked their allies of Olynthus, they were perſuaded by the Olynthiac orations of that orator to take arms againſt him. Their efforts however proved ineffectual. Partly by valour, partly by treachery, Olynthus was taken, the city razed, and the inhabitants ſold for ſlaves. The Athenians found it neceſſary to treat for peace, and Demoſthenes himſelf was one of the ambaſſadors appointed to ſettle the terms. The progreſs of Philip was now more rapid. Having made himſelf a party in the ſacred

ſacred war, he took that opportunity of ſeizing Phocis; he gained alſo the important paſs of Thermopylæ, and was admitted into the public council of the Amphictyons. This, as he had not yet been acknowledged a member of the Hellenic body, was a conſiderable ſtep, but even the Athenians at length ſubmitted to it. By degrees he became maſter of Theſſaly, made great progreſs in Thrace, and invaded Eubœa. The Athenians were now again called forth, and, by the valour of Phocion, diſpoſſeſſed his forces and adherents of all footing in that iſland. The ſame able commander ſoon after relieved Byzantium. Being baffled in theſe attempts, Philip made an incurſion into Scythia, but thoſe barbarians proved more formidable enemies than he had hitherto found; for though he ſucceeded at firſt, and took much ſpoil, yet loſt it all in his retreat, which was nearly cut off by the Triballi; and he himſelf would have loſt his life, had he not been ſaved by the brave interference of his ſon Alexander. He returned without much delay to his deſigns on Greece. By his intrigues in the Amphictyonic council, he cauſed himſelf to be appointed to the command in a new kind of ſacred war; and under this pretence led his forces into Greece, and ſummoned all the ſtates to attend his ſtandard. The Thebans and Athenians were now alarmed, and the more ſo when he ſeized the fortreſs of Elatea in Phocis, which commanded the paſs into Bœotia and Attica. They declared war againſt him; ſoon after which he marched into Bœotia, and in the fatal battle of Chæronea, fought in the year 338 A. C. put an end to the liberties of Greece. When he had gained this object, he began to look forward to another ſtill greater, and, aſſembling the ſtates of Greece at Corinth, propoſed an invaſion of Perſia. This, however, was an enterpriſe which his ſon, and not himſelf, was deſtined to fulfil; for before his preparations towards that deſign were nearly completed, he was aſſaſſinated by Pauſanias, a young man to whom he had denied juſtice againſt one Attalus. This happened in the year 336 A. C. two years after the battle of Chæronea. Many anecdotes are related of this prince, by Plutarch and others, which mark the energy, deciſion, and ſagacity of his mind; but his whole character is moſt judiciouſly ſummed up by his able biographer Dr. Leland, with whoſe words this article may properly be cloſed.

"Thus died Philip king of Macedon, at the age of forty-ſeven years, after a reign of twenty-four, ſpent in toils and difficulties, and enterpriſes of hazard and danger, in which he ſo eminently diſplayed that extent and elevation of genius; that firmneſs and greatneſs of mind; that juſtneſs and accuracy, penetration, and ſagacity in forming his deſigns; that true diſcernment in chooſing the means of conducting them; and that vigour and reſolution in executing them, which have juſtly rendered him the object of admira-

admiration to all thoſe who are acquainted with the Grecian ſtory." The hiſtorian then reſolves all the apparent inconſiſtencies of his character into the love of glory, to which all his other qualities were ſubſervient. "If terror and ſeverity were neceſſary for the eſtabliſhment of his power, his ſentiments of humanity eaſily yielded to the dictates of his ambition; and the diſtreſſes in which whole ſtates and countries were involved he regarded with indifference and unconcern. If diſſimulation and artifice were required, his perfect knowledge of mankind, joined to his obliging and inſinuating deportment, enabled him to practiſe theſe with the moſt conſummate addreſs; and thus were candour and ingenuouſneſs frequently ſacrificed to his ſchemes of greatneſs. If corruption was neceſſary, he knew its power, and was perfect in the art of propagating and recommending it, by the faireſt and moſt plauſible pretences; and although he endeavoured, from a full conviction of its fatal conſequences, to check its progreſs in his own kingdom (as appears from his diſcouraging his ſon's attempts to introduce it) yet he never ſcrupled to make it his inſtrument to deſtroy his rivals. Hence we find him ſometimes repreſented as a cruel, crafty, and perfidious prince, who laid it down as his favourite maxim, that it was a folly when he had killed the father, to leave any of his family alive to revenge his death; who profeſſed to amuſe men with oaths, as children with toys; and who was rather the purchaſer than the conqueror of Greece. If, on the other hand, the ſpecious appearances of generoſity, condeſcenſion, and benevolence were required to ſerve his great purpoſes, no man was more capable of aſſuming them; no man could diſplay them more naturally and gracefully. If his reputation was to be exalted, or the number of his partizans to be increaſed, he could confer favours with an air of the utmoſt cordiality and affection, he could liſten to reproof with patience, and acknowledge his errors with the moſt ſpecious ſemblance of humanity: he could conquer his enemies and revilers by his good offices, and reconcile their affections by unexpected and unmerited liberalities. Hence again we find him imblazoned by all the pomp of praiſe; as humane and benevolent, merciful, and placable; in the midſt of all the inſolence of victory, careful to exerciſe the virtues of humanity; and gaining a ſecond and more glorious triumph, by the kindneſs and clemency, with which he reconciled and commanded the affections of thoſe whom his arms had ſubdued. In a word, his virtues and vices were directed and proportioned to his great deſigns of power; his moſt ſhining and exalted qualities influenced, in a great meaſure, by his ambition: and even to the moſt exceptionable parts of his conduct was he chiefly determined by their conveniency, and expediency. If he was unjuſt, he was, like Cæſar, unjuſt for the ſake of empire. If

he gloried in the ſucceſs acquired by his virtues, or his intellectual accompliſhments, rather than in that which the force of arms could gain, the reaſon which he himſelf aſſigned points out his true principle. In the former caſe, ſaid he, the glory is entirely my own; in the other, my generals and ſoldiers have their ſhare." The reader ſhould perhaps be cautioned not to conſider this account as any extenuation of the faults of this monarch. It marks him as a man of conſummate abilities; but while it accounts for ſome of his vices, it takes away the chief merit, even from his apparent virtues.

PHILIPS (FABIAN) [R], author of ſeveral books relating to ancient cuſtoms and privileges in England, was the ſon of a gentleman, and born at Preſtbury in Glouceſterſhire, Sept. 28, 1601. When he was very young, he ſpent ſome time in one of the inns of chancery; and thence tranſlated himſelf to the middle-temple, where he became learned in the law. In the civil wars he continued loyal, having always been an aſſertor of the king's prerogative; and was ſo paſſionate a lover of Charles I. that, two days before the king was beheaded, he wrote a proteſtation againſt the intended murder, which he cauſed to be printed, and affixed to poſts in all public places. He alſo publiſhed, in 1649, 4to, a pamphlet entitled, "Veritas Inconcuſſa; or King Charles I. no man of blood, but a martyr for his people:" which was reprinted in 1660 [S], 8vo. In 1653, when the courts of juſtice at Weſtminſter, eſpecially the chancery, were voted down by Oliver's parliament, he publiſhed, "Conſiderations againſt the diſſolving and taking them away:" for which he received the thanks of William Lenthall, eſq; ſpeaker of the late parliament, and of the keepers of the liberties of England. For ſome time, he was filazer for London, Middleſex, Cambridgeſhire, and Huntingdonſhire; and ſpent much money in ſearching records, and writing in favour of the royal prerogative: yet he got no advantage from it, except the place of one of the commiſſioners for regulating the law, worth 200l. per annum, which only laſted two years. After the reſtoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and publiſhed a book, to ſhew the neceſſity of preſerving them. Its title is "Tenenda non Tollenda: or, the Neceſſity of preſerving Tenures in Capite, and by Knight's-ſervice, which, according to their firſt inſtitution, were, and are yet, a great part of the ſalus populi, &c. 1660," 4to. In 1663, he publiſhed, "The Antiquity, Legality, Reaſon, Duty, and Neceſſity of Præ-emption and Pourveyance for the King," 4to; and, afterwards, many other pieces upon ſubjects of a ſimilar kind. He likewiſe aſſiſted Dr. Bates

[R] Biographia Britannica. [S] Faſti Oxon.

in

in his "Elenchus Motuum;" eſpecially in ſearching the records and offices for that work. He died, Nov. 17, 1690, in his 89th year; and was buried near his wife, in the church of Twyford in Middleſex. He was a man well acquainted with records and antiquities; but his manner of writing is not cloſe or well digeſted. He publiſhed a political pamphlet in 1681, which, ſuppoſing him to have been ſincere, proves his paſſion for royal prerogative to have been much ſuperior to his ſagacity and judgement: it is entitled, "Urſa Major et Minor; ſhewing, that there is no ſuch fear, as is factiouſly pretended, of popery and arbitrary power."

PHILIPS (CATHERINE), an Engliſh lady of great wit and accompliſhments, was the daughter of Mr. Fowler, a merchant of London; and born there in 1631 [T]. She was educated at a boarding-ſchool in Hackney; where ſhe diſtinguiſhed herſelf early for her ſkill in poetry. She became the wife of James Philips, of the priory of Cardigan, eſq; and afterwards went with the viſcounteſs of Dungannon into Ireland. At the requeſt of the earl of Orrery, ſhe tranſlated from the French, and dedicated to the counteſs of Cork, "Corneille's tragedy of Pompey;" which was ſeveral times acted at the new theatre there in 1663 and 1664, in which laſt year it was publiſhed. She tranſlated alſo the four firſt acts of "Horace," another tragedy of Corneille; the fifth being done by ſir John Denham. This excellent and amiable lady, for ſuch it ſeems ſhe was, died of the ſmall pox in London, the 22d of June, 1664, to the regret of all the beau-monde: "having not left," ſays Langbaine, "any of her ſex her equal in poetry."—"She not only equalled," adds he, "all that is reported of the poeteſſes of antiquity, the Leſbian Sappho and the Roman Sulpitia, but juſtly found her admirers among the greateſt poets of our age:" [U] and then he mentions the earls of Orrery and Roſcommon, Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addreſſed to her his "Meaſures and Offices of friendſhip:" the ſecond edition of which was printed in 1657, 12mo. She aſſumed the name of Orinda. In 1667, were printed, in folio, "Poems by the moſt deſervedly admired Mrs. Catherine Philips, the matchleſs Orinda. To which is added, Monſieur Corneille's Pompey and Horace, tragedies. With ſeveral other tranſlations from the French;" and her portrait before them, engraven by Faithorn. There was likewiſe another edition in 1678, folio; in the preface of which we are told, that "ſhe wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with thoſe excellent diſcourſes ſhe wrote on ſeveral ſubjects, they would

[T] General Dictionary. [U] Account of dramatic poets.

make a volume much larger than that of her poems." In 1705, a ſmall volume of her letters to ſir Charles Cotterrell was printed under the title of, "Letters from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of an happy intimacy between herſelf and the late famous Poliarchus, and are an admirable pattern for the pleaſing correſpondence of a virtuous friendſhip. They will ſufficiently inſtruct us, how an intercourſe of writing between perſons of different ſexes ought to be managed with delight and innocence; and teach the world not to load ſuch a commerce with cenſure and detraction, when it is removed at ſuch a diſtance from even the appearance of guilt."

PHILIPS (JOHN), an Engliſh poet [x], was ſon of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordſhire, Dec. 30, 1676. After being well grounded in grammar-learning, he was ſent to Wincheſter ſchool, and becoming an excellent claſſical ſcholar, was removed thence to Chriſt-church in Oxford, where he performed all his univerſity exerciſes with applauſe. Following, however, the natural bent of his genius, which lay towards poetry, he applied himſelf to read the beſt poets, particularly Milton; whom he ſtudied ſo intenſely, that it is ſaid there was not an alluſion in "Paradiſe Loſt," drawn from any hint in either Homer or Virgil, to which he could not immediately refer. Yet he was not ſo much in love with poetry, as to neglect any other parts of good literature: he was very well verſed in the knowledge of nature, and particularly ſkilled in all manner of antiquities, as he has with much art and beauty ſhewed in his poetry. While he was at Oxford, he was honoured with the acquaintance of the beſt and politeſt men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of Phædra and Hippolitus. The firſt poem, which diſtinguiſhed him, was his "Splendid Shilling;" which the author of the Tatler ſtyles "the fineſt burleſque poem in the Britiſh language." His next, entitled, "Blenheim," he wrote at the requeſt of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occaſion of the victory obtained at that place by the duke of Marlborough in 1704. It was publiſhed in 1705; and the year after he finiſhed a third poem, upon "Cyder," the firſt book of which had been written at Oxford. It is founded upon the model of Virgil's "Georgics," and is very excellent in its kind. All that we have more by Philips is, a Latin "Ode to Henry St. John, Eſq;" which is alſo eſteemed a maſter-piece. He was contriving greater things; but illneſs coming on, he was obliged to relinquiſh all purſuits, but the care of his health. All his

[x] Sewell's Life and character of Mr. John Philips, prefixed to his poems, 1720, 8vo. General Dictionary.

care, however, was not ſufficient to keep him alive: for, after lingering a long time in a conſumption, attended with an aſthma, he died at Hereford, Feb. 15, 1708, when he had not reached his thirty-third year. He was interred in the cathedral there, with an inſcription over his grave; and had a monument erected to his memory, in Weſtminſter-abbey, by ſir Simon Harcourt, afterwards lord chancellor, with an epitaph upon it, written by Dr. Atterbury, though commonly aſcribed to Dr. Freind[y]. Philips was one of thoſe few poets, whoſe Muſe and manners were equally excellent and amiable; and both were ſo in a very eminent degree.

Dr. Johnſon obſerves, that "Philips has been always praiſed, without contradiction, as a man modeſt, blameleſs, and pious; who bore a narrow fortune without diſcontent, and tedious and painful maladies without impatience; beloved by thoſe that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His converſation is commended for its innocent gaiety, which ſeems to have flowed only among his intimates; for I have been told, that he was in company ſilent and barren, and employed only upon the pleaſures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks that in all his writings, except 'Blenheim,' he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of thoſe who pleaſe by not offending, and whoſe perſon was loved, becauſe his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had diſgraced him. His works are few. The 'Splendid Shilling,' has the uncommon merit of an original deſign, unleſs it may be thought precluded by the ancient *Centos*. To degrade the ſounding words and ſtately conſtruction of Milton, by an application to the loweſt and moſt trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are preſented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of ſuch performances begins and ends with the firſt author. He that ſhould again adapt Milton's phraſe to the groſs incidents of common life, and even adapt it with more art, which would not be difficult, muſt yet expect but a ſmall part of the praiſe which Philips has obtained; he can only hope to be conſidered as the repeater of a jeſt."

"There is a Latin 'Ode' written to his patron St. John, in return for a preſent of wine and tobacco, which cannot be paſſed without notice. It is gay, and elegant, and exhibits

[y] See his Epiſtolary Correſpondence, vol. ii. p. 412.

ſeveral artful accommodations of claſſick expreſſions to new purpoſes. It ſeems better turned than the odes of Hannes*. To the poem on 'Cider,' written in imitation of the 'Georgicks,' may be given this peculiar praiſe, that it is grounded in truth; that the precepts which it contains are exact and juſt; and that it is therefore at once, a book of entertainment and of ſcience. This I was told by Miller, the great gardener and botaniſt, whoſe expreſſion was, that 'there were many books written on the ſame ſubject in proſe, which do not contain ſo much truth as that poem.' In the diſpoſition of his matter, ſo as to interſperſe precepts relating to the culture of trees, with ſentiments more generally pleaſing, and in eaſy and graceful tranſitions from one ſubject to another, he has very diligently imitated his maſter; but he unhappily pleaſed himſelf with blank verſe, and ſuppoſed that the numbers of Milton, which impreſs the mind with veneration, combined as they are with ſubjects of inconceivable grandeur, could be ſuſtained by images which at moſt can riſe only to elegance. Contending angels may ſhake the regions of heaven in blank verſe; but the flow of equal meaſures, and the embelliſhment of rhyme, muſt recommend to our attention the art of engrafting, and decide the merit of the redſtreak and pearmain. What ſtudy could confer, Philips had obtained; but natural deficience cannot be ſupplied. He ſeems not born to greatneſs and elevation. He is never lofty, nor does he often ſurpriſe with unexpected excellence; but perhaps to his laſt poem may be applied what Tully ſaid of the work of Lucretius, that "it is written with much art, though with few blazes of genius."

It is remarkable, that there were two poets of both the names of this author, who flouriſhed in his time: one of whom was nephew to Milton, and wrote ſeveral things, particularly ſome memoirs of his uncle, and part of Virgil Traveſtied. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr marred, with the Humours of Jocky the Highlander." 2. "The Pretender's Flight: or, a Mock Coronation, with the Humours of the facetious Harry St. John."

PHILIPS (Ambrose), an Engliſh poet, was deſcended from an ancient family in Leiceſterſhire, and educated at St. John's-college in Cambridge, where he wrote his "Paſtorals;" a ſpecies of poetry, in which he has been thought by ſome to have excelled. When he quitted the univerſity, and repaired to the metropolis, he became, as Jacob expreſſes himſelf, "one of the wits at Button's [z];" and there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it.

* A poet in the Muſæ Anglicanæ. [z] Lives of the Poets.

Sir

Sir Richard Steele was his particular friend, and inſerted in his Tatler, No. 12, a little poem of his, called "A Winter-piece," dated from Copenhagen the 9th of May, 1709, and addreſſed to the earl of Dorſet. Sir Richard thus mentions it with honour: "This is as fine a piece as we ever had from any of the ſchools of the moſt learned painters. Such images as theſe give us a new pleaſure in our ſight, and fix upon our minds traces of reflection, which accompany us wherever the like objects occur." Pope, too, who had a confirmed averſion to Philips, when he affected to deſpiſe his other works, always excepted this out of the number.

Steele was alſo an admirer of Philips's Paſtorals, which had then obtained a great number of readers; and was about to form a critical compariſon of Pope's Paſtorals with thoſe of Philips, with a view of giving the preference to the latter. Pope, appriſed of Steele's deſign, and always jealous of his own reputation, contrived the moſt artful method to defeat it: which was, by writing a paper for the Guardian, No. 40, after ſeveral others had been employed there on paſtoral poetry, upon the merits of Philips and himſelf; and ſo ordering it, as that himſelf was found the better verſifier, while Philips was preferred as the beſt Arcadian. Upon the publication of this paper, the enemies of Pope exulted, to ſee him placed below Philips, in a ſpecies of poetry, upon which he was ſuppoſed to value himſelf; but were extremely mortified, ſoon after, to find that Pope himſelf was the real author of the paper, and that the whole criticiſm was an irony. The next work Philips publiſhed, after his Paſtorals, was, "The Life of John Williams, Lord-Keeper of the Great Seal, Biſhop of Lincoln, and Archbiſhop of York, in the Reigns of James and Charles I." He is ſuppoſed to have undertaken this, for the ſake of making known his political principles.

Meanwhile, he fell under the ſevere diſpleaſure of Pope, who ſatirized him with his uſual keenneſs. It was ſaid, he uſed to mention Pope as an enemy to the government; and it is certain, that the revenge, which Pope took upon him for this abuſe, greatly ruffled his temper. Philips was not Pope's match in the art of ſatirizing, and therefore had recourſe to another weapon; for he ſtuck up a rod at Button's coffee-houſe, with which he threatened to chaſtiſe his antagoniſt, whenever he ſhould meet him. But Pope prudently declined going to a place, where he muſt have felt the reſentment of an enraged author, as much ſuperior to him in bodily ſtrength, as inferior in genius and ſkill in verſifying.

Beſides Pope, there were ſome other writers who have written in burleſque of Philips's poetry, which was ſingular in its manner, and not difficult to imitate; particularly Mr. Henry Carey,

who, by ſome lines in Philips's ſtyle, and which were for ſome time thought to be dean Swift's, fixed on that author the name of Namby Pamby. Iſaac Hawkins Browne alſo imitated him in his Pipe of Tobacco. This, however, is written with great good humour, and, though intended to burleſque, is by no means deſigned to ridicule Philips, he having taken the very ſame liberty with Swift, Pope, Thomſon, Young, and Cibber. As a dramatic writer, Philips has certainly conſiderable merit. All his pieces of that kind met with ſucceſs, and one of them is at this time a ſtandard of entertainment at both theatres, being generally repeated ſeveral times in every ſeaſon. The titles of them all, being three in number, are, 1. "The Diſtreſſed Mother," from the French of Racine, acted in 1711. 2. "The Briton," a tragedy, acted in 1721. And, 3. "Humfrey Duke of Glouceſter," acted alſo in 1721.

Philips's circumſtances were in general, through his life, not only eaſy, but rather affluent, in conſequence of his being connected, by his political principles, with perſons of great rank and conſequence. He was concerned with Dr. Hugh Boulter, afterwards archbiſhop of Armagh, the right honourable Richard Weſt, lord-chancellor of Ireland, the reverend Mr. Gilbert Burnet, and the reverend Mr. Henry Stevens, in writing a ſeries of papers called "The Free-Thinker," which were all publiſhed together by Philips, in 3 vols. 8vo. In the latter part of queen Anne's reign, he was ſecretary to the Hanover club, a ſet of noblemen and gentlemen who had formed an aſſociation in honour of that ſucceſſion, and for the ſupport of its intereſts; and who uſed particularly to diſtinguiſh in their toaſts ſuch of the fair-ſex as were moſt zealouſly attached to the illuſtrious houſe of Brunſwick. Mr. Philips's ſtation in this club, together with the zeal ſhewn in his writings, recommending him to the notice and favour of the new government, he was, ſoon after the acceſſion of king George I. put into the commiſſion of the peace, and, in 1717, appointed one of the commiſſioners of the lottery. On his friend Dr. Boulter's being made primate of Ireland, he accompanied that prelate, and in Sept. 1734, was appointed regiſtrar of the prerogative court at Dublin, had other conſiderable preferments beſtowed on him, and was elected a member of the Houſe of Commons there, as repreſentative for the county of Armagh. At length, having purchaſed an annuity for life of 400l. *per annum*, he came over to England ſome time in the year 1748, but did not long enjoy his fortune, being ſtruck with a palſy, of which he died, June 18, 1749, in his 78th year, at his lodgings near Vaux-hall. "Of his perſonal character," ſays Dr. Johnſon, "all I have heard is, that he was eminent for bravery, and ſkill in the ſword, and that in converſation he was ſolemn and pompous." He is

ſomewhere

ſomewhere called Quaker Philips, but he appears to have been a man of integrity; for the late Paul Whitehead relates that, when Mr. Addiſon was ſecretary of ſtate, Philips applied to him for ſome preferment, but was coolly anſwered, "that it was thought that he was already provided for, by being made a juſtice for Weſtminſter. To this obſervation our author, with ſome indignation, replied, "Though poetry was a trade he could not live by, yet he ſcorned to owe ſubſiſtence to another which he ought not to live by."

Gildon, in his "Complete Art of Poetry," has mentioned Philips in paſtoral writing with Theocritus and Virgil: he certainly is not ſo contemptible as Pope affected to think him.

PHILO, an ancient Greek writer, and of a noble family among the Jews[A], flouriſhed at Alexandria in the reign of Caligula. He was the chief perſon of an embaſſy, which was ſent to Rome about the year 42, to plead the cauſe of his nation againſt Apion, who was commiſſioned by the Alexandrians to charge it with neglecting the honours due to Cæſar; but that emperor would not ſuffer him to ſpeak, and behaved to him with ſuch anger, that Philo was in no ſmall danger of loſing his life. He went a ſecond time to Rome, in the reign of Claudius; and then, according to Euſebius and Jerome, became acquainted, and upon terms of friendſhip, with St. Peter. Photius ſays further, that he was baptized into the Chriſtian religion, and afterwards from ſome motive of reſentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome ſo early as the reign of Claudius, if he was there at all.

Be this as it will, Philo was educated at Alexandria, and made an uncommon progreſs in eloquence and philoſophy. After the faſhion of the time, he cultivated, like many of his religion, the philoſophy of Plato, whoſe principles he imbibed ſo deeply, and whoſe manner he imitated ſo well, that it grew to be a common ſaying, "aut Plato philonizat, aut Philo platonizat." Joſephus calls him a man "eminent on all accounts:" and Euſebius deſcribes him, "copious in ſpeech, rich in ſentiments, and ſublime in the knowledge of holy writ." Meanwhile, he was ſo much immerſed in philoſophy, the Platonic in particular, that he neglected to acquaint himſelf with the Hebrew language, and the rites and cuſtoms of his own people. Scaliger, in his uſual way, ſays that Philo "knew no more of Hebrew and Syriac, than a Gaul or a Scythian." Grotius is of opinion, that "he is not fully to be depended on, in what relates to the manners of the Hebrews:" and Cudworth goes ſomewhat fur-

[A] Fabric. Bibl. Græc. vol. iii. and Cave. Hiſt. Literar. vol. i. Joſeph. Antiq. Judæor. lib. xviii. c. 8. Euſeb. Hiſt. Eccleſ. lib. ii. c. 17. Hieron. de Script. Eccleſ. c. 11. Cod. 105.

ther,

ther, when he says, that, "though a Jew by nation, he was yet very ignorant of Jewish customs." Fabricius cannot come into the opinion of these great men: and, though he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not think them a sufficient foundation, on which to charge so illustrious a doctor of the law with ignorance. He could not have denied, however, that Philo's passion for philosophy had made him more than half a Pagan: for it led him to interpret the law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. This led him still further, to turn every thing into allegory, and to deduce the darkest meanings from the plainest words: which pernicious practice Origen imitated afterwards, and exposed himself by it to the scoffs of Celsus and Porphyry. The writings of Philo abound with high and mystical, new and subtile, far-fetched and abstracted notions, where the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his own principles. In the mean time, we should greatly injure this Jewish Plato not to own, that there are in his works many excellent things. Though he is continually platonizing, and allegorizing the scriptures, yet he abounds with fine sentiments and lessons of morality: and his morals are rather the morals of a Christian than of a Jew. History likewise, as well as his own writings, gives us all imaginable reason to conclude, that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus, at Paris, in 1552; to which a Latin translation, made by Gelenius, was afterwards added, and printed several times with it. The Paris edition of 1640, in folio, was the best that was published for a whole century; which made Cotelerius say, that "Philo was an author that deserved to have a better text and a better version." In 1742, a handsome edition was published at London, by Dr. Mangey, in 2 vols. folio; which, though it is certainly preferable, if it were only for the paper and print, is not yet so good a one as Philo deserves.

PHILOLAUS, of Crotona, an ancient celebrated philosopher of the Pythagoric school, to whom some have ascribed "The Golden Verses of Pythagoras." He made the heavens his principal object of contemplation; and is generally supposed to have been the author of that system, which Copernicus afterwards revived, and is now known to be the true system of the world. This made Bullialdus place the name of Philolaus at the the head of two works, written to confirm and illustrate that system.

PHILOPONUS (John), a grammarian of Alexandria in the seventh century, who from his indefatigable diligence acquired this

this firname, implying, *a lover of labour*. He was ſtrongly attached to the philoſophy of Ariſtotle, many of whoſe tracts he publiſhed with learned commentaries. He was a diſciple of Ammonius the ſon of Hermeas. He profeſſed Chriſtianity, but was a heretic, being one of the chief introducers of the ſect of Tritheites, which was condemned in the council of Conſtantinople in 681. Philoponus wrote many works philoſophical and theological, as well as grammatical; and is ſaid to have obtained of Amrou, general of the Caliph Omar I. that the library of Alexandria ſhould be preſerved after the taking of that city. But the barbariſm of Omar prevented the intention of the general from taking effect, and the books were employed to light the public baths for ſix months. It is ſuppoſed that Philoponus was ſtill living in 641, but further particulars are not known.

PHILOSTORGIUS, an ancient eccleſiaſtical hiſtorian, was born in Cappadocia, about the year 388 [B]. He was brought up in Arian principles, ſo that his hiſtory is not free from partiality; and it is manifeſt that he favours thoſe heretics, while he is ſometimes ſeverer than he ſhould be upon their adverſaries. Otherwiſe, there are many uſeful things in his writings relating to the antiquities of the church; and his ſtyle would not be amiſs, if it did not abound ſo much in figurative and poetical expreſſions. His hiſtory is divided into twelve books: it begins with the controverſy between Arius and Alexander in 320, and ends about 425, in the time of the younger Theodoſius. It was had in ſuch deteſtation among the ancient orthodox, that we cannot be ſurpriſed, if it has not been preſerved entire to our times: but we have an abridgement of it in Photius, and ſome extracts taken out of Suidas and other authors. Jac. Gothofredus, a learned lawyer, firſt publiſhed them at Geneva, in 1643, 4to, with a Latin tranſlation and large notes. Valeſius having reviewed this abridgement by the manuſcripts, and corrected the text in ſeveral places, cauſed it to be printed with the other eccleſiaſtical hiſtorians, at Paris, in 1673, folio. It was afterwards reprinted at London, in 1720, when Reading republiſhed Valeſius's edition, in three volumes, folio.

PHILOSTRATUS (Flavius), an ancient Greek author, who wrote the life of Apollonius Tyanenſis, and ſome other things which are ſtill extant [C]. Euſebius, in his work againſt Hierocles, calls him an Athenian, becauſe he taught at Athens; but Eunapius and Suidas always ſpeak of him as a Lemnian [D]: and he hints, in his "Life of Apollonius," that he uſed to be at Lemnos, when he was young. He was one of thoſe who fre-

[B] Dupin. Bibl. Aut. Cent. 5. Fabric. Bibl. Græc. vol. iv.
[C] Fabric. Bibl. Græc. vol. iv. [D] Lib. vi. 27.

quented the ſchools of the Sophiſts; and he mentions his having heard Damianus of Epheſus, Proclus Naucratitas, and Hippodromus of Lariſſa [E]. This ſhews, that he lived in the reign of the emperor Severus, from 193 to 212, when thoſe Sophiſts flouriſhed: but we have other proofs of it. He became known afterwards to Julia Auguſta, the conſort of Severus; and was one of thoſe learned men whom this philoſophic empreſs had continually about her. It was by her command, that he wrote the "Life of Apollonius Tyanenſis [F];" as he himſelf relates in the ſame place, where he informs us of his connections with that learned lady. Suidas and Heſychius ſay, that he taught rhetoric, firſt at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in 244.

The moſt celebrated work of Philoſtratus is his "Life of Apollonius," which has erroneouſly been attributed to Lucian, becauſe it has been printed with ſome of that author's pieces [G]. Philoſtratus there endeavours, as Cyril obſerves, to repreſent Apollonius as ſome wonderful and extraordinary perſon; rather to be admired and adored as a god, than to be conſidered ſimply as a man. Hence Eunapius, in the preface to his "Lives of the Sophiſts," ſays, that the title of that work ſhould rather have been, "The Coming of a God to Men:" and Hierocles, in his book againſt the Chriſtians, which was called "Philalethes," which was refuted by Euſebius in a work ſtill extant, among other things drew a compariſon between Apollonius and Jeſus Chriſt. That Philoſtratus's work was compoſed with a view to diſcredit the miracles and doctrines of Jeſus, by ſetting up other miracles and other doctrines againſt them, has always been ſuppoſed, and may be true: but that Apollonius was really an impoſtor and magician, though it has always been ſuppoſed, yet may not be ſo true. For any thing we know, he may have been a wiſe and excellent perſon: and it is remarkable, that Euſebius, though he had the worſt opinion of Philoſtratus's hiſtory, ſays nothing ill of Apollonius. He concluded, that this Hiſtory was written to oppoſe the hiſtory of Jeſus; and the uſe, which the ancient infidels made of it, ſeems to juſtify his opinion: but he draws no information from it with regard to Apollonius. It would certainly have been improper to have done ſo: ſince the ſophiſtical and affected ſtyle of Philoſtratus, the ſources from whence he owns his materials to have been drawn, and above all, the abſurdities and contradictions with which he abounds, plainly ſhew his Hiſtory to be nothing but a collection of fables, either invented or embelliſhed by himſelf.

[E] De Sophiſt. Lib. ii. c. 21. 23. 27.
[F] De vit. Apollon. Lib. i.
[G] Contra Julian. § 3.

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The works of Philoſtratus have been thought worthy of no ſmall pains, and have engaged the attention of critics of the firſt claſs. Grævius had a deſign of giving a correct edition of them, as appears from the preface of Meric Caſaubon, to a diſſertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had Bentley, who deſigned to add a new Latin verſion of his notes: and Fabricius ſays [H], that he ſaw the firſt ſheet of Bentley's edition printed at Leipſic in 1691. Both theſe deſigns were dropped, on ſome account or other. A very exact and beautiful edition, however, was publiſhed at length, at Leipſic, in 1709, in folio, by Olearius, profeſſor of the Greek and Latin tongues in the univerſity there, who has proved himſelf perfectly qualified for the work he undertook, and ſhewn all the judgement, learning, and induſtry, that are required to form an excellent editor. The title will give a ſufficient account of what is to be found in this edition of Olearius; it runs thus: "Philoſtratorum quæ ſuperſunt omnia. Vita Apollonii, libri VIII: vitæ Sophiſtarum, libri II: Heroica: imagines priores atque poſteriores: et epiſtolæ. Acceſſere Apollonii Tyanenſis epiſtolæ; Euſebii liber adverſus Hieroclem; Calliſtrati deſcriptiones ſtatuarum. Omnia ex Mſſ. Codd. recenſuit, notis perpetuis illuſtravit, verſionem totam ferè novam fecit Gottefridus Olearius."

We have ſaid enough of the "Life of Apollonius;" the two firſt books of which were tranſlated into Engliſh, and publiſhed in 1680, in folio, by Charles Blount, with large notes, ſaid to be taken in part from a manuſcript of lord Herbert of Cherbury [I]. At the end of Apollonius's "Life," are ninety-five "Letters," which go under his name, but are not believed to be his; the ſtyle of them being very affected, and like that of a ſophiſt, and they bearing in other reſpects, all the marks of a forgery. Philoſtratus ſays [K], that he had ſeen a collection of Apollonius's "Letters" in Hadrian's library at Antium, but had not inſerted them all among theſe. They are very ſhort, and have in them little more than moral ſentences. The "Lives of the Sophiſts," contain many things, which are to be met with no where elſe. The "Heroics" of Philoſtratus are nothing but a dialogue between a vintner of Thracian Cherſoneſus and a Phœnician, in which the former draws characters of Homer's heroes, and repreſents ſeveral things differently from that poet: and this upon the faith of Proteſilaus's ghoſt, who had lately viſited his farm, which was not far from the tomb of this hero. Olearius conjectures, with great probability, that the deſign of Philoſtratus in this dialogue was covertly

[H] Bibl. Græc. vol. iv. [I] See BLOUNT, Charles.
[K] In vit. Apollon. Lib. vii. 20.

to

to criticize ſome things in Homer, which he durſt not do openly, on account of the great veneration then paid to this ancient bard; and for fear of the odium, which Zoilus and others had incurred by cenſuring him too freely. The "Icones" or images are elegant deſcriptions and illuſtrations of ſome ancient paintings, and other particulars relating to the fine arts: to which Olearius has ſubjoined the deſcription of ſome ſtatues by Calliſtratus; for the ſame reaſon that he ſubjoined Euſebius's book againſt Hierocles to the Life and Letters of Apollonius; namely, becauſe the ſubjects of theſe reſpective works are related to each other. The laſt piece is a collection of Philoſtratus's "Letters:" but ſome of theſe, though it is not eaſy to determine which, were written by a nephew to the principal Philoſtratus, of the ſame name; as were alſo the laſt eighteen, in the book of images. This is the reaſon, why the title runs, not "Philoſtrati," but "Philoſtratorum quæ ſuperſunt omnia."

There were many of the name of Philoſtratus among the ancients: and there were many other works of the Philoſtratus here recorded: but we have mentioned all that are extant.

PHLEGON, ſirnamed Trallianus, from Tralles a city of Lydia, where he was born, was the emperor Hadrian's freedman, and lived at leaſt to the eighteenth year of Antoninus Pius; as appears from his mentioning the conſuls of that year. He wrote ſeveral works full of erudition, of which there is nothing now left but fragments. Among theſe was an "Hiſtory of the Olympiads," "A Treatiſe of long-lived Perſons," and another of "Wonderful Things;" the ſhort and broken remains of which, Xylander tranſlated into Latin, and publiſhed at Baſil in 1568, with the Greek and with notes. Meurſius gave a new edition of them, with his notes at Leyden, in 1622. The titles of part of the reſt of Phlegon's writings are preſerved by Suidas. It is concluded, that the "Hiſtory of Hadrian," publiſhed under Phlegon's name, was written by Hadrian himſelf, from this paſſage of Spartianus [L]: "Hadrian thirſted ſo much after fame," ſays he, "that he gave the books of his own life, drawn up by himſelf, to his freedmen, commanding them to publiſh thoſe books under their own names; for we are told, that Hadrian wrote Phlegon's books."

What has made Phlegon's name more familiar among the moderns, and his fragments paid a greater regard to than perhaps they deſerve, is, that he has been ſuppoſed to have ſpoke of the darkneſs which prevailed during our Lord's paſſion. The book, in which the words are contained, is loſt; but Euſebius [M]

[L] Spartian. in Adriano, cap. xvi. Scaligeri. Amſt. 1658.

[M] Euſeb. Chronicon, p. 202, edit.

has

has preſerved them in his "Chronicon." They are theſe: "In the fourth year of the 202d Olympiad, there was a greater and more remarkable eclipſe of the ſun, than any that had ever happened before: for at the ſixth hour the day was ſo turned into the darkneſs of night, that the very ſtars in the firmament were viſible; and there was an earthquake in Bithynia, which threw down many houſes in the city of Nicæa." Euſebius is of opinion, that theſe words of Phlegon related to the prodigies which accompanied Chriſt's crucifixion; and many other fathers of the church have thought the ſame: but this belief is liable to many difficulties, the chief of which is perhaps the following. No man had ever a ſtronger deſire than Phlegon to compile marvellous events, and to obſerve the ſupernatural circumſtances in them. How was it poſſible then, that a man of this turn of mind ſhould not have taken notice of the moſt ſurpriſing circumſtance in the eclipſe which he is ſuppoſed to hint at, namely, its happening on the day when the moon was at the full? But had Phlegon done this, Euſebius would not have omitted it; and Origen [N] would not have ſaid, that Phlegon had omitted this particular.

The queſtion, whether Phlegon ſpoke of the darkneſs at the time of Chriſt's paſſion, was canvaſſed here ſome years ago, in ſeveral diſſertations on both ſides. This controverſy was occaſioned by the paſſage from Phlegon being left out in an edition of Clarke's Boyle's Lectures, publiſhed ſoon after his death, at the perſuaſion of Sykes, who had ſuggeſted to Clarke, that an undue ſtreſs had been laid upon it. Whiſton, who informs us of this affair [O], expreſſes great diſpleaſure againſt Sykes, and calls "the ſuggeſtion groundleſs." Upon this, Sykes publiſhed "A Diſſertation on the Eclipſe mentioned by Phlegon: or, An Enquiry, whether that Eclipſe had any relation to the Darkneſs which happened at our Saviour's Paſſion, 1732," 8vo. Sykes concludes it to be moſt probable, that Phlegon had in view a natural eclipſe, which happened, Nov. 24, in the firſt year of the 202d Olympiad, and not in the fourth year of the Olympiad in which Chriſt was crucified. Many pieces were written againſt Sykes, who replied to ſome of them: but it may well be conſidered as a controverſy merely learned, ſince the cauſe of religion is little concerned in it.

Photius blames Phlegon for expatiating too much on trifles, and for collecting too great a number of anſwers pronounced by the oracles. "His ſtyle," ſays he [P], "is not altogether flat and mean, nor does it every where imitate the Attick manner of writing. But otherwiſe, the over-nice accuracy and care

[N] Origines in Matth. Tract. 35. p. 148. [P] Biblioth. § 97. [O] Hiſtorical Memoirs of Dr. Clarke,

with

with which he computes the Olympiads, and relates the names of the conteſts, the tranſactions, and even oracles, is not only very tireſome to the reader, whereby a cloud is thrown over all other particulars in that book; but the diction is thereby rendered unpleaſant and ungrateful. And indeed he is every moment bringing in the anſwers pronounced by all kinds of deities."

PHOTINUS, a famous heretic of the fourth century; known in church hiſtory as the chief of a ſect called Photinians; was a native of Ancyra, the capital of Galatia, and biſhop of Sirmium, or Sirmich, the chief city of Illyricum. He had been the diſciple of Marcellus, biſhop of Ancyra. He ſpoke with eaſe, and his eloquence gained him great power over his people after he was conſecrated biſhop; but his life was corrupted, and his doctrine ſoon became ſo too. He eſpouſed the ſame opinions with Paul of Samoſata. In the year 345, he was condemned by the council of Antioch; in the year 347, by the council of Milan. However, he ſtill maintained his ſee, till he was depoſed by the council of Sirmich, A. D. 351, and by the emperor ſent into baniſhment, where he ſpent the remainder of his life, during which time he compoſed a piece againſt all hereſies in general, with an intent to eſtabliſh his own. He wrote in Greek and Latin. The emperor Julian ſent him a letter, commending him for denying the divinity of Jeſus Chriſt. Photinus died A. D. 375, (377, Cave) in Galatia, whither he had been baniſhed. This hereſy was, amongſt many others, anathematized in the council of Conſtantinople, A. D. 381. It afterwards was revived by Socinus.

PHOTIUS, patriarch of Conſtantinople in the ninth century [Q], was deſcended from an illuſtrious family, and born in that city. He had vaſt talents by nature, which he cultivated with the utmoſt application: inſomuch that there was no branch of literature, ſacred or profane, nor ſcarcely any art or ſcience, in which he was not conſummately verſed. He ſeems to have been by far the greateſt man of the age in which he lived; and was ſo intimately concerned in the chief tranſactions of it, that eccleſiaſtical writers have thence called it, "Seculum Photianum." He was firſt raiſed to the chief dignities of the empire, being made principal ſecretary of ſtate, captain of the guards, and a ſenator: in all which ſtations he acquitted himſelf with a diſtinction ſuitable to his great abilities; for he was a refined ſtateſman, as well as a profound ſcholar.

When Ignatius was expelled and depoſed from the ſee of Conſtantinople, Photius was nominated by the court to ſucceed him.

[Q] Cave's Hiſt. Literaria, vol. ii.—Fabricii Bibl. Græc. vol. ix.—Dupin, &c. Cent. ix.

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He was yet only a layman, when he was chosen patriarch; but, that he might be, as it were, gradually raised to that dignity, he was made monk the first day, reader the next, and the following days sub-deacon, deacon, and priest. So that in the space of six days he attained the patriarchate; which happened upon Christmas-day in the year 858. The metropolitans, subject to the see of Constantinople, acknowledged Photius: but great opposition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius, however, ordered a council to be called at Constantinople, and got himself confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and sacred office, he continued during the life of his friend the emperor Michael. But Michael was slain by the order of Basilius, who succeeded him, Sept. 23, 867; and then the affairs of Photius were ruined: for the first thing on which Basilius resolved was, to banish him to a monastery, and reinstate Ignatius in his see. This he accordingly did in November; and in this fallen state he lay for more than ten years: when, a division arising between the pope and Ignatius, he thought it a proper conjuncture for attempting his own restoration; and, having obtained the emperor's favour, returned to Constantinople, while Ignatius was yet alive. It is said, Ignatius would have come to terms with him; but Photius, determined to be satisfied with nothing less than restoration to the patriarchate, refused all manner of reconciliation with him. Ignatius, however, died Oct. 23, 878; and then Photius, to cut the matter as short as possible, went into St. Sophia's church with armed men; forced a great many bishops, clerks, and monks, to communicate with him; deposed and persecuted all that refused; and to prevent all opposition from the papal side, prevailed by threats and presents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they had come to depose Ignatius, and to declare Photius their patriarch. He kept his seat, thus forcibly obtained, till 886; and then was turned out, and banished by the emperor Leo into a monastery in Armenia, where he is supposed to have died soon after. He was, as we have observed, a man of great talents, great learning, and every way accomplished; but his ardent love of glory, and unbounded ambition, prompted him to such excesses, as made him rather a scourge than a blessing to those about him. He was the author of many intestine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a division between the Greek and Latin churches.

Though Photius was a man of business and the world, yet there are extant several fruits of his studies; the most considerable of which is his "Bibliotheca," composed by him while he

was yet a layman, and an ambaſſador in Aſſyria. It contains the argument or abſtracts of 280 volumes of many authors upon various ſubjects: among whom are grammarians, critics, poets, orators, ſacred and profane hiſtorians, phyſicians, philoſophers, divines, &c. not ranked according to their ſeveral arts and profeſſions, but brought in promiſcuouſly, and as they ſeem to have come uppermoſt in his thoughts. Fabricius calls this "Bibliotheca," or library, *non liber, ſed inſignis theſaurus*, "not a book, but an illuſtrious treaſure:" in which are contained many curious things relating to authors, and many fragments of works, which are no where elſe to be found. It was firſt brought to light by Andreas Schottus, and communicated by him to David Hoeſchelius, who cauſed it to be printed in 1601. Schottus, conſidering the prodigious uſefulneſs of this work, tranſlated it into Latin, and printed his tranſlation alone in 1606. Afterwards, the Greek text and the tranſlation were printed together at Geneva in 1611; and, laſtly, an edition of this work, the largeſt and faireſt, was reprinted at Rouen in 1653, folio.

Photius's "Nomocanon" is another proof of his great abilities. It is a collection digeſted in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epiſtles, and of the emperor's laws relating to eccleſiaſtical matters. Balſamon has written Commentaries on this work; and with theſe it appeared in public, by the care of M. Juſtel, being printed at Paris with a Latin verſion in 1615, 4to. There are alſo 253 "Letters of Photius," which ſhew the ſame fine wit, ſtrength of judgement, and depth of learning, as are to be ſeen in his other works. They were publiſhed in 1651, folio, with a Latin verſion and notes, by Richard Montague, biſhop of Norwich, from a manuſcript in the Bodleian library. There are other ſmall pieces of Photius that have been printed, and not a few ſtill extant in manuſcript only. The moſt remarkable is a very conſiderable fragment of a Greek lexicon, in which the greater part of the alphabet is complete. The only ancient MS. of this book belongs to the public library at Cambridge, and is now in the hands of the learned Greek profeſſor Mr. Porſon, for publication. From him, if from any man living, the public may infallibly expect ſuch an edition as will do the utmoſt juſtice to the author, and the utmoſt ſervice to the cauſe of literature. This Lexicon has often been quoted by critics, from imperfect tranſcripts, and the publication is expected with great avidity, as of high importance to Greek learning.

PHREAS (JOHN), or FREAS, an Engliſh writer, celebrated by Leland [R], as one of thoſe who were the firſt to raiſe their

[R] De Scriptoribus Brit. p. 466.

country

country from barbariſm, was born in London, towards the cloſe of the fourteenth or the beginning of the fifteenth century. He was educated at Oxford, and became fellow of Baliol-college. After taking holy orders, he ſettled as miniſter of St. Mary's church on the Mount, in the city of Briſtol; where he purſued the ſtudies for which he had made himſelf famous at the univerſity. Many merchants being at that time going from Briſtol to Italy, his curioſity was excited by the learning which he was told abounded in that country, and particularly by the fame of Guarini, an old philoſopher and orator who taught at Ferrara. To him he went, attended his lectures, ſtudied under him the knowledge of medical herbs, and, by an odd aſſortment, the civil law, and gained the eſteem of many of the learned there; ſo as with great applauſe to read medical lectures, firſt at Ferrara, and afterwards at Florence and Padua; in which latter place he obtained the degree of doctor. He alſo viſited Rome, and there met with John Tiptoft, earl of Worceſter, then abſent from his country, on account of the civil wars prevailing between the houſes of York and Lancaſter. Phreas wrote "Epiſtles," and "Poems;" ſome of which he dedicated to his patron Tiptoft. To him alſo he dedicated a Latin tranſlation of "Syneſius de laude Calvitii." He tranſlated alſo into Latin, the hiſtory of "Diodorus Siculus," which was by ſome falſely attributed to Poggius. Leland mentions that he had ſeen a copy, in the firſt leaf of which a later pen had written, "Paul (II). the Roman pontiff, on account of this tranſlation, which was dedicated to him by Phreas, gave him the biſhopric of Bath, which preſentation he ſurvived only one month, and died at Rome before he was conſecrated." Leland adds, that ſome ſuppoſed him to have been poiſoned by a perſon who was a competitor for that appointment. The ſame author ſubjoins, that he had ſeen a book, "de rebus Geographicis," which he, from various circumſtances, collected to have been written by Phreas. He ſpeaks alſo of an elegant epitaph compoſed by him for the tomb of Petrarch. He was praiſed to the ſkies by Omnibonus Leonicenus, and Rhenanus, particularly for his verſion of Syneſius, and in general for his great learning. According to Leland, he was reported to have made a great deal of money by practiſing phyſic in Italy, and to have died rich. When he died is not told. It was after 1464, when his verſion of Diodorus was publiſhed.

PIAZZA (Hierom Bartholomew), a native of Italy, was the author of "A ſhort and true Account of the Inquiſition and its Proceedings, as it is practiſed in Italy, ſet forth in ſome particular Caſes. Whereunto is added, An Extract out of an authentick Book of Legends of the Roman Church. By Hierom Bartholomew Piazza, an Italian born; formerly a Lector of

Philoſophy and Divinity, and one of the delegate Judges of that Court, and, now by the Grace of God, a Convert to the Church of England. London, printed by Wm. Bowyer, 1722." He taught Italian and French for many years at Cambridge, where he died, about 1745. He had been once a Dominican friar, and a prieſt, but married here, to prove the ſincerity of his converſion. He was regarded as an honeſt man, but never eſteemed as having abilities, even in the two modern languages which he taught.

PIBRAC. See FAUR.

PICARD (JOHN), a celebrated French aſtronomer, was choſen into the Academy of Sciences in 1666. Five years after, the king ſent him to the caſtle of Uraniſburg, built by Tycho Brahe in Denmark, in order to make aſtronomical obſervations there; which he did, and brought them to France, to the great benefit of aſtronomy. He was alſo the firſt, who, by order of the king, viſited ſeveral parts of France, to meaſure the degrees of a terreſtrial meridian, and to determine the meridian of France. He was labouring jointly with Caſſini, when he died in 1683. His works, which conſiſt of phyſical and aſtronomical tracts, are to be found in the ſixth and ſeventh volumes of the Academy of Sciences. Picard was an eccleſiaſtic.

PICART (BERNARD), a famous engraver, was ſon of Stephen Picart, a good engraver alſo, and born at Paris in 1673. He learned the principles of deſign, and the elements of his art, from his father, and ſtudied architecture and perſpective under Sebaſtian le Clerc. His uncommon talents in this way ſoon began to ſhew themſelves; and, at ten years of age, he engraved the hermaphrodite of Pouſſin, which was ſoon followed by two pieces of cardinal de Richelieu's tomb. Theſe works laid the foundation of that great reputation, which this celebrated artiſt afterwards acquired. When he was grown up, he went into Holland, where his parents had ſettled themſelves; and, after two years ſtay, returned to Paris, and married a lady who died ſoon after. Having embraced the reformed religion, he returned to Holland, for the ſake of that freedom in the exerciſe of it, which he could not have at Paris; and there his active genius produced all thoſe maſter-pieces, which made him conſidered as the moſt ingenious artiſt of his age. Nothing can be ſuperior to that invention, diſpoſition, correctneſs, propriety, and elegance, which are ſeen in all his works. A multitude of books are adorned with plates of his engraving. He died in 1733, aged ſixty: his father Stephen died at Amſterdam in 1721, aged ninety.

PICCOLOMINI (ALEXANDER), archbiſhop of Patras, and coadjutor of Sienna, his native place, where he was born in 1508. His family was illuſtrious, and originally Roman, but ſettled afterwards at Sienna. He was a ſucceſsful writer of the drama,

drama, but, though involved in that ſeducing purſuit, preſerved the credit of exemplary morals, as well as genius. His general charity was extreme, but he was particularly conſiderate of the wants of literary men. His works are numerous, all written in Italian, which language he was the firſt author who applied to philoſophical ſubjects. He died at Sienna on the 12th of March, 1578. The moſt diſtinguiſhed of his works are theſe: 1. Several dramatic compoſitions, which formed the chief baſis of his reputation. 2. "The Morality of Nobles," 8vo, Venice, 1552. 3. "A Treatiſe on the Sphere." 4. "A Theory of the Planets." 5. "A Tranſlation of the Rhetoric and Poetic of Ariſtotle," 4to. 6. "The Inſtitution of Morality," 4to, Venice, 1575. Many of his works evince a profound knowledge of natural philoſophy, mathematics, and divinity. One work attributed to him, "Della bella Creanza della Donne," "On the Education of Ladies," has been valued becauſe ſcarce, but is diſgraced by many dangerous maxims; and if written indeed by him, for his name is not put to it, muſt have been a production of his youth.

PICOLOMINI (Francis), a learned man of the ſame family, was born in 1520, and having taught philoſophy for twenty-two years in the moſt celebrated univerſities of Italy, retired to Sienna, where he died in 1604. He was ſo much reſpected, that the whole city put on mourning at his death. His works are leſs numerous than thoſe of his relation, but they were eſteemed in their day. They are, 1. "Commentaries on Ariſtotle," 4to, publiſhed at Mayence in 1608. 2. "Univerſa Philoſophia de moribus," folio, Venice, 1583.

PICTET (Benedict), a theologian and hiſtorian, born at Geneva in 1655, was of a diſtinguiſhed family, and went through his ſtudies with ſucceſs. He travelled into Holland and England, and then became a profeſſor of theology in his native city, with a conſiderable reputation. He was invited to Leyden, but refuſed to leave his own country. From exceſs of application to his duties, he fell into a languid ſtate, and died on the 9th of June, 1724, at the age of 69. He was a Proteſtant, of a mild and tolerant diſpoſition, and a father to the poor. His principal works are, 1. "Theologia Chriſtiana," 3 vols. 4to, the beſt edition of which is that of 1721. 2. "Chriſtian Morality," Geneva, 1710, 8 vols. 12mo. 3. "The Hiſtory of the 12th and 13th Centuries," intended as a continuation of that of Le Sueur; but the ſupplementary work is more eſteemed than the original, 2 vols. 4to. 4. "Sermons." 5. "Letters." 6. "A Treatiſe againſt indifference in Religion," 12mo, 1716. 7. Many tracts of morality and piety, among which that on "The art of living and dying well," Geneva, 1716, in 12mo, is particularly eſteemed. The ſubject is the ſame, and the title

nearly the ſame as one by our countryman Taylor. 8. Several controverſial tracts.

PICUS. See MIRANDULA.

PIERCE (EDWARD), an Engliſh painter, who flouriſhed in the reigns of Charles I. and II. He was eminent both in hiſtory and landſcapes. He alſo drew architecture, perſpective, &c. and was much eſteemed in his time. But there is little of his work now remaining, the far greater part being deſtroyed in the fire of London, in 1666. It chiefly conſiſted of altar-pieces, ceilings of churches, and the like; of which laſt ſort there was one lately remaining, in Covent-garden church, where were to be found many admirable qualities of a good pencil. He worked ſome time for Vandyck; and ſeveral pieces of his performing are to be ſeen at Belvoir caſtle in Leiceſterſhire. He died in London about fifty years ago, leaving behind him three ſons, who all became famous in their different ways. One was a moſt excellent carver in ſtone, as appears by a noble marble vaſe, executed by him, at Hampton-court.

PIERINO, or rather PERINO DEL VAGA, an Italian painter, was born in Tuſcany about 1500: he was poorly bred, and ſcarcely two years old when he loſt his mother. His father was a ſoldier, and his nurſe a ſhe-goat. He came young to Florence, and was put to a grocer, who uſed to ſend him to the painters with colours and pencils. Of them he learned to deſign, and in a little time became the moſt ſkilful of all the young painters in Florence. An ordinary painter, whoſe name was Vaga, took him in his company to Rome; and from living with him he was called del Vaga, for his true name was BUONACORSI. At Rome, he worked half the week for painters; and the other half, including Sundays and holidays, he ſpent in ſtudying and deſigning. Sometimes he might have been found among the ruins, ſeeking for antique ornaments, or deſigning the baſſo relievos; ſometimes in Michael Angelo's chapel; and ſometimes in the halls of the Vatican. He alſo ſtudied anatomy, and other ſciences neceſſary to his profeſſion. By this induſtry he acquired ſo much knowledge, that he was ſoon taken notice of by the beſt maſters; and Raphael employed him, jointly with Giovanni d'Udine and others, to help him in the execution of his deſigns.

Of all the cotemporary artiſts, none underſtood ſo well as he, the ornaments and decorations of painting, or ſo boldly followed Raphael's ſtyle; as is to be ſeen by the pictures in the Vatican, which were performed by him, namely, the paſſage of the river Jordan; the fall of the walls of Jericho; the battle in which Joſhua commanded the ſun to ſtand ſtill; our Saviour's nativity, baptiſm, and laſt ſupper. Raphael's friendſhip procured him other conſiderable works in the Vatican, and Pierino ſhewed his gratitude by his particular affection for him. But the plague driving him from Rome, he returned to Florence, where

where having painted ſome pieces, he went back to Rome. After Raphael's death, he joined with Julio Romano and Franceſco il Fattore, to finiſh the works in the Vatican, which were left imperfect by their common maſter; and to confirm their friendſhip, he married Franceſco's ſiſter in 1525; yet they were ſeparated two years afterward by the Spaniards beſieging Rome. Pierino was taken priſoner, and was obliged to pay a large ſum for his ranſom. He went then to Genoa, where he was employed by prince Doria to paint a palace, which he was then building. In this work he made uſe of cartoons; the convenience of which he diſcovered to one Geronimo Treviſano, a painter, who had laughed at them, and to others who came to him to learn the advantage of them. From Genoa he removed to Piſa, intending, at his wife's requeſt, to ſettle there; but, after he had drawn ſome pictures, he returned to Genoa, and worked again for prince Doria. He then went a ſecond time to Piſa, and thence to Rome, where Paul III. and cardinal Farneſe gave him ſo much work, that he was forced to give up the execution of it to others, and content himſelf with making the deſigns. At the ſame time the pope ſent for Titian to Rome, which made Pierino ſo jealous, and grieved him ſo much, that he did all in his power to oblige Titian to haſten back to Venice, in which he ſucceeded. The multiplicity of Pierino's buſineſs, and his vivacity in his performances, drained his ſpirits in the flower of his age. At forty-two, he ſpent his time wholly in viſiting his friends; and lived pleaſantly till his forty-ſeventh year, when he died of an apoplexy, in 1547.

Of all Raphael's diſciples, Pierino longeſt preſerved the character of his maſter; I mean, his exterior character and manner of deſigning: for he fell very much ſhort of the ſublimity of Raphael's conceptions. He had a particular genius for the decoration of places according to their cuſtoms. His invention in that kind of painting was very ingenious; grace and order are every where to be met with, and his diſpoſitions, which are ordinary in his pictures, are wonderful in his ornaments: ſome of theſe he has made little, and ſome great, and placed them both with ſo much art, that they ſet off one another by compariſon and contraſt. His figures are diſpoſed and deſigned according to Raphael's taſte; and if Raphael gave him at firſt ſome ſlight ſketches of ornaments, as he did to Giovanni d'Udine, he executed them to admiration. The tapeſtries of the ſeven planets, in ſeven pieces, which Pierino deſigned for Diana de Poitiers, and which were, when De Piles wrote, with Monſieur the firſt preſident at Paris, ſufficiently confirms what has been ſaid.

PIERIUS. See VALERIANUS.

PIGALLE (JEAN-BAPTISTE), one of the moſt celebrated ſculptors that France has produced, was born at Paris in 1714,

the ſon of a joiner, and by his talents became not only ſculptor to the king, but chancellor of the academy of painting, and knight of the order of St. Michael. He did not manifeſt any early diſpoſition for deſigning; he loved to model, but ſet about it aukwardly, and finiſhed nothing but by means of indefatigable labour. A viſit to Italy gave him that facility which he could not acquire at home. He there ſtudied the works of the great artiſts, and returned thoroughly inſpired with their genius. He died at Paris, Aug. 20, 1785. His moſt known works are, 1. "A Mercury and a Venus," which he made by order of Louis XV. and which were preſented to the king of Pruſſia. The king, who was delighted with them, was deſirous to ſee the ſculptor; and Pigalle, ſome time after, went to Berlin, but being announced as the author of the Mercure de France, could not obtain an audience. When Frederic underſtood the miſtake, he was very anxious to repair it, but Pigalle was already gone in ſome diſguſt. Pigalle maintained that none of the heads of Frederic did juſtice to his phyſiognomy, which, in point of ſpirit, was the fineſt he had ever ſeen; and much regretted that he had not been allowed to model it. 2. The monument of marechal Saxe, in which the beauty of the whole obliterates all objections to the parts. 3. The pedeſtrian ſtatue of Louis XV. executed in bronze for the city of Rheims. 4. The ſtatue of Voltaire. 5. A little boy holding a cage. 6. A girl taking a thorn from her foot. 7. Several buſts of men of letters who were his friends. If Pigalle cannot be ranked among the men of the firſt genius in his art, the good ſenſe of his deſigns, and the ſoundneſs of his taſte, afford him a place in the very next claſs.

PIGHIUS (Stephen Vinand), a very learned German, was born at Campen in Overyſſell, in 1520; and, when grown up, went to Rome*, where he ſpent eight years in the ſtudy of Roman antiquities, and acquired a depth and ſkill in them, which was not exceeded, if it was equalled, by any. He then returned to Germany, and was taken into the family of Antony Perenotus, the cardinal de Granvelle, who was a great patron of men of letters. The cardinal made Pighius his librarian, who ſhut himſelf up, and ſcarcely converſed with any thing but books for many years. He gave the firſt good edition of Valerius Maximus in 1585, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but Charles died, and left Pighius nothing further to do, than to deplore the loſs of him in a panegyric. This he did in a piece called, "Hercules Prodicus;" where he deſcribed Charles as another Hercules, with all the qualities of a good prince. He did not loſe his reward; for William, the father of Charles, made him canon of the church, and head

* Blount's Cenſura authorum.

maſter

maſter of the ſchool, at Santen; where he died in 1604, aged eighty-four.

His "Annales, ſeu Faſti Romanorum magiſtratuum et provinciarum," are drawn up in a more exact and copious manner, than even thoſe of Sigonius and Onuphrius Panvinius. He commended the care of them to his friends upon his death-bed; and Andreas Schottus publiſhed them at Plantin's preſs, 1615, in 3 vols. folio. "I have really found, and hope I ſhall prove to others, that it is not poſſible to have a better commentary upon Tully's hiſtorical work, Livy, Dionyſius Halicarnaſſus, Dion Caſſius, Florus, and all the writers of Roman affairs, than theſe Annals of Pighius." So ſays Schottus, in his Preface to them; and all learned men, who have conſulted and examined them, have found what he ſays to be true. Voſſius has noted one error in this excellent work, which is, the placing Eutropius later than St. Auguſtin; yet beſtows the higheſt encomiums upon the author, and pronounces him, "Vir de Valerio Maximo, de annalibus ſuis Romanis, de univerſa antiquitate Romana præclarè meritus."

PIGNORIUS (LAURENTIUS), a very learned Italian, was born at Padua in 1571, and bred an eccleſiaſtic[s]. He made deep reſearches into antiquity, and publiſhed ſeveral works which are curious. His "Menſa Iſiaca," and ſome other pieces, which illuſtrate the antiquities and hieroglyphics of the Egyptians, gained him the reputation of a man accurately as well as profoundly learned. He was alſo ſkilled in writing verſes; and there is, (beſides panegyrics, epitaphs, and other things of that kind) a poem of his inſcribed to pope Urban VIII. It muſt be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made to him, of the profeſſorſhip of polite literature and eloquence in the univerſity of Piſa; which his love of ſtudious retirement and his country made him decline. He wrote much, in Italian, as well as in Latin. In 1630, the cardinal Fr. Barberini procured him a canonry in the church of Trevigio, but he did not enjoy it long; for the plague came to Padua the year after, and carried him off. G. Voſſius has left a ſhort but honourable teſtimony of him[t]: he ſays, that he was "ob eximiam eruditionem atque humanitatem mihi chariſſimus vir."

PILES (ROGER DE), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; made his firſt application to letters at Nevers and Auxerre; then went to Paris for philoſophy; and laſtly, ſtudied divinity in the Sorbonne. In the mean time, he cultivated the art of painting, for which he had a ſtrong natural taſte: he learned to deſign of Recollet, and

[s] Blount's Cenſura authorum. Niceron, tom. 21. [t] De Hiſt. Lat. l. iii.

contracted

contracted a friendſhip with du Freſnoy, whoſe Latin poem upon painting he tranſlated into French. Menage, who lodged with de Piles in the cloiſter of Notre Dame, became acquainted with his great merit, and procured him, in 1652, the province of inſtructing and educating the ſon of monſ. Amelot: in which he gave ſuch ſatisfaction, that, when his pupil was old enough to travel, he attended him to Italy. There he had a fine opportunity of gratifying his taſte for painting; and upon his return to Paris, he devoted himſelf to the ſtudy of that art, joining practice with theory; and ſoon became famous among the connoiſſeurs. In 1682, Amelot, his quondam pupil, being ſent on an embaſſy to Venice, de Piles attended him as ſecretary; and, during his reſidence there, was ſent by the marquis de Louvois into Germany, to purchaſe pictures for the king, and alſo to execute a commiſſion relating to ſtate affairs. In 1685, he attended M. Amelot to Liſbon; and in 1689 to Switzerland, in the ſame capacity. In 1692, he was ſent incognito to Holland, under the appearance of a virtuoſo in pictures, but in reality to act ſecretly with the friends of France. He was diſcovered, and thrown into priſon, where he continued till the peace of Ryſwick, and amuſed himſelf with writing "The Lives of Painters." In 1705, old as he was, he attended Amelot into Spain, when he went as ambaſſador extraordinary: but, the air of Madrid not agreeing with him, he was forced to return. He died in 1709, aged 74.

Beſides his "Tranſlation of Freſnoy," and "Lives of the Painters," he wrote "An Abridgement of Anatomy, accommodated to the arts of painting and ſculpture;" "Dialogues upon the Knowledge of Painting, and the Judgement to be formed of Pictures;" "A Diſſertation upon the Works of the moſt famous Painters;" "The Elements of practical Painting," &c. His books are all in French.

PILKINGTON (LÆTITIA), an Engliſh wit and poeteſs, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction [u], who ſettled in Dublin, by a lady of good family; and born there in 1712. She had early a ſtrong inclination and taſte for letters, eſpecially for poetry; and her performances were conſidered as extraordinary for her years. This, with a very engaging ſprightlineſs, drew many admirers; and at length ſhe became the wife of the Rev. Matthew Pilkington, a gentleman known in the poetical world by his volume of Miſcellanies, reviſed by dean Swift. She had not been long married, ere Mr. Pilkington grew jealous, as ſhe relates, not of her perſon, but of her underſtanding; and her poetry, which when a lover he admired with raptures, was changed, now he

[u] Pilkington's Memoirs, written by herſelf, in 1749, in 2 vols. 12mo.

was

was become her husband, into an object of envy. During these jealousies, Mr. Pilkington, in 1732, went into England, in order to serve as chaplain to Mr. Barber, lord-mayor of London; and, growing at a distance into better humour with his wife, wrote her a very kind letter, in which he informed her, that her verses were full of elegance and beauty; that Mr. Pope, to whom he had shewn them, longed to see the writer; and that he himself wished her heartily in London. She accepted the invitation, went, and returned with her husband to Ireland; where, it seems, she underwent a violent persecution of tongues; and suspicions were taken up, we know not on what grounds, against her chastity.

Not long after this, an extraordinary event threw her affairs into great confusion: her father was stabbed, she says, by accident; but many in Dublin believed, by his own wife, and some said, by his own hand. Be this as it will, Mr. Pilkington having now no further expectation of a fortune by her, threw off all reserve in his behaviour to her, and wanted an opportunity to get rid of her, which presently offered itself. The story of their separation is told at large in her "Memoirs," the substance of which is, that she was so indiscreet as to permit a gentleman to be seized in her bed-chamber at two o'clock in the morning; for for which she makes this apology: "Lovers of learning, I am sure, will pardon me, as I solemnly declare it was the attractive charms of a new book, which the gentleman would not lend me, but consented to stay till I read it through, that was the sole motive of my detaining him." This is very unsatisfactory; and, as she has said no more in favour of her innocence, we must in reason conclude her to have been guilty.

She came afterwards to England, and settled in London; where, having made her story known by means of Colley Cibber, she lived some time upon contributions from the great: but at length these succours failed, and we find her in the prison of the Marshalsea. After lying nine weeks here, she was released by the goodness of her friend Cibber, who had solicited charities for her; and then, weary of attending upon the great, she resolved to employ five guineas she had left, in trade: and accordingly, taking a little shop in St. James's-street, she furnished it with pamphlets and prints. How long she continued behind the counter, is not related; but she has told us, that, by the liberality of her friends, and the bounty of her subscribers, she was set above want; and that the autumn of her days was like to be spent in peace and serenity. Whatever were her prospects, she lived not long to enjoy the comforts of this competence; for, Aug. 29, 1750, she died at Dublin in her 39th year.

Considered

Conſidered as a writer, ſhe holds no mean rank. She was the author of "The Turkiſh Court, or London Apprentice," a comedy acted at Dublin in 1748, but never printed. The firſt act of her tragedy, "The Roman Father," was no bad ſpecimen of her talents in that way; and throughout her "Memoirs," which are written with great ſprightlineſs and wit, and deſcribe the different humours of mankind very naturally, are ſcattered many beautiful little pieces, written in the true ſpirit of poetry.

PILPAY, the name of an ancient fabuliſt, a Bramin; he was, as is ſuppoſed, governor of part of Indoſtan, and counſellor to a powerful Indian king, named *Dabſchelim*, whoſe preceptor he had been. His work, which was written about 2000 years ago, is called in the Indian language, *Kelile Wadimne*, a name the orientals give to an animal very much reſembling a fox, and which is made to ſpeak throughout the work [x]. All the modern tranſlations of this Orientaliſt, are made either from the Greek or the Perſian, and are ſaid to differ much from the original. His fables were tranſlated into French, by Ant. Galland, 1755, 12mo. Another work is alſo attributed to him, entitled, in the tranſlation, "Le Naufrage des iſles flottantes," or, "The Baſiliade," 1755.

PINÆUS (Severinus), in French *Pineau*, was born at Chartres about 1550, and bred a ſurgeon [y]. He went and ſettled at Paris, where he became ſo famous in his profeſſion, that he was made ſurgeon to the king. He excelled particularly in lithotomy, a branch of ſurgery, which was then very imperfectly underſtood; and publiſhed a diſcourſe in French upon the extraction of the ſtone out of the bladder, in 1610, 8vo. We know no other particulars of his life, excepting that he died at Paris in 1619. He is chiefly recorded on account of a Latin book, publiſhed in 1598 [z], which was much ſought after, and went through ſeveral impreſſions: it was entitled, "De notis integritatis & corruptionis virginum," or, "of the marks by which a maid's virginity may be known." His intention in this work, as he tells us in the preface, was to be ſerviceable to thoſe who are called upon to give their opinions in certain cauſes, wherein the women were plaintiffs: ſometimes becauſe, through the impotency of an huſband, they ſtill kept their virginity; at other times, as in the caſe of raviſhment, becauſe they had loſt it. A German tranſlation was made of this work, and publiſhed at Frankfort; but the ſale of it was forbidden by the magiſtrates, who did not think proper that ſubjects ſo delicate ſhould be treated in the language of the

[x] Hyde de ludis Orient. 23013. C. [y] Bayle's Dict.—Niceron, &c. tom. xviii. [z] Lindenius Renovatus.

country.

country. Pineau wrote his book originally in French, and intended to publiſh it in that language; but finding by the ſpecimens of it, which he ſhewed to ſome perſons, that it gave occaſion to looſe diſcourſes and impertinent jeſts, he reſolved to write only for the learned. Accordingly, he concluded his preface with the following lines of Horace:

Odi profanum vulgus, & arceo:
Favete linguis: carmina non prius
Audita, Muſarum ſacerdos,
Virginibus puerisque canto.

PINDAR, the prince of Lyric poets, was a contemporary of Æſchylus, and born ſomewhat above forty years before the expedition of Xerxes againſt the Greeks, and more than five hundred before Chriſt. The place of his birth was Thebes, the capital of Bœotia [A]: a country, the air of which was eſteemed groſs, and the ſtupidity of its inhabitants proverbial. We find the poet, in his ſixth Olympic, confeſſing the diſadvantage of his climate, yet reſolving to exempt himſelf from the general cenſure. His parents are ſuppoſed to have been of low condition, ſo that he could not have any extraordinary advantages of education: and we muſt therefore impute his attainments to the prodigious force of his natural genius.

We have little account of his way of life; only we are informed in general, that he was highly courted and reſpected by moſt of the princes and ſtates of Greece. One would think they really believed him ſomething more than mortal, when we find them allowing him a ſhare with the gods in their gifts and offerings: which they did by the command of the oracle itſelf. For the prieſteſs at Delphi ordered the people to give a part of their firſt-fruits, which they brought thither, as a preſent to Pindar: and he had an iron ſtool ſet on purpoſe for him in that temple, on which he uſed to ſit, and ſing verſes in honour of Apollo [B].

His countrymen, the Thebans, had an unfortunate pique againſt him, for commending their mortal enemies, the men of Athens; and were provoked to fine him, for his affront to the ſtate in ſo doing. They ſhewed their ill-will to him further, by determining a poetical prize againſt him, in favour of a woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a preſent of double the value of his fine; and, what was ſtill more, erected a noble ſtatue in honour of him. His greateſt patron was king Hiero of Syracuſe, whom he has conſecrated to immortality in many poems: and he ſhould ſeem to have left Thebes to attend him in the court of that

[A] Kennet's Lives of the Grecian Poets, [B] Pauſan. in Bœotic. & Phocic.

prince,

prince, ſince, compoſing the ſecond Pythic in his honour, and addreſſing himſelf to the Syracuſans, he ſays, "To you from fertile Thebes I come, laden with verſe;" though perhaps this might be ſpoken only in the perſon of him who went to Syracuſe to ſing his hymn, at the feaſt held there after Hiero's victory. It is likely that he paſſed his whole time in the eaſe and tranquillity commonly allowed to men of his profeſſion, without intermeddling in affairs of ſtate: for we find him, in his "Iſthmics," defending this way of life. His death is ſaid to have been the effect of his own wiſhes: for, having prayed the gods to ſend him the greateſt happineſs of which a mortal is capable, he expired immediately after in the public theatre, leaning on the knees of a young boy whom he admired [c]. He was then fifty-five. His relations were highly reſpected after his deceaſe. The Lacedemonians, at the taking of Thebes, ſaved the houſe of Pindar: which, upon a like occaſion, was preſerved alſo by Alexander the Great. The ruins of this houſe were to be ſeen in the time of Pauſanias, who lived under the reign of Antoninus the philoſopher.

Of all the numerous works, which he is ſaid to have compoſed, we have only his four books of hymns of triumph, on the conquerors in the four renowned games of Greece: the Olympian, the Pythian, the Nemæan, and the Iſthmian. It was a common thing to hire Pindar for this ſervice; and no victory was thought complete, till it had the approbation of his muſe. The ſpirit of Pindar's poetry is ſo ſublime, and the beauty ſo peculiar, that it is hardly poſſible to examine it by parts: and therefore the beſt judges have uſually contented themſelves with confirming his general title of "prince and father of lyric poetry," without engaging in the ſearch of his particular excellences. For that prodigious elevation of ſpirit, that amazing beauty of ſentences, that boundleſs ſcope of thought, and that daring liberty of figures and of meaſures, are as likely to deter a critic as an imitator: "His Pegaſus," as Cowley ſays, "flings writer and reader too, that ſits not ſure." Horace called him inimitable, and, as Quintilian ſays, deſervedly. "Pindar and Sophocles," ſays Longinus [d], "like a rapid fire, carry every thing before them, though ſometimes that fire is unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wiſeſt, the Divine, the Great, and the moſt Sublime: Plato calls him the Wiſeſt and the Divine; Æſchylus the Great; and Athenæus, the moſt Sublime. Lord Bacon ſays [e], that "it is peculiar to Pindar, to ſtrike

[c] Suidas. [d] Sect. xxiii. [e] De Aug. Scient.

the

the minds of men ſuddenly with ſome wonderful turn of thought, as it were, with a divine ſcepter."

It is not improper to obſerve, that ſome prejudices have ariſen among the moderns againſt Pindar [F], from certain writings known by the name of Pindaric odes: but very few under that title, not excepting even thoſe written by the admired Cowley, whoſe wit and fire firſt brought them into reputation, have the leaſt reſemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is ſuch a reſemblance only as as is expreſſed by the Italian word *caricatura*, a monſtrous and diſtorted likeneſs. This obſervation has been already made by Congreve, in his preface to two admirable odes, written profeſſedly in imitation of Pindar [G]: "The character of theſe late Pindarics," ſays he, "is a bundle of rambling incoherent thoughts, expreſſed in a like parcel of irregular ſtanzas, which alſo conſiſt of ſuch another complication of diſproportioned, uncertain, and perplexed verſes and rhimes.—On the contrary," adds he, "there is nothing more regular than the Odes of Pindar, both as to the exact obſervation of the meaſures and numbers of his ſtanzas and verſes, and the perpetual coherence of his thoughts. For though his digreſſions are frequent, and his tranſitions ſudden, yet is there ever ſome ſecret connection, which, though not always appearing to the eye, never fails to communicate itſelf to the underſtanding of the reader." Upon the whole, a poetical imagination, a warm and enthuſiaſtic genius, a bold and figurative expreſſion, and a conciſe and ſententious ſtyle, are the characteriſtical beauties of Pindar; very different from the far-fetched thoughts, the witty extravagances, and puerile conceits of his wretched imitators.

The beſt editions of this poet are, that of Henry Stephens, in 1566, 24to; that of Eraſmus Schimidus, in 1616, 4to; and that of Oxford, in 1697, folio. From which there was a neat and correct edition, with a Latin verſion, printed at London in 1755, ſmall 8vo. Of late years, the edition of Heyne, in 8vo, 1773, has been in high and juſt eſtimation, except that it wants the Scholia. Two volumes of a more complete edition, with notes on the text, and on the Scholia, were publiſhed by the celebrated Beck, in 8vo, at Leipſic, in 1792 and 1795. The remainder is much wanted.

PINEDA (JOHN), a learned Spaniard, was born at Seville, of a noble family, and entered into the ſociety of Jeſuits in 1572. He taught philoſophy and theology in ſeveral colleges, and was ſkilled in the oriental languages. He wrote, among

[F] Preface to Odes of Pindar, &c. by Gilbert Weſt, eſq; 1753.
[G] Works, vol. iii.

other things, 1. Two volumes, folio, of "Commentaries on Job." 2. The ſame on Eccleſiaſtes. 3. A book "de rebus Salomonis," folio, curious and learned, but not always exact. 4. "An univerſal Hiſtory of the Church," in Spaniſh, 4 vols. folio. 5. "A Hiſtory of Ferdinand III." in the ſame language. He died in 1637, much regretted.

PINELLI (JOHN VINCENT), an Italian nobleman, celebrated for his love of letters, and the library he formed, and well compared by Thuanus to Pomponius Atticus, was born at Naples in 1533, the ſon of a noble Genoeſe. After having received an excellent education, he went and ſettled at Padua, at the age of twenty-four, and early in life began to form his library, which he collected from all parts with incredible diligence. Lipſius, Joſ. Scaliger, Sigonius, Pancirollus, Pithou, and all the moſt learned men of his time, correſponded with him, and have celebrated him for erudition. His whole mind was occupied with the love of knowledge, which embraced hiſtory, medals, antiquities, natural hiſtory, and botany; and it is ſaid, that in forty-three years, he never was out of Padua except twice, one of which times his removal was occaſioned by the plague. He died in 1601. At his death, his library was removed to his heirs at Naples in 130 caſes, fourteen of which were full of manuſcripts. Two hundred volumes were retained by the republic of Venice, as treating of affairs pertaining to that ſtate. In the year 1790, this noble library, augmented conſiderably by the deſcendants of this Pinelli, was purchaſed complete by an Engliſh bookſeller, and ſold by auction in London; and thus in a few days was diſſipated, what it had been the labour of near two centuries to collect.

PINTURICCIO (BERNARDINO), the inventor of a new way of painting, in the fifteenth century. He aimed to diſtinguiſh himſelf, by introducing the baſſo relievo of architecture into his pieces: but this being contrary to the art of painting, which always ſuppoſes a flat ſuperficies, nobody followed his example. Pinturiccio painted ſeveral pictures in the Vatican, for the popes Innocent VIII. and Alexander VI. We ſhould have had more of his works, had he ſurvived an accident which proved the cauſe of his death. The ſtory is worth knowing, and will throw ſome light upon his moral character. When he was at Sienna, the monks of the order of St. Francis, who were deſirous to have a picture from him, gave him a chamber, that he might work with more convenience; and, that the room might not be incumbered with any thing which had no relation to his art, they took away all the furniture, except an old ſuit of armour, which ſeemed too troubleſome to remove. Pinturiccio, being naturally quick and impatient, would have it taken away immediately; but in removing it, a piece

a piece happened to break off, in which were hid five hundred ducats of gold. This diſappointment ſurpriſed Pinturiccio ſo much, and vexed him ſo heartily, the friars thereby having the advantage of the treaſure, that he died a little after of mere grief and ſorrow, in 1513, in his 59th year.

PIPER (FRANCIS LE), an Engliſh comic painter, was the ſon of a Kentiſh gentleman deſcended from a Walloon family. His father, having a plentiful eſtate, gave this his eldeſt ſon a liberal education, and would have had him bred a ſcholar, or elſe a merchant; but his genius leading him wholly to deſigning, he could not fix to any particular ſcience or buſineſs but the art to which he naturally inclined. Drawing took up all his time and all his thoughts; and being of a gay facetious humour, his manner was humorous or comical. He delighted in drawing ugly faces; and had a talent ſo particular for it, that he would, by a tranſient view of any remarkable face he met in the ſtreet, retain the likeneſs ſo exactly in his memory, that in the draught you would have thought the perſon had ſat ſeveral times for it. It was ſaid of him, that he would ſteal a face; and a man, who was not handſome enough to deſire to ſee his picture, ſat in danger in his company. He had a fancy peculiar to himſelf in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands, a-foot; and ſometimes his frolic carried him as far as Grand Cairo. He never advertiſed his friends of his return, any more than he did of his intended abſence, which he did to ſurpriſe them alternately with ſorrow and joy. In this manner he travelled, at ſeveral times, through Italy, France, Germany, the Netherlands, and Holland; in which ſeveral countries he examined the works of the ſeveral painters with pleaſure and judgement, and formed to himſelf a manner of deſign, which no man in that kind ever excelled, nor perhaps ever equalled.

Having a good eſtate of his own, and being generous, as moſt men of genius are, he would never take any thing for his pieces. He drew them commonly over a bottle, which he loved ſo well, that he ſpent great part of his hours of pleaſure in a tavern. This was the occaſion that ſome of his beſt pieces, eſpecially ſuch as are as large as the life, are to be found in thoſe houſes; particularly at the Mitre-tavern in Stocks-market, where there was a room called the Amſterdam, adorned with his pictures in black and white. The room took its name from his pieces; which, repreſenting a Jeſuit, a Quaker preaching, and other preachers of moſt ſects, was called the Amſterdam; as containing an image of almoſt as many religions as are profeſſed in that free city. He drew alſo other pieces of humour for a Mr. Shepheard, a vintner, at the Bell in Weſtminſter, which Mr. Holmes of the Mitre purchaſed, to make his collection of this

maſter's pieces the more complete; and the benefit of ſhewing them was not a little advantageous to his houſe. Piper drew alſo a piece, repreſenting a conſtable with his myrmidons, in very natural and diverting poſtures. He ſeldom deſigned after the life, and neglected colouring: yet he ſometimes, though very rarely, coloured ſome of his pieces, and is ſaid not to have been very unſucceſsful in it. He was a great admirer and imitator of Auguſtine Caracci, Rembrandt, and Heemſkirk's manner of deſign, and was always in raptures when he ſpoke of Titian's colouring: for, notwithſtanding he never had application enough to make himſelf a maſter of that part of his art, he admired it in thoſe that were ſo, eſpecially the Italians. He drew the pictures of ſeveral of his friends in black and white; and maintained a character of truth, which ſhewed, that if he had beſtowed time to perfect himſelf in colouring, he would have rivalled the beſt of our portrait-painters. Towards the latter end of his life, having impaired his fortune, he ſometimes took money. He drew ſome deſigns for Mr. Iſaac Becket, who copied them in mezzotinto. Thoſe draughts were generally done at a tavern; and, whenever he pleaſed, he could draw enough in half an hour to furniſh a week's work for Becket [H].

His invention was fruitful, and his drawing bold and free. He underſtood landſcape-painting, and performed it to perfection. He was particularly a great maſter in perſpective. In deſigning his landſcapes, he had a manner peculiar to himſelf. He always carried a long book about with him, like a muſic-book, which, when he had a mind to draw, he opened; and, looking through it, made the lower corner of the middle of the book his point of ſight; by which, when he had formed his view, he directed his perſpective, and finiſhed his picture. His hand was ready, his ſtrokes bold; and, in his etching, ſhort. He etched ſeveral things himſelf, generally on oval ſilver plates for his friends; who, being moſt of them as hearty lovers of the bottle as himſelf, put glaſſes over them, and made lids of them for their tobacco-boxes. He drew ſeveral of the grand ſeignors heads for ſir Paul Rycaut's "Hiſtory of the Turks," which were engraved by Mr. Elder. In the latter part of his life, he applied himſelf to modelling in wax in baſſo relievo; in which manner he did abundance of things with good ſucceſs. He often ſaid, he wiſhed he had thought of it ſooner, for that

[H] Being one day at a tavern with Faithorne, Hart the engraver, and others, he ſcratched a head with a coal on a trencher, and gave it to Faithorne, who touched upon it. In the mean time, Piper drew another on another trencher, and exchanged it with Faithorne for that which he had touched. They did thus ten times, and between them wrought up the heads to ſuch a height of force, that nothing could be better done in that kind. Theſe trenchers are ſtill extant; but we cannot learn in whoſe hands they are at preſent.

ſort

ſort of work ſuited better with his genius than any: and had he lived longer, he would have arrived to great perfection in it. Some time before his death another eſtate fell to him, by the deceaſe of his mother; when, giving himſelf new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and, employing a ſurgeon to let him blood, the man unluckily pricked an artery, which accident proved mortal. Piper was very fat, which might contribute to this misfortune. He died in Aldermanbury, about 1740.

However corpulent and heavy Piper's body was, his mind was always ſprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his ſtudies, he had certainly been an honour to his country: however, he lives ſtill in the memory of his acquaintance, with the character of an honeſt man, and a great maſter in his art. His pieces are ſcattered up and down, chiefly in London; and the beſt and moſt of them were lately in the hands of Mr. Le Piper his brother, a merchant in that city.

PIRANESI (GIAMBATTISTA), a very celebrated architect and engraver, a native of Venice, but reſident for the greater part of his life at Rome. The time of his birth is not known here, but it muſt have been about the year 1711. He was remarkable for a bold and free ſtyle of etching; which, in general, he drew upon the plate at once, without any, or with very little, previous ſketch. He worked with ſuch rapidity and diligence, that the magnitude and number of his plates almoſt exceed belief: and they are executed with a ſpirit and genius which are altogether peculiar to him. The earlieſt of his works appear to have been publiſhed in 1743, and conſiſt of deſigns invented by himſelf in a very grand ſtyle; with views of ruins, chiefly the work of imagination, and ſtrongly characterizing the magnificence of his ideas. Theſe are ſometimes found in a volume, collected by Bourchard, in 1750; with views of Roman antiquities, not in Rome, among which are ſeveral of Pola in Iſtria. The dedication to theſe views is dated 1748. Conſidering theſe as forming his firſt work, we may enumerate the reſt from a catalogue print, publiſhed by himſelf many years after. 2. "Antichità Romane," or Roman antiquities, compriſed in 218 plates of atlas paper, commencing by a topographical view of ancient Rome, made out from the fragments of a moſt curious antique plan of that city, found in the pavement of the temple of Romulus, and now preſerved in the Muſeum at the Capitol. Theſe, with the deſcriptions, in Italian, form four vols. in folio. 3. "Faſti conſulares triumphaleſque Romanorum, ab urbe conditâ, uſque ad Tiberium Cæſarem." 4. "Del Caſtello dell' acqua Giulia, e della maniera in cui anticamente ſi concedevano e diſtribuivano le acque," 21 folio plates. 5. "Antichità d'Albano, e di Caſtel

Gandolfo," 55 plates. 6. "Campus Martius Antiquæ urbis," with deſcriptions in Italian and Latin, 54 plates. 7. "Archi trionfali antichi, Tempi, ed Anfiteatri, eſiſtenti in Roma, ed in altre parti d'Italia," 31 plates. 8. "Trofei d'Ottaviano Auguſto," &c. 10 plates. 9. "Della Magnificenza ed Architettura de' Romani," 44 plates, with above 200 pages of letter-preſs, in Italian and Latin. This great work appears to have been occaſioned, in great meaſure, by ſome dialogues publiſhed in London in 1755, but now forgotten here, and entitled, The Inveſtigator. Theſe, containing many fooliſh calumnies againſt the ancient Romans, had been interpreted to Piraneſi, and inflamed his ardent ſpirit to this mode of vindication. 10. "Architetture diverſe," 27 plates. 11. "Carceri d'inventione," 16 plates, full of the moſt wild, but picturesque conceptions. 12. About 130 ſeparate views of Rome, in its preſent ſtate; in the grandeſt ſtyle of deſign, and the boldeſt manner of etching. Beſides theſe, there is alſo extant in very few hands (as it was not publiſhed, but only given to particular friends), a ſmall work of this author, containing letters of juſtification to lord Charlemont; in which he aſſigns the reaſons why he did not dedicate his Roman antiquities to that nobleman, as had been intended. Piraneſi here appears extremely irritated againſt his lordſhip, and his agents, for neglect and ill-treatment; but the moſt curious part of the work is, that he has taken the pains to etch in a ſmall quarto ſize, and with the utmoſt neatneſs, yet with all his accuſtomed freedom, exact copies of the four original frontiſpieces, in which the name of his intended patron was to have been immortalized: with views of the inſcriptions re-engraved, as they now ſtand; as if the firſt inſcriptions had been cut out of the ſtones, and the new ones inſerted on ſmall pieces let into them, as the ancients ſometimes practiſed. In this form they ſtill remain in his frontiſpieces, a peculiarity which would not be underſtood without this key. There are alſo head-pieces, and tail-pieces, all full of imagination, and alluding to the matters and perſons involved in the diſpute. This work is dated 1757. Piraneſi was well known to moſt of the Engliſh artiſts who ſtudied at Rome; among others, to Mr. Mylne, the architect of Black-friars-bridge, with whom he correſponded for ſeveral years, and for whom he engraved a fine view of that ſtructure, in its unfiniſhed ſtate; repreſenting, with preciſion, the parts ſubſervient to its conſtruction, ſuch as the centres of the arches, &c. for the ſake of preſerving a memorial of them. Some of his works are dedicated to another Britiſh architect, Robert Adam; and as Piraneſi was an honorary member of the Society of Antiquaries in London, he always carefully ſubjoined that title to his name. He was alſo a member of the academy of the Arcadi, by the name of *Salcindio Tiſeio*, as

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he has given it in one of his frontiſpieces, according to the fantaſtic cuſtom of that ſociety, of giving new names to the perſons admitted. All who knew him agree that he was of a fiery and impetuous temper, but full of genius. He left a ſon, who has been employed in a diplomatic line. The exact time of his death we have not been able to learn, but it is ſuppoſed to have happened in, or near, the year 1780. Piraneſi has been accuſed, and not without reaſon, of ſuffering his imagination to embelliſh even the deſigns that were given as real views. He was employed as an architect to ornament a part of the priory of Malta in Rome; in which place his ſon has erected a ſtatue of him. It is thus mentioned by baron Stolberg, in his travels. "Here is a fine ſtatue of the architect Piraneſi, as large as life, placed there by his ſon. It is the work of the living artiſt Angolini; and though it certainly cannot be compared with the beſt antiques, it ſtill poſſeſſes real merit[1]." His portrait, engraved by Polanzani in 1750, is in the ſtyle of a mutilated ſtatue, and is very ſpirited. It is prefixed to ſome of his works.

PIRON (Alexis), a French dramatic poet, was born at Dijon in 1689, where he lived till he was paſt thirty, in all the diſſipation of a young man of pleaſure. At length, having given great offence to his countrymen, by an ode which he produced, he removed to Paris; where, as his relations could not give him much aſſiſtance, he ſupported himſelf by his talent of writing an admirable hand. He was firſt ſecretary to M. Belliſle, and afterwards to a financier, who little ſuſpected that he had ſuch a genius in his houſe. By degrees he became known, from producing ſeveral ſmall pieces, full of originality, at a little theatre in Paris; till the comedy called "Metromanie," eſteemed one of the beſt produced in this century, raiſed his fame to the higheſt point. His very ſingular talent for converſation, in which he was always lively, and inexhauſtible in wit, contributed to enhance his popularity; and as his company was more courted for a time, than that of Voltaire, who had leſs good humour, he was inclined to fancy himſelf ſuperior to that writer. Many traits of his wit are related, which convey, at the ſame time, the notion that he eſtimated himſelf very highly. At the firſt repreſentation of Voltaire's Semiramis, which was ill received, the author aſked him in the theatre, what he thought of it? "I think," ſaid he, "that you would be very glad that I had written it." The actors wiſhing him to alter one of his pieces, affronted him by uſing the word "corrections," inſtead of alterations. They pleaded that Voltaire always liſtened to their wiſhes in that reſpect. "What then," replied Piron, "Voltaire works cabinet-work,

[1] Engliſh Tranſlation, vol. i. p. 374.

I caſt in bronze." An Engliſhman might ſay, that his claim to the *bronze* certainly could not be diſputed, after ſuch a ſpeech. The ſatirical turn of Piron kept him from a ſeat in the academy. "I never could make nine and thirty people," ſaid he, "think as I do, ſtill leſs could I ever think with them." He ſought, however, a ſpecies of revenge, in the epitaph which he wrote for himſelf:

Cy gît Piron, qui ne fut rien,
Pas même Academicien.

"Here lies Piron, who was nothing, not even an Academician." He died early in 1773. His works have been collected, in ſeven vols. 8vo, and nine, 12mo. But it is agreed, that out of the ſeven, five at leaſt might be ſpared; ſince, beſides his "Metromanie," his "Guſtavus," a tragedy; his "Courſes de Tempe," a paſtoral piece; ſome odes, about twenty epigrams, and one or two tales, there is very little in the whole collection that is above mediocrity. His comedies are reckoned better than his tragedies; and the prefaces to his dramas, though not excellent in point of ſtyle, are full of new and agreeable thoughts, with natural and happy turns of wit and expreſſion.

PISAN (CHRISTINA DE), an Italian by birth, author of many compoſitions in proſe and verſe, was born at Venice about 1363, being the daughter of Thomas Piſan of Bologna, much celebrated at that time as an aſtrologer. When ſhe was five years old, her father ſettled with her in France, and her extraordinary beauty and wit procured her an excellent huſband, by the time ſhe was fifteen. After ten years ſhe loſt this huſband, Stephen Caſtel, by whom ſhe was moſt tenderly beloved, and found her chief reſource for comfort and ſubſiſtence in her pen; her huſband's fortune being entangled in ſeveral law-ſuits. Charles VI. of France, and other princes, noticed and aſſiſted her, on account of her talents, and provided for her children. When ſhe died is uncertain. Some of her poems, which are full of tenderneſs, were printed at Paris in 1529, others remain in manuſcript in the royal library. "The life of Charles V." written by deſire of Philip the Good, duke of Burgundy, is conſidered as her beſt performance in proſe. She wrote alſo "An hundred Stories of Troy" in rhyme. "The Treaſure of the City of Dames," Paris, 1497. "The Long Way," tranſlated by John Chaperon, 1549, under the title of "Le Chemin de long étendue."

PITCAIRNE (ARCHIBALD) an eminent Scotch phyſician, was deſcended from an ancient family in the county of Fife, and born at Edinburgh on Chriſtmas day, 1652 [1]. After

[1] From the Gen. Dict. where we are told, that the particulars were communicated by a very intimate and learned friend of Pitcairne.

being

being properly grounded in languages at a private ſchool in Dalkeith, he was removed to the univerſity of Edinburgh; where, having gone through a courſe of philoſophy, he ſtudied firſt divinity, and then the civil law. Severe application impairing his health, he grew hectic, and had all the appearance of being in a conſumption; for which he was adviſed to travel to Montpelier in France, but found himſelf recovered by the time he reached Paris. He determined to purſue the ſtudy of the law in the univerſity there; but there being no able profeſſor of it, and meeting with ſome of his countrymen, who were ſtudents in phyſic, he changed his purpoſe a ſecond time, and joined with them. He had not been thus employed many months, when he was called home by his father: and now, having laid in the firſt elements of all the three profeſſions, he was abſolutely undetermined which to follow. It was then he applied himſelf to the mathematics, in which he made a very great progreſs without a maſter; but at laſt, obſerving a connection between geometry and phyſic, he fixed his choice unalterably upon that profeſſion.

After applying for ſome time at Edinburgh to botany, pharmacy, and the materia medica, he went a ſecond time to Paris, where he finiſhed his ſtudies; and then, a little before the revolution, returned to Scotland, where he preſently came into good buſineſs, and acquired an extenſive reputation. In 1688, he publiſhed a piece, entitled, "Solutio problematis de inventoribus;" the deſign of which was, to aſcertain Harvey's right to the diſcovery of the circulation of the blood. In 1692, he had an invitation from the curators of the univerſity of Leyden, to be profeſſor of phyſic there, which he accepted, and went and made his inauguration ſpeech the 26th of April that year. He continued there little more than a year; during which ſhort ſpace he publiſhed ſeveral diſſertations, chiefly with a view of ſhewing the uſefulneſs of mathematics to phyſic: Pitcairne was the firſt who introduced the mechanic principles into that art, in which he was zealouſly followed by the late Dr. Mead. He returned to Scotland in 1693, to diſcharge an engagement to a young lady, the daughter of ſir Archibald Stephenſon, an eminent phyſician in Edinburgh; and, being ſoon after married to her, was fully reſolved to ſet out again for Holland: but, the lady's parents being unwilling to part with her, he ſettled at Edinburgh, and wrote a valedictory letter to the univerſity of Leyden. His lady did not ſurvive her marriage many years; yet ſhe brought him a daughter, who was afterwards married to the earl of Kelly.

In 1701, he republiſhed his "Diſſertations," with ſome new ones; and dedicated them to Bellini, profeſſor at Piſa, in return to the ſame compliment, which Bellini had made him, when

he publiſhed his Opuſcula. They were printed at Rotterdam in one volume 4to, under this title, "Diſputationes Medicæ," of which there are eight. The laſt edition publiſhed in his life-time came out at Edinburgh, a few months before his death, which happened Oct. 13, 1713. Afterwards were publiſhed his lectures to his ſcholars, under the title of "Elementa Medicinæ Phyſico-Mathematica," although he had taken as much pains as a man could take, to prevent the publication of any thing in that way. He even ſhews ſome concern about this, in his Diſſertation "de circulatione ſanguinis in animalibus genitis et non genitis."

In 1696, being hindered by ſickneſs from attending the calls of his profeſſion, he amuſed himſelf with writing Remarks upon Sir Robert Sibbald's Prodromus Hiſtoriæ Naturalis Scotiæ. That phyſician had publiſhed a treatiſe, wherein he ridiculed the new method of applying geometry to phyſic; in return to which, Pitcairne wrote, "Diſſertatio de Legibus Hiſtoriæ Naturalis," which is the title of theſe Remarks. He did not publiſh it, however; but, when ſome copies came abroad by accident, diſowned it; ſo that ſir Robert, believing it not to be his, wrote an anſwer to it, and dedicated it to him. Pitcairne likewiſe uſed to divert himſelf ſometimes with writing Latin verſes, for which he had no contemptible talent; and publiſhed a few compoſitions of this kind, under the title of "Poemata Selecta," which are moſtly of the epigrammatic kind. In theſe he frequently diſcovers his political opinions, and ſhews himſelf to have been no friend to the Revolution. His poetry has never been much read, on account of its obſcurity, which is principally owing to the private occurrences alluded to in it, and frequently made the ſubject of a whole poem. That "ad Robertum Lindeſium," is an inſtance of this, being quite unintelligible without the knowledge of a circumſtance in Pitcairne's life, which he often told, but never without ſome emotion. His friend Lindeſey and he, reading together, when very young, the known ſtory of the two Platonic philoſophers, who agreed that whoever died firſt ſhould return a viſitor to the ſurvivor, entered into the ſame engagement. Some years after, Pitcairne dreamed one morning at his father's houſe in Fife, that Lindeſey, who was then at Paris, came to him, and told him, that he was not dead as was commonly reported, but ſtill alive, and in a very agreeable place, to which he could not yet carry him. By the courſe of the poſt, news came of Lindeſey's death, which happened ſuddenly the very morning of the dream. After knowing this, the poem is eaſily underſtood.

An ingenious fiction, entitled, "Archimedis ad Regem Gelonem Epiſtola Albæ Græcæ reperta," has generally been aſcribed

aſcribed to Pitcairne. All his works have been collected, and printed together at Leyden, 1737, in 4to.

PITHOU (Peter), or Pithœus, a French gentleman of eminence in the republic of letters, was deſcended from an ancient and noble family in Normandy, and born at Troyes in 1539. His taſte for literature [L] diſcovered itſelf early, and it was cultivated to the utmoſt by the care of his father. He entered upon his ſtudies at Troyes, and was afterwards ſent to Paris, where he became firſt the ſcholar, and then the friend, of Turnebus. When he had finiſhed his purſuits in languages and the belles letters, he was removed to Bourges, and placed under Cujacius, in order to ſtudy the civil law. His father was learned in the law, and has left no inconſiderable ſpecimen of his judgement, in the advice he gave his ſon, for acquiring this branch of knowledge; which was, not to ſpend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made ſo wonderful a progreſs, that at ſeventeen he was able to ſpeak extemporarily upon the moſt difficult queſtions; and his maſter was not aſhamed to own, that even he had learned ſome things of him. Cujacius removing to Valence, Pithou followed him thither, and continued to profit by his lectures, to 1560. He then returned to Paris, and frequented the bar of the parliament there, for the ſake of joining practical forms and uſages to theoretic knowledge.

In 1563, being then twenty-four, he gave the firſt fruits of his ſtudies to the public, in a work entitled, "Adverſaria Subſeciva;" which was highly applauded by Turnebus, Lipſius, and other learned men, and laid the foundation of that great and extenſive fame which he afterwards acquired. A little time after, he was advanced by Henry III. to ſome conſiderable poſts; in which, as well as at the bar, he acquitted himſelf with high honour. Pithou was a Proteſtant, and therefore might have been involved in the terrible maſſacre of Saint Bartholomew in 1572. It was next to a miracle that he was not; for he was at Paris, where it was committed, and in the ſame lodgings with ſeveral Hugonots, who were all killed. He ſeems, however, to have been frightened by it out of his religion; which having, according to the cuſtom of converts, examined and found to be erroneous, he ſoon abjured, and openly embraced the Catholic faith. Afterwards he attended the duke of Montmorency into England; and upon his return, by reaſon of his great wiſdom, amiableneſs of nature and manners, and profound knowledge in various things, became a kind of oracle to his countrymen, who conſulted him on all important occaſions: and not only his

[L] Niceron, tome v.

countrymen,

countrymen, but even foreigners. Ferdinand the Great Duke of Tuſcany not only conſulted him, but even ſubmitted to his determination, in a point contrary to his intereſts. Henry III. and IV. were greatly obliged to him for combating the league in the moſt intrepid manner, and for many other ſervices, in which he had recourſe to his pen, as well as to other means.

Pithou died upon his birth-day in 1596, leaving behind him a wife, whom he had married in 1579, and ſome children. Thuanus has repreſented him [M] as the moſt excellent and accompliſhed man of the age in which he lived; and all the learned have agreed to ſpeak well of him. He collected a moſt valuable library, which was rich in manuſcripts, as well as printed books; and he took many precautions to hinder its being diſperſed after his death, but in vain. He publiſhed a great number of works on various ſubjects of law, hiſtory, and claſſical literature; and he gave ſeveral new and correct editions of ancient writers. He was the firſt who made the world acquainted with the "Fables of Phædrus:" they, together with the name of their author, being utterly unknown, till publiſhed from a manuſcript, which had been diſcovered by his brother Francis Pithou. This brother publiſhed ſeveral important works on the civil and canon law, and had a part in many works which Peter produced. The principal works of Peter Pithou are, 1. "A Treatiſe on the Liberties of the Gallican Church," four volumes folio. The beſt edition is Paris, 1731. 2. Editions of many important monuments relative to French hiſtory. 3. Notes on many claſſical authors. 4. A volume of ſmaller works, printed collectively at Paris in 1609, beſides many publications on civil and canon law, ſome iſſued ſeparately, and ſome in conjunction with his brother.

PITISCUS (Samuel), a very learned man, who did good ſervice to the republic of letters by ſeveral uſeful works, was born at Zutphen, in the Low Countries, in 1637. He ſtudied the belles lettres at Deventer under Gronovius, and divinity at Groningen. Some little time after his education was completed, he was elected maſter of the public ſchool at Zutphen; and, in 1685, had the direction of the college of St. Jerome at Utrecht entruſted to him, where he performed all the offices of a good governor to the end of his life. He died in 1717, aged fourſcore years. He was the author of many Latin works, full of deep erudition and laborious reſearches; among which are, "Lexicon Latino-Belgicum," 4to; "Lexicon Antiquitatum Romanorum," a very uſeful and valuable work; folio; &c. He gave editions of Quintus Curtius, Suetonius, Aurelius Victor, &c. on which he wrote large and copious notes; not in

[M] Hiſt. ſui temporis, ad ann. 1596.

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the way of verbal criticiſm, which he openly diſclaimed, but for the ſake of illuſtrating their ſenſe, and explaining ancient cuſtoms. Thus his "Notes upon Suetonius," in the 4to edition eſpecially, may be read with great advantage by all who would be well verſed in that branch of learning: they are indeed tranſcribed chiefly from his "Lexicon Antiquitatum Romanorum." He publiſhed alſo a new edition of "Roſinus's Roman Antiquities."

PITS, or PITSEUS (JOHN), an Engliſh biographer, was born at Alton, in Hampſhire, in 1560; and at eleven, ſent to Wykeham's ſchool near Wincheſter. He was elected thence probationer fellow of New College in Oxford [N], at eighteen; but, in leſs than two years, left the kingdom as a voluntary Romiſh exile, and went to Douay, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his ſtudies. Purſuant to this, he paſſed from Douay to Rheims; and, after one year ſpent in the Engliſh college there, was ſent to the Engliſh college at Rome, where he ſtudied ſeven years, and was then ordained prieſt. Returning to Rheims about 1589, he there taught rhetoric and Greek for two years: but the civil wars in France induced him to withdraw to Lorraine; and, at Pont-a-Muſſon, he took the degree of maſter of arts, and ſoon after that of bachelor of divinity. Next, going into Upper Germany, he reſided a year and a half at Triers; and afterwards removed to Ingolſtadt in Bavaria, where he reſided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himſelf maſter of the languages of both countries, he went back to Lorraine; where, being much noticed by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. When he had paſſed two years there, Antona, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him over to be her confeſſor; and, that he might be the more ſerviceable to her, he learned the French language, in which he became ſo perfect, that he often preached in it. In her ſervice he continued twelve years; during which time he turned over the hiſtories of England, eccleſiaſtical and civil, whence he made large collections and obſervations concerning the moſt illuſtrious perſonages. He then returned a third time to Lorraine, where, by the favour of John biſhop of Toul, formerly his ſcholar, he was promoted to the deanery of Verdun, which was of conſiderable value. This, with a canonry and an officialſhip of the ſame church, he held to the day of his death, which happened at Verdun in 1616. He publiſhed three treatiſes: "De Legibus,"

[N] Ath. Oxon. Gen. Dict.

Triers,

Triers, 1592; "De Beatitudine," Ingolſt. 1595; "De Peregrinatione," Duſſeld. 1604.

During the agreeable leiſure he enjoyed, while confeſſor to the dutcheſs of Cleves, he employed himſelf, as we have hinted, in compiling "The Lives of the Kings, Biſhops, Apoſtolical Men, and Writers of England." They were compriſed in four large volumes; the firſt containing the lives of the kings; the ſecond, of the biſhops; the third, of the apoſtolical men; and the fourth, of the writers. The three firſt are preſerved in the archives of the collegiate church of Verdun: the fourth only was publiſhed, and that after his deceaſe, at Paris, 1619, in 4to, under the title of "J. Pitſei Angli, &c. Relationum Hiſtoricarum de Rebus Anglicis tomus primus;" but the running title, and by which it is oftenеſt quoted, is, "De Illuſtribus Angliæ Scriptoribus." It is divided into four parts; the firſt of which is a kind of Prolegomena "De laudibus Hiſtoriæ, de Antiquatate Eccleſiæ Britannicæ, de Academiis tam antiquis Britonum quam recentioribus Anglorum." The ſecond part contains the lives and characters of three hundred Engliſh writers; the third is "An Appendix of ſome Writers, in alphabetical order, and divided into four Centuries," together with "An Index of Engliſh Books, written by unknown Authors." The laſt part conſiſts of "Fifteen Alphabetical Indexes," which are a kind of epitome of the whole work. Pits appears to have acted in a very diſingenuous and ungrateful manner, eſpecially in the ſecond part of this work; the greater part of which he has taken from Bale's book "De Scriptoribus majoris Britanniæ," though he frequently ſhews an abhorrence both of Bale and his work. He pretends alſo to follow, and familiarly quotes, Leland's "Collectanea de Scriptoribus Angliæ;" whereas the truth is, as Wood [o] and others have obſerved, he never ſaw them, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, becauſe they were kept in ſuch private hands, that few Proteſtant antiquaries, and none of thoſe of the church of Rome, could ſee or peruſe them. What therefore he pretends to have from Leland, he takes at ſecond-hand from Bale. His work is alſo full of partiality: for he entirely leaves out Wickliffe and his followers, together with the Scots and Iriſh writers, who are for the moſt part commemorated by Bale; and in their room gives an account of the Roman Catholic writers, ſuch eſpecially as had left the kingdom, after the Reformation in queen Elizabeth's reign, and ſheltered themſelves at Rome, Douay, Louvain, &c. This, however, is the beſt and moſt valuable part of Pits's work.

[o] Whartoni Præfat. ad Angl. Sacr. P. i. p. 15. Nicholſon's Hiſtorical Library, p. 56.

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Pits was a man of abilities and learning. His ſtyle is clear, eaſy, and elegant; but he wants accuracy, and has fallen into many miſtakes in his accounts of the Britiſh writers. His work, however, will always be thought of uſe, if it be only that "Hiſtoria quoquo modo ſcripta delectat."

PITT (CHRISTOPHER), an Engliſh poet [P], was born in 1699 at Blandford, the ſon of a phyſician much eſteemed. He was, in 1714, received as a ſcholar into Wincheſter College, where he was diſtinguiſhed by exerciſes of uncommon elegance; and, at his removal to New College in 1719, preſented to the electors, as the product of his private and voluntary ſtudies, a complete verſion of Lucan's poem, which he did not then know to have been tranſlated by Rowe. This is an inſtance of early diligence which well deſerves to be recorded. The ſuppreſſion of ſuch a work, recommended by ſuch uncommon circumſtances, is to be regretted. It is indeed culpable, to load libraries with ſuperfluous books; but incitements to early excellence are never ſuperfluous, and from this example the danger is not great of many imitations. When he had reſided at his college three years, he was preſented to the rectory of Pimpern in Dorſetſhire, 1722, by his relation, Mr. Pitt of Stratfeildſea in Hampſhire; and, reſigning his fellowſhip, continued at Oxford two years longer, till he became M.A. 1724. He probably about this time tranſlated "Vida's Art of Poetry," which Triſtram's elegant edition had then made popular. In this tranſlation he diſtinguiſhed himſelf, both by the general elegance of his ſtyle, and by the ſkilful adaptation of his numbers to the images expreſſed; a beauty which Vida has with great ardour enforced and exemplified. He then retired to his living, a place very pleaſing by its ſituation, and therefore likely to excite the imagination of a poet; where he paſſed the reſt of his life, reverenced for his virtue, and beloved for the ſoftneſs of his temper, and the eaſineſs of his manners. Before ſtrangers he had ſomething of the ſcholar's timidity and diffidence; but, when he became familiar, he was in a very high degree chearful and entertaining. His general benevolence procured general reſpect; and he paſſed a life placid and honourable, neither too great for the kindneſs of the low, nor too low for the notice of the great. At what time he compoſed his "Miſcellany," publiſhed in 1727, it is not eaſy nor neceſſary to know: thoſe poems which have dates appear to have been very early productions. The ſucceſs of his "Vida" animated him to a higher undertaking; and in his thirtieth year he publiſhed a verſion of the firſt book of the Æneid. This being commended by his friends, he ſometime afterwards added three or four more; with an advertiſement in which he repre-

[P] Taken principally from Dr. Johnſon.

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ſents himſelf as tranſlating with great indifference, and with a progreſs of which himſelf was hardly conſcious. At laſt, without any further contention with his modeſty, or any awe of the name of Dryden, he gave a complete Engliſh "Æneid," which we adviſe our readers to peruſe with that of Dryden. It will be pleaſing to have an opportunity of comparing the two beſt tranſlations that perhaps were ever produced by one nation of the ſame author. Pitt, engaging as a rival with Dryden, naturally obſerved his failures and avoided them; and, as he wrote after Pope's Iliad, he had an example of an exact, equable, and ſplendid verſification. With theſe advantages, ſeconded by great diligence, he might ſucceſsfully labour particular paſſages, and eſcape many errors. If the two verſions are compared, perhaps the reſult will be, that Dryden leads the reader forward by his general vigour and ſprightlineſs, and Pitt often ſtops him to contemplate the excellence of a ſingle couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and liſtleſs peruſal; that Pitt pleaſes the critics, and Dryden the people; that Pitt is quoted, and Dryden read. He did not long enjoy the reputation which this great work deſervedly conferred; for he left the world in 1748, and lies buried under a ſtone at Blandford, with an inſcription, which celebrates his candour, and primitive ſimplicity of manners; and ſays that he lived innocent, and died beloved; an encomium neither ſlight nor common, though modeſtly expreſſed.

PITT (William), earl of Chatham, one of the moſt illuſtrious ſtateſmen whom this country has produced, was the ſon of Robert Pitt, eſq. of Boconnock in Cornwall, and grandſon of Thomas Pitt, governor of Madras, who was purchaſer of the celebrated diamond, afterwards called the regent [Q]. The family was originally of Dorſetſhire [R], where it had been long and reſpectably eſtabliſhed. William Pitt was born Nov. 15, 1708, and educated at Eton; whence in January, 1726, he went as a gentleman-commoner to Trinity college, Oxford. It has been ſaid that he was not devoid of poetical talents, of which a few ſpecimens have been produced; but they do not amount to much, and of his Latin verſes on the death of George the Firſt [S], it is natural to ſuſpect that the whole merit was not his own. When he quitted the univerſity, Pitt was for a time in the mili-

[Q] It was ſo called becauſe purchaſed for Louis XV. in his minority, by the duke of Orleans, then regent of France. It weighed 127 carats, and was ſold to the regent in 1717, for 135,000 l. being ſuppoſed to be the largeſt that had then been brought to Europe. A brazil diamond, of inferior water, brought to the king of Portugal in 1746, weighed 1680 carats and ½, and was valued at 224,000,000 l. ſterling.

[R] Hutchins's Dorſetſhire, vol. i. p. 54.

[S] They were printed in the European Magazine for September, 1791, p. 167.

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tary line and ſerved as a cornet, but his talents leading him more deciſively to another field of action, he quitted the life of a ſoldier for that of a ſtateſman, and became a member of parliament for the borough of Old Sarum, in February, 1735. In this ſituation his abilities were ſoon diſtinguiſhed, and he ſpoke with great eloquence againſt the Spaniſh convention in 1738. It was on the occaſion of the bill for regiſtring ſeamen in 1740, which he oppoſed as arbitrary and unjuſtifiable, that he made his celebrated reply to Mr. Horatio Walpole, who had attacked him on account of his youth (though then thirty-two), adding that the diſcovery of truth is little promoted by pompous diction and theatrical emotion. Mr. Pitt retorted, with great ſeverity, "I will not undertake to determine whether youth can juſtly be imputed to any man as a reproach, but I will affirm that the wretch who, after having ſeen the conſequences of repeated errors, continues ſtill to blunder, and whoſe age has only added obſtinacy to ſtupidity, is ſurely the object of either abhorrence or contempt, and deſerves not that his grey head ſhould ſecure him from inſults. Much more is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with leſs temptation; who proſtitutes himſelf for money which he cannot enjoy; and ſpends the remains of his life in the ruin of his country."

Though he held no place immediately from the crown, Mr. Pitt had for ſome time enjoyed that of groom of the bed-chamber to Frederick prince of Wales, but reſigned it in 1745; and continuing ſteady in his oppoſition to the meaſures of the miniſtry, experienced about the ſame time that fortune, which more than once attended him, of having his public ſervices repaid by private zeal. The dowager dutcheſs of Marlborough left him by will 10,000l. expreſsly for defending the laws of his country, and endeavouring to prevent its ruin. It was thought ſoon after an object of importance to obtain his co-operation with government, and in 1746 he was made joint vice-treaſurer of Ireland; and in the ſame year treaſurer, and pay-maſter-general of the army, and a privy counſellor. In 1755, thinking it neceſſary to make a ſtrong oppoſition to the continental connections then formed by the miniſtry, he reſigned his places, and remained for ſome time out of office. But in December, 1756, he was called to a higher ſituation, being appointed ſecretary of ſtate for the ſouthern department. In this high office he was more ſucceſsful in obtaining the confidence of the public, than that of the king, ſome of whoſe wiſhes he thought himſelf bound to oppoſe. In conſequence of this he was ſoon removed, with Mr. Legge, and ſome others of his friends. The nation, however, was not diſpoſed to be deprived of the ſervices of Mr. Pitt. The moſt exalted idea of him had been taken up throughout the

Kingdom: not only of his abilities, which were evinced by his conſummate eloquence, but of his exalted, judicious, and diſintereſted patriotiſm. This general opinion of him, and in ſome degree of his colleagues, was ſo ſtrongly expreſſed, not merely by perſonal honours conferred on them, but by addreſſes to the throne in their favour, that the king thought it prudent to reſtore them to their employments. On June 29, 1757, Mr. Pitt was again made ſecretary of ſtate, Mr. Legge chancellor of the exchequer, with other arrangements according to their wiſhes. Mr. Pitt was now conſidered as prime miniſter, and to the extraordinary ability of his meaſures, and the vigour of his whole adminiſtration, is attributed the great change which quickly appeared in the ſtate of public affairs. It was completely ſhewn how much the ſpirit of one man may animate a whole nation. The activity of the miniſter pervaded every department. His plans, which were ably conceived, were executed with the utmoſt promptitude; and the depreſſion which had ariſen from torpor and ill ſucceſs, was followed by exertion, triumph, and confidence. The whole fortune of the war was changed; in every quarter of the world we were triumphant; the boldeſt attempts were made by ſea and land, and almoſt every attempt was fortunate. In America the French loſt Quebec, in Africa their principal ſettlements fell, in the Eaſt-Indies their power was abridged, and in Europe their armies defeated; while their navy, their commerce, and their finances were little leſs than ruined. Amidſt this career of ſucceſs king George II. died, Oct. 25, 1760. His preſent majeſty aſcended the throne at a time when the policy of the French court had juſt ſucceeded in obtaining the co-operation of Spain. The family compact had been ſecretly concluded; and the Engliſh miniſter, indubitably informed of the hoſtile intentions of Spain, with his uſual vigour of mind, had determined on ſtriking the firſt blow, before the intended enemy ſhould be fully prepared for action. He propoſed in the privy council an immediate declaration of war againſt Spain, urging with great energy, that this was the favourable moment, perhaps never to be regained, for humbling the whole houſe of Bourbon. In this meaſure he was not ſupported, and the nation attributed the oppoſition he encountered, to the growing influence of the earl of Bute. Mr. Pitt, of much too high a ſpirit to remain as the nominal head of a cabinet, which he was no longer able to direct, reſigned his places on the 5th of October, 1761; when as ſome reward for his eminent ſervices, his wife was created baroneſs of Chatham in her own right, and a penſion of three thouſand pounds was ſettled on the lives of himſelf, his lady, and his eldeſt ſon.

No fallen miniſter ever carried with him more completely the confidence and regret of the nation, over whoſe councils he had preſided:

preſided: but the king was alſo popular at this time, and, the war being continued by his new miniſters with vigour and ſucceſs, no diſcontent appeared till after the concluſion of peace. Our triumphs in the Weſt Indies over both France and Spain, had particularly elated the ſpirits of the people; and it was conceived that we ought either to dictate a peace as conquerors, or continue the war till our adverſaries ſhould be more effectually humbled. With theſe ideas, when the preliminaries for peace were diſcuſſed in parliament, Mr. Pitt, though he had been for ſome time confined by a ſevere fit of the gout, went down to the houſe of commons, and ſpoke for nearly three hours in the debate. He gave his opinion diſtinctly upon almoſt every article in the treaty, and upon the whole, maintained that it was inadequate to the conqueſts, and juſt expectations of the kingdom. Peace was however concluded on the 10th of February, 1763, and Mr. Pitt continued unemployed. He had the magnanimity not to enter into that petulant and undiſcriminating plan of oppoſition, which has ſo frequently diſgraced the ill-judging candidates for power; but maintained his popularity in dignified retirement, and came forward only when great occaſions appeared to demand his interference. One of theſe was the important queſtion of general warrants in 1764, the illegality of which he maintained with all the energy of his genius and eloquence. A ſearch or ſeizure of papers, without a ſpecific charge alledged, would be, as he juſtly contended, repugnant to every principle of liberty. The moſt innocent man could not be ſecure. "But by the Britiſh conſtitution," he continued, "every man's houſe is his caſtle. Not that it is ſurrounded with walls and battlements. It may be a ſtraw-built ſhed. Every wind of heaven may whiſtle round it. All the elements of nature may enter in. But the king cannot; the king dare not."

When the diſcontents in America began to appear, on the occaſion of the ſtamp act, Mr. Pitt again found a ſubject for his exertions. The repeal of that act being propoſed in March, 1766, by the new miniſtry of the Rockingham party, Mr. Pitt, though not connected with them, very forcibly ſupported the meaſure, which was carried; whether wiſely, or fortunately, is ſtill a matter of diſpute. About this time died ſir William Pynſent, of Burton Pynſent in Somerſetſhire, a man of conſiderable property, who, through mere admiration of Mr. Pitt in his public character, diſinherited his own relations, and made him heir to the bulk of his eſtate. It was certainly a remarkable proof of the very uncommon eſtimation in which this ſtateſman was held, that a circumſtance of this nature ſhould have happened to him at two different periods of his life.

The Rockingham miniſtry proved unable to maintain its ground; a new adminiſtration was formed, and Mr. Pitt, in

1766, was made lord privy ſeal. At the ſame time he was created a peer, by the titles of viſcount Pitt, of Burton Pynſent, in the county of Somerſet, and earl of Chatham, in the county of Kent. Whatever might be his motives for accepting this elevation, he certainly ſunk by it in popularity, at leaſt as much as he roſe in nominal dignity. The great commoner, as he was ſometimes ſtyled, had formed a rank to himſelf, on the ſole baſis of his talents and exertions, for which the titular honours, which he was now to participate with many others, could not in the public opinion compenſate. Still it muſt be owned that the high and hereditary diſtinction of the peerage, is a juſt and honourable object of ambition to a Britiſh commoner; which, if he attains it, as Mr. Pitt appears to have done, without any improper conceſſion or ſtipulation, may be conſidered as the fair reward of paſt ſervices, and the moſt permanent monument of public gratitude. Lord Chatham, whatever might be the cauſe, did not long continue in office; he reſigned the place of lord privy ſeal on the 2d of November, 1768, and it was the laſt public employment which he ever accepted. He does not indeed appear to have been deſirous of returning to office. He was now ſixty, and the gout, by which he had been long afflicted, had become too frequent and violent in its attacks, to allow of cloſe or regular application to buſineſs. In the intervals of his diſorder he continued occaſionally to exert himſelf, on queſtions of great magnitude, and was particularly ſtrenuous in 1775, and the enſuing years, againſt the meaſures purſued by the miniſters in the conteſt with America. Nevertheleſs, in all things he maintained his native ſpirit. When France began to interfere in the conteſt, he fired with indignation at the inſult; and when, in 1778, it was thought neceſſary, after the repeated misfortunes of the war, to acknowledge the independence of America, he ſummoned up all the ſtrength that remained within him, to pour out his diſapprobation of a meaſure ſo inglorious. He did ſo in a ſpeech of conſiderable energy, and being anſwered in the courſe of the debate by the duke of Richmond, ſeemed agitated with a deſire to reply: but when he attempted to riſe, the effort proved too violent for his debilitated conſtitution, and he ſunk, in a kind of fit, into the arms of thoſe who were near him. This extraordinary ſcene of a great ſtateſman, almoſt dying in the laſt exertion of his talents, has been perpetuated by the pencil, and will live for ever in the memory of his countrymen. He did not long ſurvive this effort. This debate happened on the 8th of April, 1778, and he died on the 11th of May enſuing.

All parties appeared now to contend to do honour to his memory: a public funeral, and a monument in Weſtminſter abbey, at the national expence, were immediately voted by parliament, and his majeſty was addreſſed to ſettle upon his family "ſuch a laſting

lafting proviſion as he in his wiſdom and liberality ſhould think fit, as a mark of the ſenſe the nation entertains of the ſervices done to this kingdom by that able ſtateſman." A penſion of 4000 l. a year was accordingly appointed by his majeſty, out of the civil liſt revenue, and confirmed in perpetuity by parliament, to the heirs of the earl of Chatham, to whom the title ſhould deſcend. The monument raiſed to his memory is highly worthy of the occaſion, being perhaps the nobleſt effort of Britiſh ſculpture. His figure appears upon it, at full length, in his parliamentary robes, and in the attitude of ſpeaking; the accompaniments are grand and appropriate, and the inſcription has a ſimple dignity, much more impreſſive than any pomp of words, announcing merely that the king and parliament have paid this tribute to his merits.

The principal outlines of lord Chatham's character, ſagacity, promptitude, and energy, will be perceived in the foregoing narrative. The peculiar powers of his eloquence have been characterized ſince his death in language which will convey a forcible idea of it to every reader. "They who have been witneſſes to the wonders of his eloquence, who have liſtened to the muſic of his voice, or trembled at its majeſty; who have ſeen the perſuaſive gracefulneſs of his action, or have felt its force; they who have caught the flame of eloquence from his eye, who have rejoiced in the glories of his countenance, or ſhrunk from his frowns, will remember the reſiſtleſs power with which he impreſſed conviction. But to thoſe who have never ſeen or heard this accompliſhed orator, the utmoſt effort of imagination will be neceſſary, to form a juſt idea of that combination of excellence, which gave perfection to his eloquence. His elevated aſpect, commanding the awe and mute attention of all who beheld him, while a certain grace in his manner, ariſing from a conſciouſneſs of the dignity of his ſituation, of the ſolemn ſcene in which he acted, as well as of his own exalted character, ſeemed to acknowledge and repay the reſpect which he received. —This extraordinary perſonal dignity, ſupported on the baſis of his well-earned fame, at once acquired to his opinions an aſſent, which is ſlowly given to the arguments of other men. His aſſertions roſe into proof, his foreſight became prophecy.—No clue was neceſſary to the labyrinth illuminated by his genius. Truth came forth at his bidding, and realized the wiſh of the philoſopher: ſhe was ſeen and beloved."—We have omitted ſome parts of this ſpirited character becauſe not written with equal judgement: but the reſult of the whole is, that while he ſought with indefatigable diligence the beſt and pureſt ſources of political information, he had a mind which threw new lights upon every topic, and directed him with more certainty than any adventitious aid. Another account of his extraordinary powers,

more conciſe, but drawn with wonderful ſpirit, is attributed to the pen of Mr. Wilkes. "He was born an orator, and from nature poſſeſſed every outward requiſite to beſpeak reſpect, and even awe. A manly figure, with the eagle eye of the famous Condé, fixed your attention, and almoſt commanded reverence the moment he appeared; and the keen lightnings of his eye ſpoke the high ſpirit of his ſoul, before his lips had pronounced a ſyllable. There was a kind of faſcination in his look when he eyed any one aſkance. Nothing could withſtand the force of that contagion. The fluent Murray has faultered, and even Fox (afterwards lord Holland) ſhrunk back appalled, from an adverſary, "fraught with fire unquenchable," if I may borrow the expreſſion of our great Milton. He had not the correctneſs of language ſo ſtriking in the great Roman orator (we may add, and in his ſon), but he had the *verba ardentia*, the bold glowing words."—Lord Cheſterfield has given a more general picture of his character, in the following words. "Mr. Pitt owed his riſe to the moſt conſiderable poſt and power in this kingdom, ſingly to his own abilities. In him they ſupplied the want of birth and fortune, which latter, in others too often ſupply the want of the former. He was a younger brother, of a very new family [T], and his fortune was only an annuity of one hundred pounds a year. The army was his original deſtination, and a cornetcy of horſe his firſt and only commiſſion in it. Thus unaſſiſted by favour or fortune, he had no powerful protector to introduce him into buſineſs, and (if I may uſe that expreſſion) to do the honours of his parts, but their own ſtrength was fully ſufficient. His conſtitution refuſed him the uſual pleaſures, and his genius forbid him the idle diſſipations of youth; for ſo early as at the age of ſixteen he was the martyr of an hereditary gout. He therefore employed the leiſure, which that tedious and painful diſtemper either procured or allowed him, in acquiring a great fund of premature and uſeful knowledge. Thus by the unaccountable relation of cauſes and effects, what ſeemed the greateſt misfortune of his life, was perhaps the principal cauſe of its ſplendour. His private life was ſtained by no vice, nor ſullied by any meanneſs. All his ſentiments were liberal and elevated. His ruling paſſion was an unbounded ambition, which, when ſupported by great abilities, and crowned with great ſucceſs, makes what the world calls a great man. He was haughty, imperious, impatient of contradiction, and overbearing; qualities which too often accompany, but always clog great ones. He had manners and addreſs, but one might diſcover through them too great a conſciouſneſs of his own ſuperior talents. He was a moſt agreeable and lively companion in ſocial life, and had

[T] This is probably to be underſtood, only as new in point of celebrity.

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ſuch a verſatility of wit, that he would adapt it to all ſorts of converſation. He had alſo a moſt happy turn to poetry, but he ſeldom indulged, and ſeldom avowed it. He came young into parliament, and upon that theatre he ſoon equalled the oldeſt and the ableſt actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with ſuch energy of diction, and ſuch dignity of action and countenance, that he intimidated thoſe who were the moſt willing and beſt able to encounter him. Their arms fell out of their hands, and they ſhrunk under the aſcendant which his genius gained over theirs [u]." As a proof of this wonderful power, it is related that ſir Robert Walpole ſcarcely heard the ſound of his voice in the houſe of commons, when he was alarmed and thunderſtruck. He told his friends, that he would be glad at any rate, "to muzzle that terrible cornet of horſe." That miniſter would have promoted his riſe in the army, if he would have given up his ſeat in the houſe.

PITTACUS, one of the ſeven ſages of Greece, of whom ſome ſayings are preſerved, but not many particulars of his life. He was born at Mitylene in the iſland of Leſbos, about 649 years before the Chriſtian æra. By his valour and abilities he obtained the ſovereignty of his native city, which he employed only to lead the people to happineſs, by giving them the beſt laws he could deviſe. Having fulfilled this taſk, and put his laws into verſe, according to the faſhion of the times, that they might be more eaſily remembered, he reſigned his authority, and returned to a private life. His fellow-citizens would have rewarded his benefits by a large donation of land, but he poſitively refuſed to accept more than a circular portion, taking the caſt of his javelin from the centre every way, as the meaſure of its circumference. "It is better," he ſaid, "to convince my country that I am ſincerely diſintereſted, than to poſſeſs great riches." The particular maxim recorded as peculiar to him is, μηδὲν ἄγαν, ne quid nimis; but he left alſo ſeveral other ſayings, which were preſerved as proofs of his wiſdom: among the reſt, "He who knows not how to be ſilent, knows not how to ſpeak." He died about the year 579, at the age of 70.

PIZARRO (Francis), the conqueror of Peru, celebrated rather for his abilities than for his virtues, his glory being tarniſhed by the cruelties which he practiſed towards thoſe whom he had conquered. He was the illegitimate ſon of a gentleman, by a very low woman [x], and apparently deſtined by his ungenerous parent not to riſe above the condition of his mother,

[u] See his Life in two vols. 4to. vol. ii. p. 180.
[x] Robertſon's America, vol. ii. p. 149.

being put to the mean employment of keeping hogs. The genius of young Pizarro diſdained this low occupation. He enliſted as a ſoldier, ſerved ſome time in Italy, and then embarked for America, which offered at that period a ſtrong allurement to every active adventurer. Diſtinguiſhed by his utter diſdain of every hardſhip and danger, he was ſoon regarded, though ſo illiterate that he was unable to read, as a man formed for command; and being ſettled in Panama, where the Spaniſh emigrants had found their ſanguine expectations wholly diſappointed, he united in 1524, with Diego de Almagro, another military adventurer, and Hernando Lucque, a prieſt, to proſecute diſcoveries to the eaſtward of that ſettlement. This attempt had frequently been made, but had failed through the inability of the perſons concerned in it; it had now fallen into ſuch hands as were calculated to make it ſucceſsful, and their confederacy was ſanctioned by the governor of Panama. The enterpriſe was begun in a very humble manner. Pizarro ſet ſail with a ſingle veſſel, and, from univerſal ignorance of the climate, at the very worſt ſeaſon of the year, in November; when the periodical winds were preciſely againſt his courſe. He had no ſucceſs, nor was his colleague Almagro, who followed, more fortunate. After undergoing extreme hardſhips, and obtaining only a glimpſe of a better country, the utmoſt they could do was to eſtabliſh themſelves in an iſland near the coaſt. Nothing could deter Pizarro from his enterpriſe; the refuſal of further ſanction from the governor, the deſertion of all his aſſociates, except thirteen, all was in vain. He remained with his ſmall band, till, in ſpite of all obſtacles, they obtained another veſſel, with ſome reinforcements. They ſet ſail again in 1526, and on the twentieth day after their departure, diſcovered the fertile coaſt of Peru. They were yet too weak to attempt the invaſion of an empire ſo populous, and Pizarro contented himſelf with carrying back, by means of an amicable intercourſe, ſuch ſpecimens of the wealth and civilization of the country as might invite others to accede to the enterpriſe. Unable to bring the governor of Panama to adopt his views, he returned to Spain, and explaining to that court the magnitude of the object, obtained every grant of authority he could wiſh, but no other aſſiſtance; and, being left to his own reſources, could have effected nothing had he not been aſſiſted with money by Cortez, juſt then returned from Mexico. It was February, 1531, before he and his aſſociates were again able to ſail from Panama, on their great undertaking; and then their whole armament conſiſted only of three ſmall veſſels and 180 ſoldiers, thirty-ſix of whom were horſemen. When they landed in Peru, as they had the imprudence to attack the natives, inſtead of conciliating them, they were at firſt expoſed to famine, and ſeveral other calamities. Pizarro, however,

however, had the good fortune to enter Peru when the forces of the empire were divided by an obſtinate civil war between Huaſcar the legitimate monarch, and Atahualpa, (commonly called Atabalipa) his half brother. By degrees underſtanding the ſtate of the country, Pizarro engaged to be the ally of Atahualpa, and under that pretence was permitted to penetrate unmoleſted to Caxamalca, twelve days journey within the country. He was received pacifically and with ſtate, as the ambaſſador of a great monarch; but, perfidiouſly taking advantage of the unſuſpecting good faith of Atahualpa, he made a ſudden attack, and took him priſoner. The exaction of an immenſe ranſom, the diviſion of which ſerved to invite new invaders; the diſgraceful breach of faith by which the king was kept a priſoner after his ranſom was paid; and the deteſtable murder of him, a ſhort time after, under the infamous mockery of a trial; with the inſults ſuperadded by bigotry, to make him die a Chriſtian, without being able to comprehend that faith; all contribute to accumulate diſgrace upon the head of the treacherous and unfeeling conqueror, and form ſuch odious additions to the reproachful ſcenes acted by the Spaniards in America, as nothing can palliate or obliterate. Pizarro, favoured by the diſtracted ſtate of Peru, which now increaſed, though Huaſcar had been put to death by order of his brother, and reinforced by more ſoldiers from Spain, proceeded in his conqueſts, and on Jan. 18, 1535, laid the foundation of Lima, called by him and his countrymen Ciudad de los Reyes. In 1537 he found a new enemy in his original aſſociate Almagro, who claiming Cuzco, the ancient capital of Peru, as belonging to his juriſdiction, got poſſeſſion of it. This, and other advantages gained by him, at once diſtreſſed and rouſed Pizarro. They came to an engagement in 1538, in which Almagro was defeated and taken priſoner; and, after an interval of confinement, was tried and executed. This was the laſt of the ſucceſſes of Pizarro; the ſon and friends of Almagro conſpired againſt him, and on June 26, 1541, he was aſſaſſinated by them in his palace, making a moſt reſolute defence, well worthy of his long-tried courage. He was at this time advanced in years, though his exact age is not known. The glory he juſtly acquired by military talents, courage and ſagacity, would have placed him in the rank of heroes, had not his character been diſgraced by the indelible ſtains of perfidy and cruelty.

PLACCIUS (VINCENT), an eminent philologer of Hamburgh, where he was born in 1642, completed his ſtudies at Helmſtadt and Leipſic, and improved his talents by travelling in France and Italy. When he returned, he applied himſelf to the bar, and afterwards became profeſſor of morals and eloquence, in which ſituation he continued twenty-four years. He was beloved by his pupils, and when he died, in 1699, regretted by

his countrymen in general, who had conſidered him as an oracle. His works are, 1. "A Dictionary of anonymous and pſeudonymous Authors," publiſhed in 1708, in two vols. folio, by the care of Fabricius; a curious work, but abounding with faults. 2. "De juriſconſulto perito Liber," 8vo, 1693. 3. "Carmina juvenilia," 12mo, Amſt. 1667. 4. "De arte excerpendi," Hamburgh, 1689, 8vo, with ſeveral others, all teſtifying, and abundantly proving, his talents and erudition.

PLACENTINUS (PETER), a German author, who, under the name of Publius Porcius Porcellus, wrote the Latin poem entitled "Pugna porcorum," conſiſting of 360 verſes, in which every word begins with a P. It was publiſhed ſeparately at Antwerp, in 1530, and is in the Nugæ venales, &c. He was not the firſt writer who had amuſed himſelf by this idle ſpecies of diligence.

PLACETTE (JEAN DE LA), a Proteſtant miniſter of great eminence, was born at Pontac in Berne, 1639; and his father, who was a miniſter, trained him with the greateſt attention and care. From 1660, he exerciſed the miniſtry in France; but, after the revocation of the edict of Nantz in 1685, he retired to Denmark, where he continued till the death of the queen in 1711: for that princeſs, appriſed of his great merit, kept him near her. From Denmark he paſſed to Holland, and fixed himſelf firſt at the Hague; then removed to Utrecht, where he died in 1718, age 79. He was the author of many works upon piety and morality, which are reckoned excellent in their kind; and of ſome of the polemic kind, againſt the church of Rome.

PLANTIN (CHRISTOPHER), a celebrated printer, was born near Tours in 1533, and bred to an art which he carried to the higheſt degree of perfection. He went and ſettled at Antwerp, and there erected a printing-office; which was conſidered not only as the chief ornament of the town, but as one of the moſt extraordinary edifices in Europe. A great number of ancient authors were printed here: and theſe editions were valued not only for the beauty of the characters, but alſo for the correctneſs of the text; with regard to which Plantin was ſo very nice, that he procured the moſt learned men to be correctors of his preſs. He acquired immenſe riches by his profeſſion, which however he did not hoard up, but ſpent in a liberal manner. He died in 1598, aged 65; and left a moſt ſumptuous and valuable library to his grandſon Balthaſar. See Baillet's Jugemens des Sçavans.

PLANUDES (MAXIMUS), a Greek monk of Conſtantinople, who lived at the end of the third, and the beginning of the fourth century, is the author of a "Life of Æſop," full of anachroniſms, abſurdities, and falſehoods; and of 149 "Fables;" which, though he publiſhed them for Æſop's, have been ſuſpected

pected to be his own. There is alſo a collection of Greek epigrams, under the title of "Anthologia," made by this monk: and it is but juſt to allow him the merit, of having preſerved many valuable compoſitions which otherwiſe would have been loſt. No particulars are known of Planudes, except that he ſuffered ſome perſecution, on account of his zeal for the Latin church.

PLATINA (Bartolomeo *Sacchi*), ſo called, a learned Italian, and author of a "Hiſtory of the Popes," was born in 1421 at Piadena, in Latin Platina, a village between Cremona and Mantua; whence he took the name by which he is generally known. He firſt embraced a military life, which he followed for a conſiderable time; but afterwards devoted himſelf to literature, and made a conſiderable progreſs in it. He went to Rome under Calixtus III. who was made pope in 1455; where getting himſelf introduced to cardinal Beſſarion, he obtained ſome ſmall benefices of pope Pius II. who ſucceeded Calixtus in 1458, and afterwards was appointed apoſtolical abbreviator. Paul II. ſucceeded Pius in 1464, and then Platina's affairs took a very unfavourable turn. In the firſt place, Paul was much indiſpoſed towards him, on account of his connections with his predeceſſor Pius: but this might poſſibly have been borne, if Paul, in the next place, had not removed all the abbreviators from their employments, by aboliſhing their places, notwithſtanding they had purchaſed them with great ſums of money. Upon this, Platina complained to the pope, and moſt humbly beſought him to order their cauſe to be judged by the auditors of the Rota. The pope was offended at the liberty, and gave him a very haughty repulſe: "Is it thus," ſaid he, looking at him ſternly, "is it thus, that you ſummon us before your judges, as if you knew not that all laws were centered in our breaſt? Such is our decree: they ſhall all go hence, whitherſoever they pleaſe: I am pope, and have a right to ratify or cancel the acts of others at pleaſure." Theſe unhappy men, thus diveſted of their employments, uſed their utmoſt endeavours, for ſome days, to obtain audience of the pope, but were repulſed with contempt. Upon this, Platina wrote to him in the following terms: "If you had a right to diſpoſſeſs us, without permitting our cauſe to be heard, of the employments we had lawfully purchaſed; we, on the other ſide, ought to be permitted to complain of the injuſtice we ſuffer, and the ignominy with which we are branded. As you have repulſed us ſo contumeliouſly, we will go to all the courts of princes, and intreat them to call a council; whoſe principal buſineſs ſhall be, to oblige you to ſhew cauſe, why you have diveſted us of our lawful poſſeſſions." Nothing can better illuſtrate the temper and character of Platina, than this letter; which, however,

ever, being conſidered as an act of rebellion, cauſed him to be impriſoned, and to endure great hardſhips. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for ſome time; but afterwards, being ſuſpected of a plot, was again impriſoned, and, with many others, put to the rack. The plot being found imaginary, the charge was turned to hereſy, which alſo came to nothing; and Platina was ſet at liberty ſome time after. The pope then flattered him with a proſpect of preferment, and thus kept him in Rome; but, dying of an apoplexy, left him to ſhift for himſelf as he could. This whole conflict is related by Platina himſelf, in his "Lives of the Popes," under the pontificate of Paul II.

Sixtus IV. ſucceeded Paul in 1467, and appointed Platina keeper of the Vatican library, which was eſtabliſhed by this Pope. Platina here found himſelf in his own element, and lived very happily in that ſtation, till 1481, when he was ſnatched away by the plague. He bequeathed to Pomponius Lætus the houſe which he built on the Mons Quirinalis, with the laurel grove, out of which the poetical crowns were taken. He was the author of ſeveral works, the moſt conſiderable of which is, "De Vitis ac Geſtis Summorum Pontificum;" or, Hiſtory of the Popes from St. Peter to Sixtus IV. to whom he dedicated it. The Proteſtants have approved it, and ranked the author among the witneſſes to truth. Some Roman Catholic writers charge him with want of ſincerity and care; yet Panvinius did not ſcruple to publiſh this hiſtory, with notes of his own, and added to it, the Lives of the Popes, from Sixtus IV. to Pius IV. It was firſt printed at Venice in 1479, folio, and reprinted once or twice before 1500; ſince which time all the editions of it are ſaid to have been caſtrated. Platina wrote alſo a 2. "Hiſtory of Mantua," in Latin, which was firſt publiſhed by Lambecius, with notes, at Vienna, 1675, in 4to.

The titles of ſome of his other works are, 3. "De Naturis rerum." 4. "Epiſtolæ ad diverſos." 5. "De honeſta voluptate et valetudine." 6. "De falſo et vero bono." 7. "Contra amores." 8. "De vera nobilitate." 9. "De optimo cive." 10. "Panegyricus in Beſſarionem." 11. "Oratio ad Paulum II." 12. "De pace Italiæ componenda et bello Turcico indicendo." 13. "De floſculis linguæ Latinæ." 14. "A Treatiſe on the Means of preſerving Health, and the Science of the Kitchen," 8vo, Bologna, 1498. On this the following epigram was made by Sannazarius:

Ingenia et mores, vitas, obituſque notaſſe
Pontificum, argutæ lex fuit hiſtoriæ.
Tu tamen hic lautæ tractas pulmenta culinæ,
Hoc Platina, eſt ipſos paſcere pontifices.

PLATO,

PLATO, a moſt illuſtrious philoſopher of antiquity, was born at Athens in the eighty-eighth Olympiad, and about 430 years before Chriſt[y]. He was a perſon of very great quality, being deſcended by his father from Royal anceſtors, and by his mother from Solon. He was educated in a manner ſuitable to his rank: he learned grammar, mathematics, muſic, and painting. In his firſt years he addicted himſelf much to poetry; wrote odes and dithyrambics, and afterwards epic poetry; which laſt, finding it much inferior to Homer's, he burned. He then began to write tragedies, and had prepared one to contend for the prize at the Olympic theatre: but, the day before it ſhould have been preſented, he happened to hear Socrates, and was ſo charmed with his way of diſcourſing, that he not only forbore the conteſt at that time, but neglected poetry ever after, and even deſtroyed all his poems.

He was about his twentieth year, when he became a follower of Socrates, and began to ſtudy philoſophy. This exellent maſter, ſoon obſerving in Plato a greater genius than common, was much pleaſed with him: he adviſed him to read Homer often; and thence Plato brought himſelf to conceive and ſpeak of things in a lofty, copious, and ſtriking manner. Plato was equally attached to Socrates, and raiſed a conſiderable ſum of money to procure his releaſe, after he was impriſoned upon the accuſations of his enemies; and, when this failed, took the boldneſs to harangue in defence of him to the people, which he began to do ſo pathetically, that the magiſtrates, fearing a tumult, cauſed him to be ſilenced. Eight years he lived with Socrates; in which time he committed, as did Xenophon and his other diſciples, the ſubſtance of his maſter's diſcourſes to writing. Of this he compoſed dialogues, but with ſo great additions of his own, that Socrates, hearing him recite his "Lyſis," cried out, "O Hercules! how many things does this young man feign of me[z]!" for, as Laertius adds, "many of thoſe things, which Plato wrote, Socrates never ſpoke."

The philoſophers who were at Athens were ſo alarmed at the death of Socrates, that moſt of them fled, to avoid the injuſtice and cruelty of the government. Plato[a], whoſe grief on this occaſion is ſaid by Plutarch to have been exceſſive, retired to Megara, where he was kindly entertained by Euclid, who had been one of Socrates's firſt ſcholars, till the ſtorm was over. Afterwards he determined to travel in purſuit of knowledge; and from Megara he went to Italy, where he conferred with Eurytus, Philolaus, and Archytas. Theſe were the moſt celebrated of the followers of Pythagoras, whoſe doctrine was then become

[y] Fabricii Bibl. Græc. vol. ii. Stanley's Lives of Philoſophers, 1743, 4to.
[z] Diogen. Laert. iii. p. 35. [a] De Virtut. Moral.

famous

famous in Greece; and from these, the Pythagoreans have affirmed that he had all his natural philosophy [B]. He dived into the most profound and mysterious secrets of the Pythagorean doctrines; and, perceiving other knowledge to be connected with them, he went to Cyrene, where he learned geometry of Theodorus. Thence he passed into Egypt, to acquaint himself with the theology of their priests, to study more nicely the proportions of geometry, and to instruct himself in astronomical observations; and, having taken a full survey of all the country, he settled for some time in the province of Sais, learning of the wise men there what they held concerning the universe, whether it had a beginning, whether it moved wholly or in part, &c. and Pausanias affirms, in his Messeniacs, that he learned from these the immortality, as well as the transmigration of souls. Some of the fathers will have it, that he had communication with the books of Moses, and studied under one Sechnuphis, a learned man of Heliopolis, who was a Jew: but there is nothing that can be called evidence for these assertions. St. Austin once believed, that Plato had some conference with Jeremiah [C]; but afterwards discovered that the prophet must have been dead at least sixty years before Plato's voyage to Egypt. Plato's curiosity was not yet satisfied: he travelled into Persia, to consult the Magi about the religion of that country; and he designed to have penetrated even to the Indies, and to have learned of the Brachmans their manners and customs; but the wars in Asia hindered him.

Being returned to Athens from his travels, he applied himself to teach philosophy, which at that time was the most honourable profession in that place. He set up his school in the Academy, a place of exercise in the suburbs of the city, beset with woods; but this, not being a very healthy situation, brought on him a quartan ague, which lasted eighteen months. The physicians advised him to remove to the Lyceum; but he refused, and answered, "I would not live on the top of Athos, to linger away life:" and it was from the academy, that his sect took the name of Academics. Yet, settled as he was, he afterwards made several voyages abroad: one particularly to Sicily, in order to view the eruptions of mount Ætna. Dionysius the tyrant reigned then at Syracuse; Plato went to see him; but, instead of flattering him, like a courtier, reproved him for the disorders of his court, and the injustice of his government. The tyrant, not used to disagreeable truths, grew enraged at Plato, and would have put him to death, if Dion and Aristomenes, formerly his scholars, and then favourites of that prince, had not powerfully interceded for him. Dionysius was content to deliver him into

[B] Porphyr. in vit. Pythagoræ. [C] De Civit. Dei, lib. viii.

the

the hands of an envoy of the Lacedemonians, who were then at war with the Athenians: and this envoy, touching upon the coaſt of Ægina, ſold him for a ſlave to a merchant of Cyrene, who, as ſoon as he had bought him, ſent him away to Athens. Some time after, he made a ſecond voyage into Sicily, in the reign of Dionyſius the younger; who ſent Dion, his miniſter and favourite, to invite him to court, that he might learn from him the art of governing his people well. Plato accepted the invitation, and went; but, the intimacy between Dion and Plato raiſing jealouſy in the tyrant, the former was diſgraced, and the latter ſent ſent back to Athens. Dion being re-admitted to favour, perſuaded Dionyſius to recall Plato, who received him with all the marks of good-will and friendſhip, that a great prince could give. He ſent out a very fine galley to meet him, and went himſelf in a magnificent chariot, attended by all his court, to receive him; but his inconſtant diſpoſition hurried him into new ſuſpicions. It ſhould ſeem, indeed, as if theſe ſuſpicions were not altogether groundleſs: for Ælian ſays, and Cicero was of the ſame opinion, that Plato taught Dion how to diſpatch the tyrant, and to deliver the people from oppreſſion [D]. However this might be, Plato was offended, and complained; and Dionyſius, incenſed at theſe complaints, reſolved to put him to death: but Archytas, who had great intereſt with the tyrant, being informed of it by Dion, interceded for the philoſopher, and obtained leave for him to retire.

The Athenians received him joyfully at his return, and would have complimented him with the adminiſtration of the government; but he declined the honour, chooſing rather to live quietly in the Academy, and to employ himſelf in contemplation and the ſtudy of philoſophy. His fame was now ſpread far and wide; and ſeveral ſtates, among which were the Arcadians and Thebans, ſent ambaſſadors with earneſt requeſts that he would come over, not only to inſtruct their young men in philoſophy, but alſo to preſcribe for them laws of government. The Cyrenians, Syracuſians, Cretans, and Eleans, ſent alſo to him; he did not go to any of them, but gave laws and rules of governing to all. He lived ſingle, yet ſoberly and chaſtely. He was a man of great virtues, and exceedingly affable; of which we need no greater proof, than his civil manner of converſing with the philoſophers of his own times, when pride and envy were at their height. His behaviour to Diogenes is always mentioned in his hiſtory. This Cynic was highly offended, it ſeems, at the politeneſs and fine taſte of Plato, and uſed to catch all opportunities of ſnarling at him. He dined one day at his table with other company, and trampling upon the tapeſtry with his

[D] Ælian. iii. 17. Cicero. de Orat. lib. iii.

dirty

dirty feet, uttered this brutiſh ſarcaſm: "I trample upon the pride of Plato:" to which Plato wiſely retorted, "with greater pride."

The fame of Plato drew diſciples to him from all parts, and, among the reſt, Speuſippus, an Athenian, his ſiſter's ſon, whom he appointed his ſucceſſor in the academy. Another famous diſciple was the great Ariſtotle, whom Plato, after he grew jealous of him, uſed to call a colt, foreſeeing that he would oppoſe him, as a colt kicks at the dam, from whom he has received ſuck. His ſchool was frequented alſo by two ladies, Laſthenia a Mantinean, and Axiothea a Phliaſian, who went habited as men, and thereby gave occaſion to injurious ſuſpicions of Plato: finally, by Hyperides, Demoſthenes, and Iſocrates, with the laſt of whom Plato was very intimate. In the mean time, as his great reputation gained him on the one hand many diſciples and admirers, ſo on the other it raiſed him ſome emulators, eſpecially among his fellow-diſciples, the followers of Socrates. Xenophon and he were particularly diſaffected towards each other; and their emulation appears in nothing more, than in their having written upon the ſame ſubjects. They both wrote a "Sympoſium:" they both wrote about Socrates: they both wrote upon government; for the "Commonwealth of Plato," and the "Inſtitution of Cyrus [E]," are works of the ſame nature, the latter being pronounced by Cicero, as much a work of invention as the former. A. Gellius ſays, "that they avoided the very naming one another in their works;" but he was miſtaken: for Xenophon ſpeaks of Plato in the third book of his "Memorabilia," and Plato of Xenophon in the third book of his Laws.

This extraordinary man, being arrived at eighty-one years of age [F], died a very eaſy and peaceable death, in the midſt of an entertainment, according to ſome; but, according to Cicero, as he was writing. Both the life and death of this philoſopher were calm and undiſturbed; and indeed he was finely formed for happineſs. Beſides the advantages of a noble birth, he had a large and comprehenſive underſtanding, a vaſt ſtock of wit and good taſte, great evenneſs and ſweetneſs of temper, all cultivated and refined by education and travel; ſo that it is no wonder, if he was honoured by his countrymen, eſteemed by ſtrangers, and adored by his ſcholars. The ancients thought more highly of Plato than of all their philoſophers: they always called him the Divine Plato; and they ſeemed reſolved that his deſcent ſhould be more than human. "There are," ſays Apuleius [G], "who aſſert Plato to have been ſprung from a more

[E] Ad Quintum fratrem epiſt. 1. Noctes Atticæ, lib. xiv. c. 3.
[F] De Senectute. [G] De Dogmate Platonis.

ſublime

ſublime conception; and that his mother Perictione, who was a very beautiful woman, was impregnated by Apollo in the ſhape of a ſpectre." Plutarch, Suidas, and others, affirm this to have been the common report at Athens. When he was an infant, his father Ariſto went to Hymettus, with his wife and child, to ſacrifice to the Muſes; and, while they were buſied in the divine rites, a ſwarm of bees came and diſtilled their honey upon his lips. This, ſays Cicero [H], was conſidered as a preſage of his future eloquence. Apuleius relates, that Socrates, the night before Plato was recommended to him, dreamed that a young ſwan fled from Cupid's altar in the academy, and ſettled in his lap, thence ſoared to heaven, and delighted the gods with its muſic: and when Ariſto the next day preſented Plato to him, "Friends," ſays Socrates, "this is the ſwan of Cupid's altar." The Greeks loved fables: they ſhew, however, in the preſent caſe, what exceeding reſpect was paid to the memory of Plato. Cicero perfectly adored him; and tells us, that he was juſtly called by Panætius the divine, the moſt wiſe, the moſt ſacred, the Homer of philoſophers; entitled him to Atticus, "Deus ille noſter;" thought, that if Jupiter had ſpoken Greek, he would have ſpoke in Plato's language; and made him ſo implicitly his guide in wiſdom and philoſophy, as to declare, that he had rather err with Plato, than be right with any one elſe. But panegyric aſide, Plato was certainly a very wonderful man, of a large and comprehenſive mind, an imagination infinitely fertile, and of a moſt flowing and copious eloquence. Nevertheleſs, the ſtrength and heat of fancy prevailing in his compoſition over judgement, he was too apt to ſoar beyond the limits of earthly things, to range in the imaginary regions of general and abſtracted ideas; on which account, though there is always a greatneſs and ſublimity in his manner, he did not philoſophize ſo much according to truth and nature as Ariſtotle, though Cicero did not ſcruple to give him the preference. Plato is very proper to enrich the imagination, to inſpire fine ſentiments and graceful expreſſion; but Ariſtotle will contribute more to form and ſtrengthen the judgement, and teach a man to think more wiſely and truly.

The writings of Plato are in all the form of dialogue, where he ſeems to deliver nothing from himſelf, but every thing as the ſentiments and opinions of others, of Socrates chiefly, of Timæus, &c. He does not mention himſelf any where, except once in his "Phædo," and another time in his "Apology for Socrates." His ſtyle, as Ariſtotle obſerved [I], is between proſe and verſe: on which account ſome have not ſcrupled to rank

[H] Tull. de Divin. i. 36. [I] Diogen. Laert. iii. 37.

him

him with the poets. There is a better reaſon for ſo doing, than the elevation and grandeur of his ſtyle: his matter is frequently the offspring of imagination, inſtead of doctrines or truths deduced from nature. The firſt edition of "Plato's Works" in Greek, was put out by Aldus at Venice, in 1513; but a Latin verſion of him by Marſilius Ficinus had been printed there in 1491. They were reprinted together at Lyons in 1588, and at Francfort in 1602. The famous printer Henry Stephens, in 1578, gave a moſt beautiful and correct edition of "Plato's Works" at Paris, with a new Latin verſion by Serranus, 3 vols. folio; and this deſervedly paſſes for the beſt edition of Plato:" yet Serranus's verſion is very exceptionable, and in many reſpects, if not in all, inferior to that of Ficinus. A good edition in twelve volumes 8vo, has lately been publiſhed at Deuxponts, from that of Serranus.

PLAUTUS (MARCUS ACCIUS), a comic writer of ancient Rome, was born at Sarſina, a ſmall town in Umbria, a province of Italy [K]. His proper name was Marcus Accius: he is ſuppoſed to have acquired the ſurname of Plautus, from having broad and ill-formed feet. His parentage ſeems to have been mean: and ſome have thought him the ſon of a ſlave. Few circumſtances of his life are known: Cicero has told us in general [L], that he was ſome years younger than Nævius or Ennius, and that he died the firſt year of the elder Cato's cenſorſhip, when Claudius Pulcher and Lucius Portius Licinius were conſuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years before Chriſt. A. Gellius ſays [M], that Plautus was diſtinguiſhed at the ſame time for his poetry upon the theatre, that Cato was for his eloquence in the Forum: and obſerves elſewhere from Varro [N], that he was ſo well paid for his plays, as to think of doubling his ſtock by trading; in which however he was ſo unfortunate, that he loſt all he had got by the Muſes, and for his ſubſiſtence was reduced, in the time of a general famine, to work at the mill. This was no bad puniſhment for a greedy and covetous man, which Plautus is repreſented by Horace to have been [O]. How long he continued in this diſtreſs, is no where ſaid: but Varro adds, that the poet's wit was his beſt ſupport, and that he compoſed three plays during this daily drudgery.

We have twenty of his plays extant, though not all of them entire; none of which were compoſed at the mill, but before he became a bankrupt. Varro allowed twenty-ſix to be of his compoſition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this

[K] Fabric. Bibl. Latin. Cruſius's Lives of the Roman poets, vol. ii.
[L] De Claris Oratoribus, § 15.
[M] Noctes Atticæ, lib. xvii. c. 21.
[N] Ibid. l. iii. c. 3.
[O] Epiſt. i. lib. 2. v. 170.

might

might ariſe from his reviſing the plays of other poets, which Gellius ſuppoſes he did; and Varro's account ought to be deciſive. This learned Roman had written a particular treatiſe on Plautus's works, from the ſecond book of which, quoted by Gellius, the foregoing account of him is taken. Many other critics are there mentioned by Gellius, who had all written ſome pieces upon Plautus, which ſhew the great admiration in which he was held by the Romans: and it ſhould ſeem as if this admiration continued long; for there is a paſſage in Arnobius, whence it ſeems reaſonable to infer, that ſome of his plays were acted on ſolemn occaſions, ſo late as the reign of Diocleſian. It is where that father, ridiculing the ſuperſtition of the heathens, pleaſantly aſks them [P], "how they could imagine that Jupiter ſhould be appeaſed by their acting the Amphitryo of Plautus?". This poet is ſaid by Varro to have compoſed the following epitaph for himſelf, which, as ſavouring of vanity, has been deemed by ſome critics a ſpurious production: but, as Gellius expreſsly cites Varro for it, the genuineneſs of it cannot well be queſtioned [Q]. It is in theſe words:

"Poſtquam morte datu 'ſt Plautus, comœdia luget;
Scena eſt deſerta. Dein riſus, ludu', jocuſque,
Et numeri innumeri ſimul omnes collacrumarunt."

Two things have occaſioned the comedies of Plautus to be exceedingly admired: one is, the exact propriety of his expreſſion, which has been made the ſtandard of the pureſt Latin; inſomuch that Varro did not ſcruple to ſay, that were the Muſes to ſpeak Latin, they would certainly ſpeak in the language of Plautus; the other, the true ridicule and humour of his characters, which ſet him above all the Roman comic writers. This is the conſtant opinion of Varro, Cicero, Gellius, Macrobius, and the moſt eminent modern critics, as Lipſius, the Scaligers, Muretus, Turnebus, &c. It has been thought ſtrange, that Horace [R] in thoſe lines,

"At noſtri proavi Plautinos et numeros et
Laudavere ſales: nimium patienter utrumque
Ne dicam ſtultè mirati; ſi modo ego et vos
Scimus inurbanum lepido ſeponere dicto,"

ſhould paſs ſo ſevere a cenſure on the wit of Plautus, which yet appeared ſo admirable to Cicero, that he ſpeaks of it as "elegans, urbanum, ingenioſum, facetum [S]." But the common anſwer is allowed to be the true one: which is, that endeavouring to beat down the exceſſive veneration for the

[P] Pag. 238. L. Bat. 1651.
[R] De Art. Poet. ver. 270.
[Q] Noct. Att. lib. i. c. 24.
[S] De Offic. lib. i. 29.

elder Roman poets, and, among the reſt, for Plautus, he cenſures, without reſerve, every the leaſt defect in his writings; though, in general, he agreed with Cicero in admiring him. In ſhort, however Horace, and a few critics of a more refined and delicate taſte, might cenſure Plautus for his coarſeneſs and inurbanity, yet he carried his point by it better, than he could have done by the delicate railleries and exquiſite paintings of a Menander or a Terence; for, by the drollery of his wit, and the pleaſantry of his ſcenes, he ſo enchanted the people of Rome, as to continue the reigning favourite of the ſtage, even long after Afranius and Terence had appeared on it. Nay, the humour continued through the Auguſtan age; and no wonder, when, as Suetonius tells us [T], the emperor himſelf was much delighted with it.

The beſt editions of "Plautus," but there are none ſo good as might be wiſhed, are, 1. That of Paris, 1576, in folio, with the "Commentaries of Dionyſius Lambinus." 2. Another at Paris, 1621, in 4to, reviſed by Janus Gruterus, and illuſtrated with the "Commentaries of Fredericus Taubmannus." 3. That in uſum Delphini, 1679," in 2 vols. 4to. 4. "Cum notis variorum et Frederici Gronovii, Amſt. 1684," in two vols. 8vo.

PLAYFORD (JOHN), a man diſtinguiſhed in the muſical world, was born in 1613 [U]. He was a ſtationer and a ſeller of muſical inſtruments, muſic-books, and muſic-paper. What his education had been, is not known; but that he had attained to a conſiderable proficiency in the practice of muſic and muſical compoſition, is certain. His ſkill in muſic was not ſo great, as to entitle him to the appellation of a maſter: he knew nothing of the theory of the ſcience, but was very well verſed in the practice, and underſtood the rules of compoſition well enough to write good harmony. In 1655, he publiſhed an "Introduction to the Skill of Muſic;" which, being written in a plain and eaſy ſtyle, ſucceeded ſo well, as to go through many editions, conſiderably improved by the author and his friends: the edition before us is the thirteenth, 1697, in 12mo, with a print of him by Loggan. Playford appears to have poſſeſſed the friendſhip of the moſt eminent muſicians of his time, and in conſequence thereof was the publiſher of a very great number of muſic-books between the years 1650 and 1685: he contributed alſo not a little to the improvement of the art of printing muſic. He died about 1693; and Tate, then poet laureat, wrote an elegy upon him.

He had a ſon named John, a printer of muſic; and a younger named Henry, who was a ſeller of muſic. The books adver-

[T] In Vit. Auguſti, 85. 5. [U] Hawkins's Hiſt. of Muſic, iv. 486.

tiſed

tiſed by him were but few in number, compared with thoſe of his father. Among them were the "Orpheus Britannicus," the "Ten Sonatas," and the "Airs" of Purcell. He was living after the year 1735.

PLESSIS-RICHELIEU. See RICHELIEU.

PLINIUS SECUNDUS (CAIUS), the elder, one of the moſt learned of the ancient Roman writers, was born in the reign of Tiberius Cæſar, about the year of Chriſt 23. His birth-place was Verona, as appears from his calling Catullus his countryman, who was unqueſtionably of Verona [x]. The ancient writer of his life, falſely aſcribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has alſo taken ſome learned pains to confirm this notion, which however has not prevailed [y]. He was particularly formed for excelling in knowledge: for Aulus Gellius repreſents him as one of the moſt ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almoſt incredible. Yet his exceſſive love of ſtudy did not ſpoil the man of buſineſs, nor prevent him from filling the moſt important offices with credit. He was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Afric; and was advanced to the high dignity of augur. He had ſeveral conſiderable commands in the army, and was as diſtinguiſhed by his courage in the field, as by his eloquence at the bar.

His manner of life, as it is deſcribed by his nephew, is very extraordinary [z]. In ſummer he always began his ſtudies as ſoon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever ſpent leſs time in bed; inſomuch that he would ſometimes, without retiring from his books, take a ſhort ſleep, and then purſue his ſtudies. Before day-break, he uſed to wait upon Veſpaſian, who likewiſe choſe that ſeaſon to tranſact buſineſs: and when he had finiſhed the affairs which that emperor committed to his charge, he returned home again to his ſtudies. After a ſlender repaſt at noon, he would frequently in the ſummer, if he was diſengaged from buſineſs, repoſe himſelf in the ſun: during which time ſome author was read to him, from which he made extracts and obſervations. This was his conſtant method, whatever book he read: for it was a maxim of his, that "no book was ſo bad, but ſomething might be learned from it." When this was over, he generally went into the cold-bath, after which he took a ſlight refreſhment of

[x] In Præfat. ad Hiſt. Naturalem Plinii Junioris Vita, a J. Maſſon. Amſt. 1709. Niceron. tom. vii. Gell. Noctes Atticæ, lib. ix. c. iv. Plin. Epiſt. 5. lib. 3.

[y] In Præfat. ad Plin. Hiſt. Nat.

[z] Epiſt. 5. lib. 3.

food and reſt; and then, as if it had been a new day, reſumed his ſtudies till ſupper-time, when a book was again read to him, upon which he would make ſome remarks as they went on. His nephew mentions a ſingular inſtance to ſhew how covetous he was of his time, and how greedy of knowledge. His reader having pronounced a word wrong, ſomebody at the table made him repeat it: upon which, Pliny aſked his friend, if he underſtood it? who acknowledging that he did; "Why then," ſaid he, "would you make him go back again? we have loſt, by this interruption, above ten lines." In ſummer, he always roſe from ſupper by day-light; and in winter, as ſoon as it was dark. Such was his way of life amidſt the noiſe and hurry of the town; but in the country his whole time was devoted to ſtudy without intermiſſion, excepting only when he bathed: and this, no longer than while he was actually in the bath; for all the while he was rubbed and wiped, he was employed either in hearing ſome book read to him, or in dictating himſelf. In his journeys, he loſt no time from his ſtudies: but his mind, at thoſe ſeaſons, being diſengaged from all other thoughts, applied itſelf wholly to that ſingle purſuit. A ſecretary conſtantly attended him in his chariot, who, in the winter, wore a particular ſort of warm gloves, that the ſharpneſs of the weather might not occaſion any interruption to his ſtudies: and, for the ſame reaſon, inſtead of walking, he always uſed a chair in Rome.

By this extraordinary application he found time to write a great number of volumes: but, before we give an account of theſe, let us relate the circumſtances of his death, which, like his manner of living, were very ſingular and curious, and are alſo deſcribed at large by the elegant pen of his nephew [A]. He was at that time, with a fleet under his command, at Miſenum, in the gulf of Naples; his ſiſter and her ſon, the younger Pliny, being with him. On the 24th of Auguſt, in the year 79, about one in the afternoon, his ſiſter deſired him to obſerve a cloud of a very unuſual ſize and ſhape. He was in his ſtudy; but immediately aroſe, and went out upon an eminence to view it more diſtinctly. It was not at that diſtance diſcernible from what mountain this cloud iſſued, but it was found afterwards to aſcend from mount Veſuvius. Its figure reſembled that of a pine-tree; for it ſhot up a great height in the form of a trunk, which extended itſelf at the top into a ſort of branches; and it appeared ſometimes bright, and ſometimes dark and ſpotted, as it was either more or leſs impregnated with earth and cinders. This was a noble phænomenon for the philoſophic Pliny, who immediately ordered a light

[A] Epiſt. 20. lib. vi.

veſſel

veſſel to be got ready; but as he was coming out of the houſe, with his tablets for his obſervations, he received a note from Rectina, a lady of quality, earneſtly intreating him to come to her aſſiſtance, ſince her villa being ſituated at the foot of mount Veſuvius, there was no way for her to eſcape, but by ſea. He therefore ordered the gallies to put to ſea, and went himſelf on board, with intention of aſſiſting not only Rectina, but others: for the villas ſtood extremely thick upon that beautiful coaſt. He ſteered directly to the point of danger, whence others fled with the utmoſt terror; and with ſo much calmneſs and preſence of mind, as to be able to make and dictate his obſervations upon the motion and figure of that dreadful ſcene. He went ſo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ſhips, together with pumice-ſtones and black pieces of burning rock: they were likewiſe in danger, not only of being aground by the ſudden retreat of the ſea, but alſo from the vaſt fragments which rolled down from the mountain, and obſtructed all the ſhore. Here he ſtopped to conſider, whether he ſhould return? to which the pilot adviſing him, "Fortune," ſaid he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabiæ, a town ſeparated by a gulf, which the ſea, after ſeveral windings, forms upon that ſhore. He found him in the greateſt conſternation, he exhorted him to keep up his ſpirits; and, the more to diſſipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he ſat down to ſupper with an apparent chearfulneſs. In the mean while, the eruption from Veſuvius flamed out in ſeveral places with much violence, which the darkneſs of the night contributed to render ſtill more viſible and dreadful. Pliny, to ſoothe the apprehenſions of his friend, aſſured him it was only the burning of the villages, which the country people had abandoned to the flames: after this, he retired, and had ſome ſleep. The court which led to his apartment being in ſome time almoſt filled with ſtones and aſhes, if he had continued there any longer, it would have been impoſſible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the reſt of the company, who were not unconcerned enough to think of going to bed. They conſulted together, whether it would be moſt prudent to truſt to the houſes, which now ſhook from ſide to ſide with frequent and violent rockings; or to fly to the open fields, where the calcined ſtones and cinders, though light indeed, yet fell in large ſhowers, and threatened deſtruction. In this diſtreſs they reſolved for the fields, as the leſs dangerous ſituation of the two; and went out, having pillows tied upon their heads with napkins, which was all their

defence againſt the ſtorms of ſtones that fell around them. It was now day every where elſe, but there a deeper darkneſs prevailed than in the moſt obſcure night; which, however, was in ſome degree diſſipated by torches, and other lights of various kinds. They thought proper to go down farther upon the ſhore, to obſerve if they might ſafely put out to ſea; but they found the waves ſtill run extremely high and boiſterous. There Pliny, taking a draught or two of water, threw himſelf down upon a cloth which was ſpread for him; when immediately the flames and a ſtrong ſmell of ſulphur, which was the forerunner of them, diſperſed the reſt of the company, and obliged him to ariſe. He raiſed himſelf, with the aſſiſtance of two of his ſervants, for he was pretty fat, and inſtantly fell down dead: ſuffocated, as his nephew conjectures, by ſome groſs and noxious vapour; for he had always weak lungs, and was frequently ſubject to a difficulty of breathing. As ſoon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the ſame poſture that he fell, and looking more like a man aſleep than dead.

The ſiſter and nephew, whom the uncle left left at Miſenum, continued there that night, but had their reſt extremely broken and diſturbed. There had been for many days before ſome ſhocks of an earthquake, which was the leſs ſurpriſing, as they were always extremely frequent in Campania: but they were ſo particularly violent that night, that they not only ſhook every thing, but ſeemed to threaten a total deſtruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter; ſo that Pliny and his mother reſolved to quit the town, and the people followed them in the utmoſt conſternation. Being got at a convenient diſtance from the houſes, they ſtood ſtill, in the midſt of a moſt dangerous and dreadful ſcene. The chariots, they had ordered to be drawn out, were ſo agitated backwards and forwards, though upon the moſt level ground, that they could not keep them ſtedfaſt, even by ſupporting them with large ſtones. The ſea ſeemed to roll back upon itſelf, and to be driven from its banks by the convulſive motion of the earth; it was certain at leaſt, the ſhore was conſiderably enlarged, and ſeveral ſea animals were left upon it. On the other ſide, a black and dreadful cloud, burſting with an igneous ſerpentine vapour, darted out a long train of fire, reſembling flaſhes of lightning, but much larger. Soon afterwards, the cloud ſeemed to deſcend, and cover the whole ocean; as indeed, it entirely hid the iſland of Capreæ, and the promontory of Miſenum. Pliny's mother conjured him ſtrongly to make his eſcape, which, being young, for he was only eighteen years of age, he might eaſily do; as for herſelf,

herſelf, ſhe ſaid, her age and corpulency rendered all attempts of that ſort impoſſible: but he refuſed to leave her, and, taking her by the hand, led her on. The aſhes began to fall upon them, though in no great quantity: but a thick ſmoke, like a torrent, came rolling after them. Pliny propoſed, while they had any light, to turn out of the high road, leſt his mother ſhould be preſſed to death in the dark, by the croud that followed them: and they had ſcarce ſtepped out of the path, when utter darkneſs entirely overſpread them. Nothing then was to be heard, ſays Pliny, but the ſhrieks of women, the ſcreams of children, and the cries of men: ſome calling for their children, others for their parents, others for their huſbands, and only diſtinguiſhing each other by their voices; one lamenting his own fate, another that of his family, ſome wiſhing to die from the very fear of dying, ſome lifting up their hands to the gods, but the greater part imagining that the laſt and eternal night was come, which was to deſtroy both the gods and the world together. At length a glimmering light appeared, which however was not the return of day, but only the forerunner of an approaching burſt of flames. The fire fell luckily at a diſtance from them; then again they were immerſed in thick darkneſs, and a heavy ſhower of aſhes rained upon them, which they were obliged every now and then to ſhake off, to prevent being cruſhed and buried in the heap. At length this dreadful darkneſs was diſſipated by degrees, like a cloud or ſmoke: the real day returned, and even the ſun appeared, though very faintly, and as when an eclipſe is coming on; and every object ſeemed changed, being covered over with white aſhes, as with a deep ſnow. Pliny owns very frankly, that his ſupport, during this terrible phænomenon, was chiefly founded in that miſerable, though ſtrong conſolation, that all mankind were involved in the ſame calamity, and that the world itſelf was periſhing. They returned to Miſenum, but without yet getting rid of their fears; for the earthquake ſtill continued, while, as was extremely natural in ſuch a ſituation, ſeveral enthuſiaſtic people ran up and down, heightening their own and their friends calamities by terrible predictions.

This event happened A. D. 79, in the firſt year of the emperor Titus; and was probably the firſt eruption of mount Veſuvius, at leaſt of any conſequence, as it is certain we have no particular accounts of any preceding eruption. Dio, indeed, and other ancient authors, ſpeak of this mountain as burning before; but ſtill they deſcribe it as covered with trees and vines, ſo that the eruptions muſt have been inconſiderable [B]. Martial has an epigram upon this ſubject, in which he gives

[B] Epigr. 43. lib. iv.

us a view of Veſuvius, as it appeared before this terrible conflagration broke out: and nothing can be more proper than to inſert it here.

Hic eſt pampineis viridis modo Veſvius umbris:
Preſſerat hic madidos nobilis uva lacus.
Hæc juga, quam Niſæ colles, plus Bacchus amavit:
Hoc nuper Satyri monte dedere choros.
Hæc Veneris ſedes, Lacædemone gratior illi:
Hic locus Herculeo nomine clarus erat.
Cuncta jacent flammis, et triſti merſa favilla;
Nec ſuperi vellent hoc licuiſſe ſibi.

Thus Engliſhed, by Mr. Melmoth.

"Here verdant vines o'erſpread Veſuvio's ſides:
The generous grape here pour'd her purple tides.
This Bacchus lov'd beyond his native ſcene:
Here dancing Satyrs joy'd to trip the green.
Far more than Sparta this in Venus' grace:
And great Alcides once renown'd the place.
Now flaming embers ſpread dire waſte around,
And gods regret that gods can thus confound."

Concerning the writings of Pliny, we have full information from his nephew [c]. The firſt book he publiſhed was, a treatiſe, "Concerning the art of uſing the javelin on horſeback," de jaculatione equeſtri: this he wrote when he commanded a troop of horſe. "The life of Pomponius Secundus," who was his friend. "The hiſtory of the wars in Germany:" in which he gave an account of all the battles the Romans had had with the Germans. His nephew ſays, that a dream, which he had when he ſerved in the army in Germany, firſt ſuggeſted to him the deſign of this work: it was, that Druſus Nero, who extended his conqueſts very far into that country, and there loſt his life, appeared to him, and conjured him not to ſuffer his memory to be buried in oblivion. He wrote likewiſe "A treatiſe upon eloquence;" and a piece of criticiſm "concerning dubious Latinity." This laſt work was publiſhed in Nero's reign, when the tyranny of the times made it dangerous to engage in ſtudies of a freer kind: it is often cited by Priſcian. He completed a hiſtory which Aufidius Baſſus left unfiniſhed, by adding to it thirty books, which contained the hiſtory of his own times. Laſtly, he left thirty-ſeven books upon the ſubject of natural hiſtory: a work, ſays his nephew, of great compaſs and learning, and almoſt as full of variety as nature herſelf. It is the only work of his that is extant; and has been often printed, but the beſt edition by far is that of Paris

[c] Epiſt. 5. lib. iii.

by

by father Hardouin. Yet of this editor there are two editions, which differ conſiderably: the firſt, in five volumes, 4to, 1685, being by no means ſo valuable as that of 1723, in three volumes, folio. There is alſo an uſeful edition in 8vo, by Franzius, publiſhed at Leipſic in 1778-91. This edition conſiſts of ten volumes, with a copious ſelection of the beſt notes.

We ſhould add to the works of this author a vaſt quantity of manuſcripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 ſeſterces, that is, about 3200l. of our money. "You will wonder," ſays his nephew, "how a man, ſo engaged as he was, could find time to compoſe ſuch a number of books; and ſome of them too upon abſtruſe ſubjects. Your ſurpriſe will riſe ſtill higher, when you hear, that for ſome time he engaged in the profeſſion of an advocate, that he died in his 56th year, that from the time of his quitting the bar to his death he was employed in the higheſt poſts, and in the ſervice of his prince: but he had a quick apprehenſion, joined to an unwearied application." Ep. iii. 5. Hence he became not only a maſter in polite literature, in grammar, eloquence, and hiſtory, but knowing alſo in all arts and ſciences, in geography, mathematics, philoſophy, aſtronony, medicine, botany, ſculpture, painting, architecture, &c. for of all theſe things has he treated in the very important work that he has left us.

PLINIUS CÆCILIUS SECUNDUS (Caius), [D] nephew of Caius Plinius Secundus, was born in the ninth year of Nero, and the 62d of Chriſt, at Novocomum, a town upon the lake Larius, near which he had ſeveral beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He brought into the world with him fine parts and an elegant taſte, which he did not fail to cultivate early; for, as he tells us himſelf, he wrote a Greek tragedy [E] at fourteen years of age. He loſt his father when he was young, and had the famous Virginius for his tutor or guardian, whom he has ſet in a glorious [F] light. He frequented the ſchools of the rhetoricians, and heard Quintilian; for whom he ever after entertained ſo high an eſteem, that he beſtowed a conſiderable portion upon his daughter at her marriage [G]. He was in his eighteenth year when his uncle died; and it was then that he began to plead in the Forum, which was the uſual road to dignities. About a year after, he aſſumed the military character, and went into Syria with the commiſſion of tribune: but this did not ſuit his taſte, any more than it had ſuited that of Cicero; and therefore we

[D] Plinii Epiſt. paſſim. Vita Plin. a Maſſon. Amſt. 1709. [E] Epiſt. 4. lib. vii.
[F] Epiſt. 1. lib. ii. [G] Epiſt. 4. lib. ii. Epiſt. 32. lib. vi.

find

find him returning after a campaign or two [H]. He tells us, that in his paſſage homewards he was detained by contrary winds at the iſland Icaria, and that he employed himſelf in making verſes; he enlarges in the ſame place upon his poetical exercitations, yet in this alſo he reſembled Cicero, and valued himſelf upon a talent which he did not eminently poſſeſs.

Upon his return from Syria, he took a wife, and ſettled at Rome: it was in the reign of Domitian. During this moſt perilous time, he continued to plead in the Forum, where he was diſtinguiſhed not more by his uncommon abilities and eloquence, than by his great reſolution and courage, which enabled him to ſpeak boldly, when hardly any one elſe could venture to ſpeak at all. On theſe accounts he was often ſingled out by the ſenate, to defend the plundered provinces againſt their oppreſſive governors, and to manage other cauſes of a like important and dangerous nature. One of theſe cauſes was in favour of the province of Bætica, in their proſecution of Bæbius Maſſa; in which he acquired ſo general an applauſe, that the emperor Nerva, then a private man, and in baniſhment at Tarentum, wrote him a letter, in which he congratulated not only Pliny, but the age, which had produced an example ſo much in the ſpirit of the ancients [I]. Pliny relates this affair, in a letter to Cornelius Tacitus; and he was ſo pleaſed with it himſelf, that he could not help entreating this friend to record it in his hiſtory. He ſolicits him [K] however with infinitely more modeſty, than Tully had uſed to Lucceius upon the ſame occaſion: and though he might imitate Cicero in the requeſt, as he profeſſes to have conſtantly ſet that great man before him for a model, yet he took care not to tranſgreſs the bounds of decency in his manner of making it. He obtained the offices of queſtor and tribune, and fortunately went unhurt through the reign of Domitian: there is however reaſon to ſuppoſe, that if the emperor had not died juſt as he did, Pliny would have ſhared the fate of many other great men; for he tells us himſelf [L], that his name was afterwards found in Domitian's tablets, among the number of thoſe who were deſtined to deſtruction.

He loſt his wife in the beginning of Nerva's reign, and ſoon after took his beloved Calphurnia; of whom we read ſo much in his Epiſtles. He had not however any children by either of his wives: and hence we find him thanking Trajan for the *jus trium liberorum*, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He hints alſo [M], in his letter of thanks to Trajan, that he had been twice mar-

[H] Epiſt. 4. lib. vii. [I] Epiſt. 33. lib. vii. [K] Cicer. Epiſt. 12. lib. v. ad Fam. [L] Epiſt. 27. lib. viii. [M] Epiſt. 2. et 95. lib. x.

ried

ried in the reign of Domitian. He was promoted to the conſulate by Trajan in the year 100, when he was thirty-eight years of age: and in this office pronounced that famous panegyric, which has ever ſince been admired, as well for the copiouſneſs of the topics, as the elegance of addreſs. He was then elected augur, and afterwards made proconſul of Bithynia; whence he wrote to Trajan that valuable letter concerning the primitive chriſtians [N], which, with Trajan's reſcript, is happily extant among his "Epiſtles." "Pliny's letter," as Melmoth obſerves, in a note upon the paſſage, "is eſteemed as almoſt the only genuine monument of eccleſiaſtical antiquity, relating to the times immediately ſucceeding the apoſtles, it being written at moſt not above forty years after the death of St. Paul. It was preſerved by the Chriſtians themſelves, as a clear and unſuſpicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, againſt the calumnies of their adverſaries." It is not known what became of Pliny, after his return from Bithynia; whether he lived at Rome, or what time he ſpent at his country-houſes. Antiquity is alſo ſilent as to the time of his death; but it is conjectured that he died either a little before, or ſoon after that excellent prince, his admired Trajan; that is, about A. D. 116.

Pliny was one of the greateſt wits, and one of the worthieſt men, among the ancients. He had fine talents, which he cultivated to the utmoſt; and he accompliſhed himſelf with all the various kinds of knowledge, which could ſerve to make him either uſeful or agreeable. He wrote and publiſhed a great number of books: but nothing has eſcaped the wreck of time, except the books of Epiſtles, and the "Panegyric upon Trajan." This has ever been conſidered as a maſter-piece: and if he has, as ſome think, almoſt exhauſted all the ideas of perfection in a prince, and gone perhaps a little beyond the truth, yet it is allowed, that no panegyriſt was ever poſſeſſed of a finer ſubject, and on which he might better indulge in all the flow of eloquence, without incurring the ſuſpicion of flattery and falſehood. His Letters ſeem to have been intended for the public; and in them he may be conſidered as writing his own memoirs. Every epiſtle is a kind of hiſtorical ſketch, wherein we have a view of him in ſome ſtriking attitude, either of active or contemplative life. In them are preſerved anecdotes of many eminent perſons, whoſe works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious things, which throw great light upon the hiſtory of thoſe times. They are written with great politeneſs and ſpirit; and, if they abound too much in turn and metaphor, we muſt

[N] Epiſt. 97 & 98. lib. x.

impute

impute it to that degeneracy of taſte, which was then accompanying the degenerate manners of Rome. Pliny, however, ſeems to have preſerved himſelf in this latter reſpect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a ſpirit of tranſcendent goodneſs and humanity: his only imperfection is, he was too deſirous that the public and poſterity ſhould know how humane and good he was [o]; and while he repreſents himſelf, as he does, calling for Livy, reading him at his leiſure, and even making extracts from him, when the eruption of Veſuvius was ſhaking the ground beneath him, and ſtriking terror through the hearts of mortals by appearances unheard-of before, it is not poſſible to avoid being of the opinion of thoſe, who think that there was, with all his virtues, ſomething of affectation in his nature.

The "Epiſtles" and "Panegyric" of Pliny have been often publiſhed; and there are ſeveral editions that may be reckoned good. One of the lateſt and beſt is that of Amſterdam, 1734, in 4to, by Longolius.

PLOT (Robert), [p] an Engliſh philoſopher and antiquary, was born of a genteel family, in 1641, at Sutton-Barn in Kent; and educated at the free-ſchool of Wye in the ſame county. In 1658, he went to Magdalen Hall in Oxford; took a batchelor of arts degree in 1661, a maſter's in 1664, and both the degrees in law in 1671. He removed afterwards to Univerſity college. Being a very ingenious man, and particularly attached to natural hiſtory, he was made a fellow of the Royal Society; and, in 1682, elected one of the ſecretaries of that learned body. He publiſhed their "Philoſophical Tranſactions," from No. 143, to No. 166, incluſive. In 1683, Elias Aſhmole, eſq; appointed him the firſt keeper of his muſeum; and about the ſame time he was nominated by the vice-chancellor the firſt profeſſor of chemiſtry in that univerſity. In 1687, he was made ſecretary to the earl-marſhal, or court of chivalry, which was then renewed, after it had lain dormant ſince the year 1641. In 1688, he received the title of hiſtoriographer to James II. In 1690, he reſigned his profeſſorſhip of chemiſtry, and alſo his place of keeper of the muſeum; to which he then preſented a very large collection of natural curioſities, being ſuch as he had figured and deſcribed in his Hiſtories of Oxfordſhire and Staffordſhire, and there diſtinguiſhed by the names of "Scrinium Plotianum Oxonienſe," and "Scrinium Plotianum Staffordienſe." In 1694-5, Henry Howard, earl-marſhal, nominated him Mowbray herald extra-

[o] Epiſt. 2c. lib. vi. [p] Athen. Ox. vol. ii. Short Account of him, prefixed to the 2d edition of his Hiſtory of Oxfordſhire. Biographia Britannica.

ordinary;

ordinary; and, two days after, he was conſtituted regiſterer of the court of honour. He died of the ſtone, April 30, 1696, at his houſe in Borden; leaving two ſons by a wife whom he had married in Auguſt, 1690.

Natural hiſtory was his delight; and he gave very agreeable ſpecimens of it, in his "Natural Hiſtories of Oxfordſhire and Staffordſhire." The former was publiſhed at Oxford, in 1677, folio, and reprinted, 1705, with additions and corrections: the latter was printed alſo at Oxford, 1686, in the ſame ſize. Theſe were intended as eſſays towards "A Natural Hiſtory of England:" for, in order to diſcover antiquities and other curioſities, and to promote learning and trade, he formed a deſign of travelling through England and Wales. By ſuch reſearches, he was perſuaded, that many fair additions might be made to Camden's Britannia, and other works, concerning the hiſtory and antiquities of England. He drew up a plan of his ſcheme, in a letter to biſhop Fell, which may be ſeen at the end of the ſecond volume of Leland's Itinerary, of the edition of 1744. Beſides the two works juſt mentioned, Plot was the author of ſeveral other productions. In 1685, he publiſhed "De Origine Fontium, Tentamen Philoſophicum," 8vo; and the nine following papers of his are inſerted in the "Philoſophical Tranſactions:" 1. "An Account of Elden Hole in Derbyſhire," No. 2. 2. "The Formation of Salt and Sand from Brine," No. 145. 3. "Diſcourſe concerning the Effects of the great Froſt on Trees and other Plants, in 1683," No. 165. 4. "A Diſcourſe of perpetual Lamps," No. 166. 5. "The Hiſtory of the Weather at Oxford, in 1684; or the Obſervations of a full Year, made by Order of the Philoſophical Society at Oxford," No. 169. 6. "A large and curious Account of the Amianthos or Abeſtine Linen," No. 1708. 7. "Diſcourſe concerning the moſt ſeaſonable Time of felling Timber, written at the Requeſt of Samuel Pepys, Eſq; Secretary of the Admiralty," No. 192. 8. "Of an Iriſhman of an extraordinary Size, viz. Edward Mallone, nineteen Years old, ſeven Feet ſix Inches high," No. 240. 9. "A Catalogue of Electrical Bodies," No. 245. In 1680, he publiſhed "The Clog, or Staffordſhire Almanack," engraven on a copper-plate, and inſerted afterwards in his "Hiſtory of Staffordſhire." Since his deceaſe, there have been publiſhed two letters of his: one "giving an Account of ſome Antiquities in the County of Kent," in 1714, 8vo, and preſerved in the "Bibliotheca Topographica," No. VI; another to the earl of Arlington, "concerning Thetford," printed at the end of "The Hiſtory and Antiquities of Glaſtonbury," publiſhed by Hearne, 1722, 8vo.

He left ſeveral manuſcripts behind him; among which were large materials for "The Natural Hiſtory of Kent, of Middleſex,

ſex, and of the city of London," which he deſigned to have written in the ſame manner as he had written the Hiſtories of Oxfordſhire and Staffordſhire.

PLOTINUS, an illuſtrious Platonic philoſopher [Q], was born at Lycopolis, a city of Egypt, in 204. He began very early to ſhew a great ſingularity both in his taſte and manners: for, at eight years of age, when he went to ſchool, he uſed to run to his nurſe, and uncover her breaſt to ſuck; and would have continued that practice longer, if he had not been diſcouraged by her. At twenty-eight, he had a ſtrong deſire to ſtudy philoſophy, upon which he was recommended to the profeſſors of Alexandria; but he was not ſatisfied with their lectures, and always returned from them melancholy. A friend, informed of the cauſe of his diſtaſte, thought he might find a remedy in the lectures of Ammonius; nor was he miſtaken: for the inſtant Plotinus heard that philoſopher, he confeſſed that this was the man he wiſhed to find. He ſpent eleven years with that maſter, and became a great philoſopher. What he had imbibed of learning and knowledge under him, only inſpired him with a ſtronger paſſion to acquire more, and to hear the Perſian and Indian philoſophers: for which reaſon, in 243, when the emperor Gordianus intended to wage war againſt the Perſians, he followed the Roman army, but probably repented of it, becauſe he with great difficulty ſaved his life by flight, after the emperor had been ſlain.

He was then thirty-nine. The year following, he went to Rome, and read philoſophical lectures in that city: but did not follow the example of Erennius and Origen, his fellow-pupils, who, having promiſed with him not to reveal ſome recondite and excellent doctrines they had received from Ammonius, had nevertheleſs forfeited their word. Plotinus continued ten years in Rome, without writing any thing, and then wrote twenty books: but, in his fiftieth year, Porphyry became his diſciple, who, being of an exquiſitely fine genius, was not ſatisfied with ſuperficial anſwers, but required to have all difficulties thoroughly explained; and therefore Plotinus, to treat things with greater accuracy, was obliged to write more books. The Romans paid an incredible regard to this philoſopher: many of the ſenators became his diſciples; and ſome of them not only frequented his lectures very aſſiduouſly, but quitted the function of magiſtrates, in order to lead a philoſophic life. Some females were alſo inſpired with a love for philoſophy; and a lady of quality inſiſted upon his living in her houſe, that ſhe and her daughter might have the pleaſure of hearing him.

[Q] Eunap. et Porphyr. in Vit. Plotini. Fabricii Bibl. Græc. vol. iv. Bayle's Dict. in voce PLOTINUS.

He

He had the reputation of being a man of ſuch great virtue as well as abilities, that many perſons of both ſexes, when they found themſelves dying, intruſted him, as a guardian angel, with their eſtates and their children. Plotinus never refuſed thoſe troubleſome offices, but had often the patience to examine, with other perſons, the accounts of guardians. He was the arbitrator of numberleſs law-ſuits; on which occaſion he always behaved with ſuch humanity and rectitude of mind, that he did not create himſelf one enemy during the twenty-ſix years he reſided at Rome. A philoſopher of Alexandria, named Olympias, moved no doubt with envy, uſed his utmoſt endeavours to bring him into contempt, and even had recourſe to necromancy to ruin him; but we do not find that he ſucceeded in the leaſt. The emperor Gallienus, and Salonina the empreſs, had a very high regard for him; and but for the oppoſition of ſome courtiers, a requeſt of his would have been granted; which was, to have a city in Campania rebuilt, and to poſſeſs the territory belonging to it. It was to have been called Platonopolis; and a colony of philoſophers was to have been ſettled there, who were to be governed by the ideal laws of Plato's commonwealth. Plotinus laboured under various illneſſes the year before he died: he had an inflammation in his throat, which made him ſo hoarſe that he could ſcarcely ſpeak, ulcers in his hands and feet, and a great weakneſs of ſight. Finding himſelf in this condition, he left Rome, and was conveyed to Campania, to the heirs of a friend, who furniſhed him with neceſſaries of every kind. He died there at ſixty-ſix, and in the nobleſt manner that an heathen philoſopher could do, theſe being his words as he breathed his laſt: "I am labouring with all my might, to return the divine part of me to that Divine Whole, which fills the univerſe."

His genius was greatly ſuperior to that of vulgar philoſophers; and his ideas were ſingular and extraordinary. He was aſhamed of being lodged in a body, for which reaſon he did not care to tell the place of his birth or family. The contempt he had for all earthly things, was the reaſon why he would not permit his picture to be drawn: and when his diſciple Amelius [R] was urgent with him upon this head, "is it not enough," ſaid he, "to drag after us, whitherſoever we go, that image in which nature has ſhut us up? Do you think that we ſhould likewiſe tranſmit to future ages an image of that image, as a ſight worthy of their attention?" From the ſame principle, he refuſed to practiſe ſeveral things conducive to health; he never made uſe of preſervatives or baths, and did not even eat the fleſh of tame animals. He eat but little, and abſtained very

[R] Porph. in Vit. Plot. ſub initio.

often

often from bread; which, joined to his intenſe meditation, kept him very much from ſleeping. In ſhort, he thought the body entirely below his notice; and had ſo little reſpect for it, that he conſidered it as a priſon, from which it would be his ſupreme happineſs to be freed. When Amelius, after his death, enquired of the oracle of Apollo about the ſtate of his ſoul, he was told, "that it was gone to the aſſembly of the bleſſed, where charity, joy, and a love of the union with God prevail:" and the reaſon given for it, as related by Porphyry, is, "that Plotinus had been peaceable, gracious, and vigilant; that he had perpetually elevated his ſpotleſs ſoul to God; that he had loved God with his whole heart; that he had diſengaged himſelf, to the utmoſt of his abilities, from this wretched life; that, elevating himſelf with all the powers of his ſoul, and by the ſeveral gradations taught by Plato, towards that Supreme Being which fills the univerſe, he had been enlightened by him, had enjoyed the viſion of him without the help or interpoſition of of his ideas; had, in ſhort, been often united to him." This is the account of Porphyry, who tells us alſo, that he himſelf had once been favoured with the viſion.—We muſt not forget to obſerve, that Plotinus had his familiar ſpirit, as was reported of Socrates: but, according to Porphyry, his was not one of thoſe called demons, but of the order of thoſe who are called gods; ſo that he was under the protection of a genius ſuperior to that of other men. The ſuperiority of his genius puffed him up not a little: for when Amelius deſired him to ſhare in the ſacrifices, which he uſed to offer up on ſolemn feſtivals, "It is their buſineſs," replied Plotinus, "to come to me, not mine to go to them:" "of which lofty anſwer," ſays Porphyry, "no one could gueſs the reaſon, or dared to aſk."

Plotinus wrote fifty-four books, which Porphyry put in order, and divided into ſix enneaſes. The greater part of them turn on the moſt high-flown ideas in metaphyſics; and this philoſopher ſeems, in certain points, not to differ much from Spinoza. Plotinus wrote two books to prove, that "All being is one and the ſame;" which is the very doctrine of Spinoza. He enquires in another book, "Whether there are many ſouls, or only one?" His manner of compoſing partook of the ſingularity of his nature: he never read over his compoſitions, after he had written them; he wrote a bad hand, and was not exact in his orthography: he ſtood in need, therefore, of a faithful friend to reviſe and correct his writings; and he choſe Porphyry for this purpoſe, preferably to Amelius, although Amelius had been his diſciple twenty-four years, and was very much eſteemed by him. Some envious perſons accuſed Plotinus of acting the plagiary, with regard to Numenius; but Amelius refuted that ſlander with his pen. Longinus was at

firſt

firſt much prejudiced againſt this great philoſopher: he wrote againſt his "Treatiſe of Ideas," and againſt Porphyry's anſwer in defence of that treatiſe. He afterwards conceived a high eſteem for him; ſought induſtriouſly for all his books; and, in order to have them very correct, deſired Porphyry to lend him his copy; but at the ſame time wrote to him in the following manner: "I always obſerved to you, when we were together, when we were at a diſtance from one another, as well as when you lived at Tyre, that I did not comprehend many of the ſubjects treated of by Plotinus; but that I was extremely fond of his manner of writing, the variety of his knowledge, and the order and diſpoſition of his queſtions, which are altogether philoſophical." [s] This ſingle paſſage," ſays Bayle, "ſhews the exalted genius, the exquiſite diſcernment, and judicious penetration of Longinus. It cannot be denied, that moſt ſubjects which this philoſopher examines are incomprehenſible; nevertheleſs, we diſcover in his works a very elevated, fruitful, and capacious genius, and a cloſe way of reaſoning. Had Longinus been an injudicious critic, had he not poſſeſſed an exalted and beautiful genius, he would not have been ſo ſenſible of Plotinus's obſcurity: for no perſons complain leſs of the obſcurity of a book, than thoſe whoſe thoughts are confuſed, and underſtanding is ſhallow."

Marſilius Ficinus, at the requeſt of Coſmo de Medicis, made a Latin verſion of the works of Plotinus, with a ſummary and analyſis of each book; which was printed at Baſil, firſt by itſelf, in 1559, and afterwards with the Greek, in 1580, folio.

PLOWDEN (Edmund), the celebrated lawyer, editor of the reports which bear his name, flouriſhed in the reigns of Mary and Elizabeth. He was born in Shropſhire, in 1517, and educated at Cambridge; but removed, after a time, to Oxford, where he took his degrees in phyſic, and attained ſome eminence in the practice of that profeſſion. Notwithſtanding this, he afterwards took up the ſtudy of the law, entered in the Middle Temple, and in that line roſe to ſtill higher diſtinction. In the reign of Mary he was called to the degree of ſerjeant, but, being zealouſly attached to the Romiſh perſuaſion, loſt all further hopes of preferment, on the acceſſion of Elizabeth. He continued to be much conſulted in private as a counſellor, and died in the higheſt repute in 1584. His "Reports" are highly eſteemed by the profeſſion, and afford ſtrong proof of his learning and ſagacity. He publiſhed alſo "Queries, or a moot-book of choice Caſes," 8vo, 1662.

PLUCHE (Antoine), a French writer, born at Rheims in 1668, and early diſtinguiſhed by his progreſs in polite letters. The intendant of Rouen truſted him with the education of his

[s] Porph. in Vit. Plotin.

ſon, upon the recommendation of the celebrated Rollin. After this, he went to Paris, where he firſt gave lectures upon hiſtory and geography, and then became famous by works which he publiſhed. 1. His "Spectacle de la Nature" is generally known, having been tranſlated into perhaps all the European languages. This work is written with perſpicuity and elegance, and is equally inſtructive and agreeable: its only fault is, that the author uſes too many words for his matter, which, however, is almoſt unavoidable in the dialogue form of writing. 2. "Hiſtoire du Ciel," in 2 vols. 12mo, is another work of this author, a kind of mythological hiſtory of the heavens. 3. He wrote a tract alſo, "De artificio linguarum," which he tranſlated himſelf, under the title of "La Mechanique des langues." 4. "Concorde de la Geographie des differens ages," 12mo, 1764, a poſthumous work; well conceived, but executed ſuperficially. 5. "Harmonie des Pſeaumes et de l'Evangile, 12mo, 1764, a tranſlation of the Pſalms, remarkable for its fidelity, with many notes of reference and illuſtration from other parts of ſcripture. Pluche had received holy orders, and obtained an abbey, to which he retired in 1749, and gave himſelf up entirely to devotion and ſtudy. He was the more induced to do this, as being ſo deaf, that he could not hear without a trumpet. He died of an apoplexy in 1761. He was a believer in all the myſteries of his church, even to an extreme; and, when ſome free-thinkers uſed to expreſs their aſtoniſhment, that a man of abbé Pluche's force of underſtanding could think ſo like the vulgar, he uſed to ſay, "I glory in this: it is more reaſonable to believe the word of God, than to follow the vain and uncertain lights of reaſon."

PLUKENET (Leonard), a celebrated Engliſh botaniſt, was born, as he himſelf has recorded, in 1642, but where he was educated, or in what univerſity he received his degrees, has not been aſcertained [T]. It has been conjectured, from a few circumſtances, that it was at Cambridge. He dates the prefaces to his works from Old Palace-yard, Weſtminſter, where he ſeems to have had a ſmall garden. It does not appear that he attained to any conſiderable eminence in his profeſſion of phyſic, but was abſorbed in the ſtudy of plants, and devoted all his leiſure to the compoſition of his "Phytographia." He ſpared no pains to procure ſpecimens of rare and new plants, had correſpondents in all parts of the world, and acceſs to the gardens of Hampton-court, then very flouriſhing, and all others that were curious. Plukenet was one of thoſe to whom Ray was indebted for aſſiſtance, in the arrangement of the ſecond volume of his hiſtory, and that eminent man every where bears the ſtrongeſt teſtimony to his merit. Yet he was in want of patronage, and felt that want

[T] Pultney's Sketches of Botany in England, vol. ii. p. 19.

ſeverely.

ſeverely. With Sloane and Petiver, two of the firſt botaniſts of his own age, he ſeems to have been at variance, and cenſures their writings with too much aſperity. No obſtacles damped the ardour of Plukenet in his favourite purſuit. He was himſelf at the charge of his engravings, and printed the whole work at his own expence, with the exception of a ſmall ſubſcription of about fifty-five guineas, which he obtained near the concluſion of it. Towards the cloſe of his life he is ſaid to have been aſſiſted by the queen, and to have obtained the ſuperintendence of the garden at Hampton-court. He was alſo honoured with the title of Royal profeſſor of Botany. The time of his deceaſe is not preciſely aſcertained, but it is probable that he did not long ſurvive his laſt publication, which appeared in 1705. His works were, 1. "Phytographia, ſive ſtirpium illuſtrium, et minus cognitorum Icones," publiſhed in four parts, 1691—1696, and containing 328 plates, in 4to. 2. "Almageſtum Botanicum, ſive Phytographiæ Plukenetianæ Onomaſticon," &c. 4to, 1696; the catalogue is alphabetical, and contains near 6000 ſpecies, of which, he tells us, 500 were new. No man, after Caſpar Bauhine, had till then examined the ancient authors with ſo much attention, as he did, that he might ſettle his ſynonyms with accuracy. He follows no ſyſtem. 3. "Almageſti Botanici Mantiſſa," 1700, 4to, with twenty-five new plates. Beſides many new plants, this volume contains very numerous additions to the ſynonyms of the Almageſtum. 4. Five years after the Mantiſſa, he publiſhed the "Amaltheum Botanicum," with three plates, 4to. It abounds with new ſubjects, ſent from China and the Eaſt Indies, with ſome from Florida. Theſe works of Plukenet contain upwards of 2740 figures, moſt of them engraved from dried ſpecimens, and many from ſmall ſprigs, deſtitute of flowers, or any parts of fructification, and conſequently not to be aſcertained: but ſeveral of theſe, as better ſpecimens came to hand, are figured again in the ſubſequent plates. As he employed a variety of artiſts they are unequally executed; thoſe by Vander Gucht have uſually the preference. It is much to be regretted that he had it not in his power to give his figures on a larger ſcale; yet, with all their imperfections, theſe publications form a large treaſure of botanical knowledge. The Herbarium of Plukenet conſiſted of 8000 plants, an aſtoniſhing number to be collected by a private and not opulent individual: it came, after his death, into the hands of ſir Hans Sloane, and is now in the Britiſh Muſeum. His works were reprinted, with ſome additions, in 1769; and in 1779 an *Index Linnæanus* to his plates were publiſhed by Dr. Giſeke, of Hamburgh, which contains a few notes, from a MS. left by Plukenet. Plumier, to be mentioned in the next article, complimented this

learned botaniſt by giving his name to a plant, a native of both Indies.

PLUMIER (CHARLES), called Father Plumier, being a religious, of the order of Minims, was born at Marſeilles in 1646, and was a botaniſt not leſs famous than his contemporary Plukenet. He entered into his order at ſixteen, and ſtudied mathematics and other ſciences at Toulouſe, under father Maignan, of the ſame ſociety. He did not only learn the profound ſciences. In the art of turning he became ſuch a proficient, as to write a book upon it; and learned alſo to make lenſes, mirrors, microſcopes, and other mathematical inſtruments, all which knowledge he gained from Maignan. He was ſoon after ſent by his ſuperiors to Rome, where, by his application to mathematics, optics, and other ſtudies, he nearly deſtroyed his conſtitution. As a relaxation from theſe ſeverer ſciences he applied to botany, under the inſtruction of Père Sergeant at Rome, of Francis de Onuphriis, an Italian phyſician, and of Sylvius Boccone, a Sicilian. Being recalled by his order into Provence, he obtained leave to ſearch the neighbouring coaſts, and the Alps, for plants: and ſoon became acquainted with Tournefort, then on his botanical tour, and with Garidel, profeſſor of botany at Aix. When he had thus qualified himſelf, he was choſen as the aſſociate of Surian, to explore the French ſettlements in the Weſt Indies, as Sloane had lately examined Jamaica. He acquitted himſelf ſo well, that he was twice afterwards ſent, at the expence of the king, whoſe botaniſt he was appointed, with an increaſed ſalary each time. Plumier paſſed two years in thoſe iſlands, and on the neighbouring continent, but principally in Domingo; and made deſigns of many hundred plants, of the natural ſize, beſides numerous figures of birds, fiſhes, and inſects[u]. On his return from his ſecond voyage, he had his firſt work publiſhed at the Louvre, entitled, 1. "Deſcriptions des Plantes de l'Amerique," fol. 1695, pp. 94, 108 plates. Theſe figures conſiſt of little more than outlines, but being as large as nature, and well drawn, produce a fine effect. On his return from his third voyage, he ſettled at Paris, and in 1703 publiſhed, 2. his "Nova Plantarum Americanarum Genera," 4to. In the year enſuing, he was prevailed upon by M. Fagon to undertake a voyage to Peru, to diſcover and delineate the Peruvian bark. His great zeal for the ſcience, even at that age induced him to conſent, but while he was waiting for the ſhip near Cadiz, he was ſeized with a pleuriſy and died, in 1706. His third work, 3. "Traité des Fougeres de l'Amerique," on the Ferns of America, folio, 172 plates, being now ready, was publiſhed in 1705. He publiſhed, as above-mentioned,

[u] Pultney's Sketches of Botany, vol. ii. p. 51.

4. "l'Art

4. "l'Art de Tourner," the Art of Turning. Lyons, 1701: and republiſhed in 1749. 5. There are alſo two diſſertations by him, in the Journal des Savans, 1694, and that of Trevoux, to prove, what is now well known, that the cochineal is an inſect. It is ſaid that he left behind him drawings ſufficient to make ten volumes: they amounted in all to 1400. Some of which have been ſince publiſhed.

PLUTARCH [x], a great philoſopher and hiſtorian of antiquity, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a ſmall city of Bœotia in Greece, which had alſo been the birth-place of Pindar. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philoſopher; and is often mentioned by Plutarch in his writings, as is alſo his father. Plutarch was initiated early in ſtudy, to which he was naturally inclined; and was placed under Ammonius an Egyptian, who, having taught philoſophy with reputation at Alexandria, thence travelled into Greece, and ſettled at Athens. Under this maſter, he made great advances in knowledge; and like a thorough philoſopher, more apt to regard things than words, he purſued this knowledge to the neglect of languages. The Roman language, at that time, was not only the language of Rome, but of Greece alſo; and much more uſed there, than the French is now in England. Yet he was ſo far from regarding it then, that, as we learn from himſelf, he did not become converſant in it till the declenſion of his life; and, though he is ſuppoſed to have reſided in Rome near forty years, at different times, he never ſeems to have acquired a competent ſkill in it.

After he was principled and grounded by Ammonius, he conſidered with himſelf, that a larger communication with the wiſe and learned was yet neceſſary for his accompliſhment; and therefore having a ſoul inſatiable of knowledge, he reſolved to travel. Egypt was at that time, as formerly it had been, famous for learning; and probably the myſteriouſneſs of their doctrine might tempt him, as it had tempted Pythagoras and others, to go and converſe with the prieſthood of that country. This appears to have been particularly his buſineſs, by his treatiſe "Of Iſis and Oſiris," in which he ſhews himſelf verſed in the ancient theology and philoſophy of the wiſe men. From Egypt he returned into Greece; and, viſiting in his way all the academies and ſchools of the philoſophers, gathered from them many of thoſe obſervations with which he has abundantly enriched poſterity. He does not ſeem to have been attached to any particular ſect, but choſe from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the

[x] Vita Plutarchi per Rualdum. Fabricii Biblioth. Græc. vol. iii.

Stoics, but yet was more averſe to the impiety of the Epicureans: in many things he followed Ariſtotle; but his favourites were Socrates and Plato, whoſe memory he reverenced ſo highly, that he annually celebrated their birth-days with much ſolemnity. Beſides this, he applied himſelf with extreme diligence to collect, not only all books that were excellent in their kind, but alſo all the ſayings and obſervations of wiſe men, which he had heard in converſation, or had received from others by tradition; and likewiſe to conſult the records and public inſtruments preſerved in cities which he had viſited in his travels. He took a particular journey to Sparta, to ſearch the archives of that famous commonwealth, to underſtand thoroughly the model of their ancient government, the hiſtory of their legiſlators, their kings, and their ephori; and digeſted all their memorable deeds and ſayings with ſo much care, that he has not omitted even thoſe of their women. He took the ſame methods with regard to many other commonwealths; and thus was enabled to leave in his works ſuch obſervations upon men and manners, as, in the opinion of Montaigne and Bayle in particular, have rendered him the moſt valuable author of antiquity.

The circumſtances of Plutarch's life are not known, and therefore cannot be related with any exactneſs. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had ſeveral children, and among them two ſons, one called Plutarch after himſelf, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who ſeems to have inherited his father's philoſophy; and to him we owe the table or catalogue of Plutarch's writings, and, perhaps alſo, his "Apophthegms." He had a nephew, Sextus Chæroneus, who taught the emperor Marcus Aurelius the Greek language, and was much honoured by him. Some think, that the critic Longinus was of his family; and Apuleius, in the firſt book of his Metamorphoſes, affirms himſelf to be deſcended from him.

On what occaſion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only becauſe he had publiſhed ſeveral of his works, but becauſe immediately upon his arrival, as there is reaſon to believe, he had a great reſort of the Roman nobility to hear him: for he tells us himſelf, that he was ſo taken up in giving lectures of philoſophy to the great men of Rome, that he had not time to make himſelf maſter of the Latin tongue, which is one of the firſt things that would naturally have engaged his attention. It appears, that he was ſeveral times at Rome; and perhaps one motive to his inhabiting there was, the intimacy he had contracted in ſome of theſe journeys with

with Soſſius Senecio, a great and worthy man, who had been four times conſul, and to whom Plutarch has dedicated many of his Lives. But the great inducement which carried him firſt to Rome was, undoubtedly, that which had carried him into ſo many other parts of the world; namely, to make obſervations upon men and manners, and to collect materials for writing "The Lives of the Roman Worthies," in the ſame manner as he had already written thoſe of the Grecian: and, accordingly, he not only converſed with all the living, but ſearched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was intruſted alſo with the management of public affairs in the empire, during his reſidence in the metropolis: "Plutarch," ſays he, "lived in the time of Trajan, who beſtowed on him the conſular ornaments, and alſo cauſed an edict to be paſſed, that the magiſtrates or officers of Illyria ſhould do nothing in that province without his knowledge and approbation."

When, and how, he was made known to Trajan, is likewiſe uncertain: but it is generally ſuppoſed, that Trajan, a private man when Plutarch firſt came to Rome, was, among other nobility, one of his auditors. It is alſo ſuppoſed, that this wiſe emperor made uſe of him in his councils; ſo that much of the happineſs of his reign has been imputed to Plutarch. We are equally at a loſs, concerning the time of his abode in the imperial city; which, however, at different times, is not imagined to fall much ſhort of forty years. The deſire of viſiting his native country, ſo natural to all men, and eſpecially when growing old, prevailed with him at length to leave Italy; and, at his return, he was unanimouſly choſen archon or chief magiſtrate of Chæronea, and not long after admitted into the number of the Delphic Apollo's prieſts. We have no particular account of his death, either as to the manner of it, or the year; only it is evident that he lived, and continued his ſtudies, to an extreme old age.

His works have been divided, and they admit of a tolerably equal diviſion, into "Lives" and "Morals:" the former of which, in his own eſtimation, were to be preferred, as more noble than the latter. His ſtyle has been cenſured by ſome perſons for harſhneſs and obſcurity, and he has alſo been criticized for ſome miſtakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been juſtly praiſed, for the copiouſneſs of his fine ſenſe and learning, for his integrity, and for a certain air of goodneſs, which appears in all he wrote. His buſineſs was, not to pleaſe the ear, but to inſtruct and charm the mind; and in this none ever went beyond him. Treaſures of learning, wiſdom, and hiſtory, may be found in his writings; and no man can read them without infinite advantage to himſelf.

Some have affirmed his works to be a kind of library, and collection of all that was wisely said and done among the ancient Greeks and Romans: and if so, the saying of Theodorus Gaza is certainly to be applauded. This learned man, and great preceptor of the Greek tongue, at the revival of literature, having this extravagant question put to him by a friend, namely, "If learning must suffer a general shipwreck, and he have only his choice of one author to be preserved, who that author should be?" answered, "Plutarch." This would then be certainly right; because, in having him, he would have what was good and excellent in them all.

The eulogiums given to Plutarch, by great and learned men, are innumerable; it would be endless to cite them. The Epigram of Agathias deserves to be remembered. This author flourished about the year 500, and the verses are extant in the Anthologia: they are supposed to be written on a statue, erected by the Romans to his memory. The following is Dryden's translation of them:

"Chæronean Plutarch, to thy deathless praise
Does martial Rome this grateful statue raise:
Because both Greece and she thy fame have shar'd,
Their heroes written, and their lives compar'd.
But thou thyself could'st never write thy own;
Their lives have parallels, but thine has none."

There are many editions of Plutarch's works. That of Rualdus at Paris, 1624, with the version and notes of Xylander, two vols. folio, was for some time esteemed the best. There is an elegant edition of his "Lives," by Bryan, which was printed at London, 1724, in five volumes 4to. The whole of his works was printed collectively, by Reiske, at Leipsic, in twelve volumes 8vo, with many useful notes, and proper indexes. But a complete and more critical edition is now begun at Oxford, under the learned professor Wyttenbach, a Dutch critic, who has past a great part of his life in the study of Plutarch. This is printed both in 4to and 8vo, and promises to be an admirable edition. Plutarch's works have been translated into French by Amiot, and into English by several hands, under the care of Dryden, who wrote a "Life of Plutarch," which is prefixed to the translation; and of which some use has been made in the course of this memoir: another translation of the Lives has since been published by Dr. Langhorne.

PLUVINEL (Antoine), a gentleman of Dauphiny, the first who opened a school for riding the manege in France, which, till then, could be learned only in Italy. He flourished in the reign of Henry IV. who made him his chief master of the horse, and his chamberlain, besides which he sent him as an ambassador into

into Holland. He died at Paris in 1620, having prepared a work, which was publiſhed five years after, entitled "l'Art de monter à cheval," folio, with plates. The figures are portraits, by Criſpin de Pas.

POCOCKE (EDWARD) [y], a moſt learned Engliſhman, and famous particularly for his great ſkill in the oriental languages, was born at Oxford, Nov. 8, 1604. He was ſent early to the free-ſchool of Thame in that county; and, at fourteen, entered a commoner of Magdalen-hall in Oxford, whence, about two years after, he removed to Corpus Chriſti college. Beſides the uſual academical courſes, which he purſued with much diligence, he read very carefully the beſt Greek and Roman writers: but, applying himſelf afterwards to the eaſtern languages, that branch of learning proved ſo agreeable to him, that it became the chief object of his ſtudies during the reſt of his life. He took his bachelor of arts degree in 1622, and his maſter's in 1626; and, Lud. de Dieu publiſhing a Syriac verſion of the "Apocalypſe" at Leyden the following year, Pococke, after his example, began to prepare thoſe four "Epiſtles," which were ſtill wanting to a complete edition of the New Teſtament in that language. Theſe Epiſtles were, the ſecond of Peter, ſecond and third of John, and that of Jude. All the other books, except theſe five, had been well printed by Albertus Widmanſtadius, at Vienna, in 1555; who was ſent into the weſt for that purpoſe by Ignatius, the Jacobite patriarch of Antioch, in the 16th century. Having met with a manuſcript in the Bodleian library, proper to his purpoſe, he engaged in this work, and finiſhed it; but laid it by, not having the courage to publiſh it, till the fame of it, in 1629, brought him into the acquaintance of Gerard Voſſius: who, being then at Oxford, obtained his conſent to carry it to Leyden, where it was printed that year, in 4to, under the immediate care and inſpection of L. de Dieu.

The ſame year, he was ordained prieſt, having entered into deacon's orders ſome time before; and, being appointed chaplain to the Engliſh factory at Aleppo, by the intereſt of Selden, as appears very probable, he arrived at that place, after a long voyage, Oct. 17, 1630. His ſituation in the eaſt furniſhed an opportunity of accompliſhing his ſkill in the Arabic tongue: and he likewiſe endeavoured to get a farther inſight, if poſſible, into the Hebrew; but ſoon found it fruitleſs, the Jews there being very illiterate. He alſo improved himſelf in the Ethiopic and Syriac; of which laſt he made a grammar, with a praxis, for his own uſe. Oct. 30, 1631, he received a commiſſion from Laud, then biſhop of London, to buy for him ſuch ancient

[y] Life of Pococke prefixed to his theological works, in 2 vols. fol. 1740, by Leonard Twells, D. D. Ath. Oxon. Biographia Britannica.

Greek

Greek coins, and such manuscripts, either in Greek or the oriental languages, as he should judge most proper for an university library; which commission Pococke executed to the best of his power. In 1634, the plague raged furiously at Aleppo; many of the merchants fled two days journey from the city, and dwelt in tents upon the mountains: Pococke did not stir, yet neither he nor any of the English catched the infection. In 1636, he received a letter from Laud, then abp. of Canterbury, informing him of his design to found an Arabic lecture at Oxford, and of naming him to the university for his first professor: upon which agreeable news, he presently settled his affairs at Aleppo, and took the first opportunity of returning home. On his arrival at Oxford this year, he took a bachelor of divinity's degree in July, and entered on the professorship in August: the next year, however, when his friend Mr. John Greaves concerted his voyage to Egypt, it was thought expedient by Laud, that Pococke should attend him to Constantinople, in order to perfect himself in the Arabic language, and to purchase more manuscripts. During his abode there, he became, for some time, chaplain to sir Peter Wych, then the English ambassador to the Porte.

In 1639, he received several letters from his friends, and particularly from the archbishop, pressing him to return home: and accordingly, embarking in August, 1640, he landed in Italy, and passed from thence to Paris. Here he met with Grotius, who was then embassador at the court of France from Sweden; and acquainted him with a design he had, to translate his treatise "De veritate Christianæ Religionis" into Arabic, in order to promote the conversion of some of the Mahometans. Grotius was pleased with, and encouraged the proposal; while Pococke did not scruple to observe to him some things towards the end of his book, which he could not approve: as, his advancing opinions, which, though commonly charged by Christians upon Mahometans, yet had no foundation in any of their authentic writings, and were such as they themselves were ready to disclaim. Grotius was so far from being displeased, that he heartily thanked him for the freedom he had taken; and gave him full leave, in the version he intended, to expunge and alter whatever he should think fit. This work was published in 1660, at the sole expence of Mr. Boyle: Grotius's introduction was left out, and a new preface added by Pococke, shewing the design of the work, and giving some account of the persons to whom it would be of use. But the principal alterations are in the sixth book against Mahometanism, where some things are amended, and others left out; particularly, the pretended miracle of the dove flying to the ear of Mahomet; as having no foundation either in the writings or opinions of his followers: about which,

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when he diſcourſed with Grotius [z], that learned man freely acknowledged, that he took the ſtory only from our own writers, eſpecially from Scaliger, in his notes on Manilius.

On his return to London, Pococke had the misfortune to find the archbiſhop in the Tower, and the nation in ſuch confuſion, that all his deſigns in Arabic, and all the expectations entertained of him, as the firſt perſon in Europe for oriental learning, appeared now to be at an end. In 1643, he was preſented by his college, of which he had been made fellow in 1628, to the rectory of Childrey in Berkſhire: and, the military ſtate of Oxford rendering the duties of his profeſſorſhip impracticable, he retired to his living, and diſcharged the duties of a worthy pariſh-prieſt. He did not eſcape the common fate of the royaliſts in thoſe times: the profits of his profeſſorſhip, after the death of Laud in 1644, being ſeized by the ſequeſtrators, as part of the prelate's eſtate. His very extraordinary merit, however, and amiable qualities procured him friends on all ſides, ſo that in 1647, he was reſtored to the ſalary of his lecture by the intereſt of Selden; and, to preſerve him from the outrages of the ſoldiery, he obtained a protection under the hand and ſeal of general Fairfax, by the application of Dr. George Ent. In 1648, at the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew profeſſor at Oxford, with the canonry of Chriſt-church annexed thereto, by the king, then a priſoner in the Iſle of Wight; and was ſoon after voted into the ſame lecture by the committee of parliament; but ejected from his canonry the year after, for not ſubſcribing the engagement.

In the midſt of theſe perſecutions, he not only continued to read his lectures with the ſame diligence as before, but alſo publiſhed this year his "Specimen hiſtoriæ Arabum." It is a ſhort diſcourſe in Arabic, with a Latin tranſlation and notes by him; to which is added, an "Elenchus ſcriptorum Arabicorum." The diſcourſe itſelf is taken out of the general hiſtory of Gregory Abul Faraijus; and Pococke's notes are a collection of various things relating to theſe matters, out of more than an hundred Arabic manuſcripts. Selden was extremely pleaſed with this work; and Prideaux, in his "Life of Mahomet," has made very honourable mention of it. Simon Ockley, Arabic profeſſor at Cambridge, writes thus of it: "Specimen hiſtoriæ Arabum, opus verè aureum Cl. Pocockii ſtudio eleboratum. Dignus eſt hic liber, qui ſæpius legatur; eſt enim quaſi clavis ad quoſcunque authores Arabicos intelligendos perquam neceſſaria." [A] Adrian Reland has alſo theſe words relating to it: "In ſpecimine hiſ-

[z] Pococke's notes in Specim. Hiſt. Arabum, pag. 186.
[A] Introd ad ling. orient. p. 147. Cant. 1706. 12mo.—De relig. Mahommed. p. 86.

toriæ

toriæ Arabum, quo nemo carere poteſt, cui literæ Arabicæ in deliciis ſunt."

In 1650, a vote was paſſed, to deprive him of his lectures, and to turn him out of the univerſity; but he was ſaved from the effect of it by the interceſſion of a great part of that body, almoſt all of whom had been placed there by the parliament. In 1652, he was one of thoſe concerned in preparing the intended edition of the Polyglott Bible. In 1654, the famous Golius, Arabic profeſſor at Leyden, publiſhing his Arabic Lexicon, ſent Pococke a copy of it, with this inſcription: "Virtute atque doctrinâ eximio ac præclaro viro domino Edw. Pococke, literaturæ Orientalis peritia nulli ſecundo." The Berkſhire committee of the commiſſioners for ejecting ſcandalous miniſters entered a proſecution againſt him, with a deſign to eject him from his living of Childrey, for ignorance and inſufficiency! but he was ſheltered from the fury of that ſtorm by the learned Independent, Dr. John Owen. Owen, being a commiſſioner himſelf under the ſame act, proceeded with ſome warmth to make them ſenſible of the infinite contempt they would incur, when it ſhould be ſaid, that they had turned out a man for inſufficiency, whom all the learned, not of England only, but of all Europe, ſo juſtly admired for his vaſt knowledge and extraordinary accompliſhments; and, by entering his proteſt againſt ſo ſtrange a proceeding, put a ſtop to the affair.

In 1655, he publiſhed his "Porta Moſis;" a work containing ſix prefatory diſcourſes of Maimonides, which relate, in a very clear method, the hiſtory and nature of the Talmud, and the Jewiſh faith and diſcipline. The original was written in Arabic, but, as was uſual among the Jews, expreſſed in Hebrew characters. He added a Latin tranſlation, and a very large appendix of miſcellaneous notes. It was printed at Oxford, and was the firſt fruits of the Hebrew preſs there. In 1658, he publiſhed, "The Annals of Eutychius," in purſuance of a promiſe he had made ſome years before to Selden. In 1659, when the ſecluded members of the houſe of commons were reſtored to their ſeats in parliament, he was, by the intereſt of Dr. Wallis, who had always been his friend, reſtored to his canonry of Chriſt-church; in which he was firmly fixed the year after, at the return of the king. Being now reinſtated at Oxford, he took his doctor of divinity's degree; and continued afterwards to diſcharge the duties of both his lectures, and to give the world, to the end of his life, new proofs of his unrivalled ſkill in oriental learning. He was conſulted by all the moſt learned men in Europe: by Hornius, Alting, Hottinger, Golius, from abroad; and by Cudworth, Boyle, Hammond, Caſtle, at home. In 1663, he publiſhed at Oxford, "Gregorii Abul Farajii hiſtoria Dynaſtiarum," 4to. This is a compendium

dium of the general hiſtory of the world, from the creation to his own time, i. e. about the end of the thirteenth century; and is divided into ten dynaſties.

Some time after, Fell, dean of Chriſt-church, having concerted a ſcheme for a "Commentary upon the Old Teſtament," to be written by ſome learned perſons in that univerſity, engaged Pococke to take a ſhare. This gave occaſion to his "Commentaries upon Micah and Malachi," publiſhed in 1677; after which he finiſhed thoſe upon Hoſea and Joel, publiſhed in 1691. His "commentary upon Hoſea" is rather large; occaſioned by the repeated attempts of Iſaac Voſſius to depreciate the Hebrew text, which Pococke defends with great learning. Theſe "Commentaries," with the "Porta Moſis," were republiſhed in 1740, 2 vols. folio, by Leonard Twells, D. D. who prefixed a Life of the author, from which this account is taken. Dr. Pococke died, Sept. 10, 1691, in his eighty-ſeventh year; and was interred in the cathedral of Chriſt-church, where a monument, with an inſcription, is erected to his memory. In his perſon, he was of a middle ſtature, and ſlender; his hair and eyes black; his complexion freſh; his look lively and chearful; and his conſtitution ſound and healthy. In his converſation he was free, open, and affable; retaining, even to the laſt, the briſkneſs and facetiouſneſs of youth. His temper was modeſt, humble, ſincere; and his charity brought ſuch numbers of neceſſitous objects to him, that dean Fell uſed to tell him complainingly, "that he drew all the poor of Oxford into the college." As to his intellectual accompliſhments, beſides other learning, he was profoundly ſkilled in the Hebrew, Arabic, and Syriac tongues; was well acquainted with the Perſic, Samaritan, Ethiopic, Coptic, and Turkiſh; and not a ſtranger to the Italian and Spaniſh. In Greek and Latin he was, ſay his friends, critically converſant: his ſtyle in Engliſh clear and expreſſive, but not poliſhed; his Latin ſtyle not only proper and perſpicuous, but written with ſome degree of elegance. The great object of his ambition and labours, throughout a long life, was the promotion of Oriental literature: but, unluckily for him, that kind of learning, which had been in the higheſt eſteem for ſeveral years before the Reſtoration, fell into a general neglect for many years after. At Cambridge alſo, where Dr. Caſtell was ſettled in the Arabic profeſſorſhip in 1666, though he was heard very well at firſt, yet his lectures in a little time grew to be ſo much neglected, that once, when he was to read the next day, being then in a pleaſant mood, he affixed a paper upon the door of the public ſchool, with theſe words: "Prælector linguæ Arabicæ cras ibit in deſertum."

He had married in 1646, while he was reſident upon his living in Berkſhire; and had nine children. We have only an account of his eldeſt ſon Edward Pococke, who, under his father's direction, publiſhed, in 1671, 4to, with a Latin tranſlation, an Arabic work, entitled, "Philoſophus Autodidactus; ſive, Epiſtola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan. In qua oſtenditur, quomodo ex inferiorum contemplatione ad ſuperiorum notitiam ratio humana aſcendere poſſit." In 1711, Simon Ockley publiſhed an Engliſh tranſlation of this book, under the title of, "The Improvement of Human Reaſon, exhibited in the Life of Hai Ebn Yokdhan, &c." 8vo; and dedicated it to Mr. Pococke, then rector of Minal in Wiltſhire. Mr. Pococke had alſo prepared an Arabic hiſtory, with a Latin verſion, and put to it the preſs at Oxford; but not being worked off when his father died, he withdrew it, upon a diſguſt at not ſucceeding his father in the Hebrew profeſſorſhip. The copy, as much of it as was printed, and the manuſcript hiſtory, were, in 1740, in the hands of Mr. Pococke's ſon, then rector of Minal.

POCOCKE (RICHARD), D. D. (who was diſtantly related to the learned Orientaliſt Dr. Edward Pococke [B], being ſon of Mr. Richard Pococke, ſequeſtrator of the church of All-ſaints in Southampton, and head maſter of the free-ſchool there, by the only daughter of the Rev. Mr. Iſaac Milles, miniſter of Highcleer in Hampſhire) [C], was born at Southampton in 1704. He received his ſchool-learning there, and his academical education at Corpus-Chriſti college, Oxford; took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Liſmore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbiſhop of Canterbury. He began his travels into the Eaſt in 1737, and returned in 1742, and was made precentor of Waterford in 1744. In 1743, he publiſhed the firſt part of thoſe travels, under the title of "A Deſcription of the Eaſt, and of ſome other Countries, vol. i. Obſervations on Egypt." In 1745 he printed the ſecond volume under the ſame title, "Obſervations on Paleſtine, or the Holy Land, Syria, Meſopotamia, Cyprus, and Candia," which he dedicated to the earl of Cheſterfield, then made lord-lieutenant of Ireland; attended his lordſhip thither as one of his domeſtic chaplains, and was ſoon after appointed by his lordſhip archdeacon of Dublin. In March, 1756, he was promoted by the duke of Devonſhire (then lord-

[B] Anecdotes of Bowyer, by Nichols, p. 271.

[C] Of Mr. Iſaac Milles's three ſons, the eldeſt, Thomas, was appointed Greek profeſſor at Oxford, in 1706, and biſhop of Waterford and Liſmore, in 1708, where he died in 1740. The ſecond, Jeremiah, was fellow and tutor of Baliol-college, who preſented him, in 1705, to the rectory of Dulnmar Loo, in Cornwall. The third, Iſaac, was treaſurer of Waterford in 1714, and treaſurer of Liſmore cathedral in 1717.

lieutenant)

lieutenant) to the biſhopric of Oſſory, vacant by the death of Dr. Edward Maurice. He was tranſlated by the king's letter from Oſſory to Elphin, in June, 1765, biſhop Gore of Elphin being then promoted to Meath; but biſhop Gore finding a great ſum was to be paid to his predeceſſor's executors for the houſe at Ardbraccon, declined taking out his patent; and therefore biſhop Pococke in July, was tranſlated by the duke of Northumberland directly to the ſee of Meath, and died in the month of September the ſame year, ſuddenly, of an apoplectic ſtroke, while he was in the courſe of his viſitation [D] —See an eulogium of his Deſcription of Egypt, in a work entitled "Pauli Erneſti Jablonſki Pantheon Ægyptiorum, Præfat. ad part iii." He penetrated no further up the Nile than to Philæ, now Gieuret Ell Hiereff; whereas Mr. Norden in 1737, went as far as Derri, between the two cataracts. The two travellers are ſuppoſed to have met on the Nile, in the neighbourhood of Eſnay, in Jan. 1738 [E]. But the fact, as Dr. Pococke told ſome of his friends was, that being on his return, not knowing that Mr. Norden was gone up, he paſſed by him in the night, without having the pleaſure of ſeeing him. There was an admirable whole length of the biſhop, in a Turkiſh dreſs, painted by Liotard, in the poſſeſſion of the late Dr. Milles, dean of Exeter, his firſt couſin. He was a great traveller, and viſited other places beſides the Eaſt. His deſcription of a rock on the weſt-ſide of Dunbar harbour in Scotland, reſembling the Giants Cauſeway, is in the Philoſ. Tranſ. vol. lii. art. 17. and in Archæologia, vol. ii. p. 32. his account of ſome antiquities found in Ireland. "When travelling through Scotland (where he preached ſeveral times to crouded congregations), he ſtopped at Dingwal, and ſaid he was much ſtruck and pleaſed with its appearance; for the ſituation of it brought Jeruſalem to his remembrance, and he pointed out the hill which reſembled Calvary." The ſame ſimilitude was obſerved by him in regard to Dartmouth. He preached a ſermon in 1761 for the benefit of the Magdalen charity in London, and one in 1762 before the incorporated Society in Dublin.

Among the MS. treaſures in the Britiſh Muſeum, are ſeveral volumes (4811—4827) the gift of biſhop Pococke; viz. "Minutes and Regiſters of the Philoſophical Society of Dublin, from 1683 to 1687, with a copy of the papers read before them;" and "Regiſters of the Philoſophical Society of Dublin, from Aug. 14, 1707, with copies of ſome of theſe papers read before them;" alſo "Several Extracts taken out of the Records in Birmingham's Tower;" "An Account of the Franciſcan Abbeys, Houſes, and Friaries, in Ireland," &c. &c.

[D] His collection of antiquities and foſſils was ſold by Meſſ. Langford, June 5, and 6, 1766. [E] Norden's Travels, Engliſh edit. 8vo, p. 188.

POGGIO

POGGIO BRACCIOLINI, a man of great talents and learning, who flouriſhed at the time when learning was reviving in Europe, and himſelf contributed not a little to it, was deſcended from a family of good rank, and born in 1380 at Terranuova, a town in the territories of Florence. He was ſent to Florence in 1398 [F], and there learned Latin under John of Ravenna, and Greek of Emanuel Chryſoloras. It appears from one of his letters, that he applied himſelf alſo afterwards to Hebrew; which confutes the opinion of Huetius and others, who have ſaid that the Hebrew language was not cultivated in Italy, till after the fourteenth and fifteenth centuries. His education being finiſhed, he went to Rome, under the pontificate of Boniface IX. and was taken into the ſervice of the cardinal de Bari, who was Ludolf Marramoro, a Neapolitan. Afterwards he had the place of writer of the apoſtolic letters, which he held ten years; and then was made ſecretary to the pope, in which office he continued forty years.

In 1414, while the council of Conſtance was ſitting, ſome cardinals and nobles of Rome ſent him to that place, in ſearch of ancient authors: and he executed his commiſſion ſo well, that there, and in the parts adjacent, he found a conſiderable number. Quintilian was among them, and was diſcovered at the bottom of a tower in the monaſtery of St. Gal, about twenty miles from the city of Conſtance. Silius Italicus was found at the ſame time and place. Poggio afterwards travelled to England, and ſtayed ſome time in London: he viſited the monaſteries here, in hopes of finding ſome ancient manuſcripts, but was not ſo ſucceſsful as in Germany. Some ſay, that pope Martin V. ſent him alſo to Hungary; but the circumſtances of this journey are no where related. They add, that he was afterwards a long time at Bologna and Ferrara: and there is reaſon to think, that he was toſſed about ſome years from place to place by the troubles of the times; for he himſelf almoſt informs us ſo, in his dialogue "De infelicitate principum."

He determined at length to ſettle and to marry. He had already three ſons by a miſtreſs, though he was an eccleſiaſtic; and he excuſes himſelf jocularly upon this head, in one of his letters to cardinal Julian of St. Angelo: "You ſay that I have ſons, which is not lawful for a cleric; and without a wife, which does not become a laic. I may anſwer, that I have ſons, which is fitting for laics; and without a wife, which from the beginning of the world has been the cuſtom of clerics: but I will not defend my failings by any excuſe." Take the

[F] Niceron, mem. &c. tom. ix.

original,

original, as a ſpecimen of his Latin: "Aſſeris me habere filios, quod clerico non licet: ſine uxore, quod laicum non decet. Poſſum reſpondere, habere filios me, quod laicis expedit; & ſine uxore; qui eſt mos clericorum ab orbis exordio obſervatus: ſed nolo errata mea ulla excuſatione tueri." He married a Florentine lady in 1435, when he was fifty-four, who was young, beautiful, and of an illuſtrious and ancient family, but not a large fortune: he took her to Rome, and had ſeveral children by her.

He continued ſtill in his office of apoſtolic ſecretary, which he held under ſeven popes, including the ſpace of forty years. Notwithſtanding this, he was not rich; and we find him complaining of his circumſtances, eſpecially now his family was increaſed, in ſome of his letters. In 1453, the place of ſecretary to the republic of Florence was offered him, and he accepted it with pleaſure: quitting Rome, though not without reluctance, on account of the friends he left behind him. Though he was full ſeventy-two, he applied himſelf to ſtudy more intenſely than ever: and in that laſt period of his life, though he had an employment which took up much of his time, compoſed the moſt conſiderable of his works. His love of retirement induced him to build a country-houſe near Florence, which he called his academy, and in which he took much delight. He always ſpent the ſummer at that houſe, and, indeed never was quite ſatisfied, when he was not there. It is ſaid, that he ſold a copy of Livy, fairly written with his own hand, in order to purchaſe this eſtate [G]. Some have imagined, that his "Hiſtory of Florence" was written there. He died at this villa in 1459, aged ſeventy-nine, and left a wife and ſix children. Five of them were ſons, and became all diſtinguiſhed by their abilities. John Francis, the youngeſt, was much eſteemed by Leo X. who made him his ſecretary [H]. Some have given the name of John Francis to Poggius himſelf, as others have that of Charles; but his real name was Poggio di Guccio Bracciolini, his father's name being Guccio, and Bracciolini that of his family.

Poggio appears by his works to have had a great paſſion for letters, and as great a regard for thoſe that cultivated them. He excelled in Greek and Latin literature, and was one of the principal reſtorers of it. His purſuits were not confined to profane antiquity: we ſee by his quotations, that he was verſed in eccleſiaſtical hiſtory, and the fathers, and eſpecially in the writings of Chryſoſtom and Auguſtin. He did not meddle much with poetry; for he ſeems to have had no talent that way, if we may judge by an epitaph upon his maſter Chryſoloras, which is very indifferent. He was eloquent, however, and his ſtyle

[G] Bayle's Dict. in PANORMITA, note F. [H] Blount's Cenſura authorem.

is generally approved: Cicero was his model, and he did not imitate him amiſs. He is reputed to have been a good man in the main, and to have acquitted himſelf well in the ſeveral provinces of citizen, father, huſband, and friend. He had a particular diſlike to avarice, and wrote againſt it. He regarded the love of money as a low paſſion, and unworthy of a man; and was often repeating this ſentence of Publius Syrus, *Deſunt inopiæ multa, avaritiæ omnia:* "A poor man wants many things, a covetous man all things." He had not ambition enough to puſh himſelf on, although he was in the road of fortune. He was diſintereſted, open, communicative, and, what cannot be ſaid of every learned man, ſingularly modeſt. Yet theſe good qualities were tarniſhed, ſuch is the condition of humanity, with ſome that were not ſo good. The children he had in his ſingle ſtate ſhew, that he had a paſſion for women; and the obſcenities he publiſhed in a work called "Facetiæ," which may be conſidered as the firſt *Ana*, or collection of bon mots, ſhew farther, that he did not entertain this paſſion with a ſpirit ſufficiently manly. He was alſo ſubject to anger; and this anger vented itſelf in the ſevereſt ſarcaſms and the moſt biting ſtyle, as appears from many of his works. Paul Jovius relates [1], that he once received ſome blows from Georgius Trapezuntius, on account of ill language which he had given him; and he wrote a terrible invective againſt Laurentius Valla, who had criticized his Latinity as not ſufficiently pure.

Letters, however, were infinitely obliged to him on ſeveral accounts. He was the firſt who brought to light ſeveral authors of antiquity; of whom Quintilian and Silius Italicus have been mentioned already. Add to theſe "Tertullian," "Aſconius's Commentary upon eight Orations of Cicero;" "Lucretius;" "Ammianus Marcellinus:" although none of the editors have done him the honour to mention it; "Manilius," the firſt edition of which was printed from Poggio's manuſcript at Bologna in 1474, though not, as Fabricius has erroneouſly ſaid, by Poggio himſelf, who died ſome years before; "L. Septimius," the ſuppoſed author of the verſion of the ſpurious "Phrygian Dares;" the three firſt books of "Valerius Flaccus;" "Caper," "Eutychus," and Probus," three ancient grammarians; "Cicero de finibus," and "De legibus," and his orations, "Pro Cæcina, De lege Agraria, Ad populum contra legem Agrariam, In Lucium Piſonem, Pro Rabirio Piſone, Pro Rabirio, Pro Roſcio Comœdo," and another whoſe title we know not, for he himſelf mentions eight in his book "De infelicitate principum;" part of "Columella; and "Frontinus de aquæductibus." This was doing great ſervice to the

[1] In Elog.

republic

republic of letters. He farther publiſhed a number of works of his own, and made ſome Latin verſions of ancient Greek authors, of "Diodorus Siculus," and "Xenophon's Cyropædia," in particular. His own works have been collected, and often printed. They conſiſt of "Moral Pieces, Orations, Letters," and "An Hiſtory of Florence from 1350 to 1455," which is the moſt conſiderable of them. Machiavel, in the introduction to his "Hiſtory of Florence," gives a general good character of Poggio's Hiſtory: he calls Poggio an excellent hiſtorian, and repreſents him as accurate enough in his accounts of the Florentine wars and foreign negociations; but blames him for either ſaying nothing at all of their civil diſſentions, which he thinks the moſt edifying part of hiſtory, or relating them ſo briefly and abruptly, as to yield neither benefit nor amuſement to a reader. This partiality to his country, for ſuch it has been called, gave occaſion to this epigram of Sannazarius:

"Dum patriam laudat, damnat dum Poggius hoſtem,
Nec malus eſt civis, nec bonus hiſtoricus."

The following paſſage of Eraſmus ſuggeſts a moſt unfavourable notion of Poggio: "Poggio, rabula adeo indoctus, ut, etiamſi vacaret obſcœnitate, tamen indignus eſſet qui legeretur; adeo autem obſcœnus, ut, etiamſi doctiſſimus fuiſſet, tamen eſſet a bonis viris rejiciendus." But we muſt ſuggeſt a caution, that a judgement be not formed either of Poggio himſelf, or even of what Eraſmus thought of him, from this detached paſſage in Blount's Cenſura authorum. This invective of Eraſmus againſt Poggio was in behalf of his favourite Laurentius Valla; whoſe writings, it ſeems, were neglected and unread, while thoſe of Poggius were in every body's hands [K]. Obſerve what immediately follows the paſſage juſt quoted: "Hic, inquam, talis, ut homo candidus ſcilicet, ſine invidia paſſim habetur in manibus, lectitatur in nullam non linguam transfuſus: Laurentius neque obſcœnus, et centuplo doctior, laborat invidiâ mordacitatis, atque, ut bos cornupeta, vitatur; etiam ab his, qui ſcripta hominis nunquam legerunt." We have elſewhere near a page of invective againſt Poggio: but it is purely in favour of Valla, whom Eraſmus thought greatly injured by Poggio, in that abuſive piece which he wrote againſt him, for having juſtly criticized his Latin. Poggio, it is certain, had great imperfections and blemiſhes, as well in his life as in his writings: but it is as certain, that Eraſmus was not always juſt and candid in his cenſures, and more eſpecially when he was irritated.

[K] Eraſmi Opera, vol. iii. Epiſt. 103. L. B. 1706.

POILLY (Francis), a French engraver, born at Abbeville in 1622, and bred under Pierre Duret. He completed his knowledge of his art by a long reſidence at Rome; and on his return to Paris, diſtinguiſhed himſelf by many capital works from pictures of ſacred and profane hiſtory, and portraits of various ſizes. Louis XIV. made him his engraver in ordinary, in 1664, expreſsly on account of his merit, and the works he had publiſhed in Italy, as well as in France. He drew as ſkilfully as he engraved. Preciſion, neatneſs, and ſoftneſs, are the characteriſtics of his plates; and it is recorded to his honour, that he never degraded his abilities by engraving any ſubject of an immoral kind. He died in 1693. His brother Nicolas, who was alſo an able engraver, ſurvived him only three years; and both left ſons, who applied their talents to painting and engraving.

POINSINET (Antoine, Alexandre, Henri), a French dramatic writer of the ſecond rate, whoſe pieces, being chiefly operas, are thought to have ſucceeded rather by means of the muſic, than from their intrinſic merit. He was born at Fontainbleau in 1735, of a family attached to the ſervice of the houſe of Orleans. His moſt ſucceſsful pieces were, "Gilles garçon Peintre," "Sancho Pança," "The Sorcerer," "Tom Jones," and "Ernelinde, or Sandomir," a lyric tragedy, in five acts. "Le Cercle," or the evening alamode, a comedy in one act, was thought not to be his own. "He was not," ſaid ſome critics, "ſufficiently admitted into a certain claſs of ſociety to paint their manners ſo well." "If ſo," replied the abbé Voiſenon, "he has certainly liſtened at the door with great ſucceſs." Poinſinet was fond of travelling. In 1760 he went over Italy; and in 1769 viſited Spain, hopeing to introduce the taſte for the Italian muſic, and the ballad airs of the French into that country, but was unfortunately drowned, the ſame year, in the Guadalquivir. He certainly was not devoid of talents, and had that extreme ſimplicity which has ſometimes been found united to thoſe of an higher order. The wits who knew him made him believe whatever they choſe. They ſent him falſe aſſignations from ladies of quality, who they ſaid were in love with him, and he always fell into the ſnare. They even went ſo far as to keep him ſix months employed in learning Ruſſian, as he thought, in order to be admitted of the academy of Peterſburg; and at the end of the time he found he had only been ſtudying the *bas Breton*. He was a member of the Italian academy of the Arcadi, and of that of Dijon.

POIRET (Peter), famous only for his love of myſticiſm and enthuſiaſm, and his writings conformable to thoſe ſentiments, was born at Metz in 1646, and educated at Bâle in Switzerland, in the collége of Eraſmus. His father, who was a ſword-

cutler,

cutler, would have brought him up as a ſculptor, but he had more taſte for the dead languages, philoſophy, and theology, and applied himſelf to them. He became a miniſter at Heidelburg, in 1668, and at Anweil obtained a ſimilar ſituation in 1674. Here it was that he met with the works of the myſtical writers, with which, particularly with thoſe of madame Bourignon, he became to the utmoſt infatuated. Madame Guyon was another of his favourites, and he determined to live according to their maxims. Towards the end of life he retired to Reinſberg in Holland, where he died in May, 1719, at the age of ſeventy-three. His works are all of the myſtical kind: 1. "Cogitationes rationales de Deo." 2. "L'œconomie Divine," in 7 vols. 8vo, 1687, in which all the notions of Bourignon are repeated. 3. "La Paix des bonne Ames." 4. "Les Principes ſolides de la Religion Chretienne," 12mo. 5. "Theologie du Cœur," 2 vols. 12mo. 6. He publiſhed alſo a complete edition of the works of mad. Bourignon, in 21 vols. 8vo, with a life of that pious enthuſiaſt. 7. An attempt to attack Deſcartes, in a treatiſe, "de Eruditione triplici," in 2 vols. 4to, reprinted at Amſterdam in 1707. This being directed againſt Deſcartes, has been compared to the attack of the viper upon the file. It contains, however, ſome good obſervations.

POLE (Reginald), cardinal, and archbiſhop of Canterbury, was deſcended from royal blood, being a younger ſon of ſir Richard Pole, lord Montague, couſin-german to Henry VII. and Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. [1]. He was born, according to Camden, in 1500, at Stoverton-caſtle in Worceſterſhire; and, at ſeven years of age, was ſent to be inſtructed in grammar by the Carthuſians, in the monaſtery at Shene, near Richmond in Surrey. At twelve, he became a nobleman of Magdalen-college in Oxford; where the famous Linacre and William Latimer, the two great maſters in thoſe times of the Greek and Latin languages, were his chief preceptors. He took a bachelor of arts degree at fifteen, and entered into deacon's orders; and in 1517, the year that Luther began to preach againſt indulgences, was made a prebendary of Saliſbury; to which the deanery of Exeter, and other preferments were ſoon after added, by the bounty of his relation Henry VIII. who directed that he ſhould be bred to the church, with a deſign to raiſe him to the higheſt dignities in it.

Pole being now nineteen, and having laid a good groundwork of learning at Oxford, it was determined to ſend him, by way of completing his education, to Italy; for which a ſupport ſuitable to his rank was provided by the king, who allowed

[1] Athen. Oxon. vol. i. Vita Reginaldi Poli, 1690, 8vo. Britannia, under Staffordſhire.

him a large yearly penſion, beſides the profits of his dignities. On his arrival, he viſited ſeveral univerſities, and then fixed at Padua, where he entered into familiarity with Leonicus, a great philoſopher and Grecian, Longolius, Bembus, and Lupſet, a learned Engliſhman. Theſe were his maſters, whom he conſtantly uſed: and they have told us, how he became the delight of that part of the world, for his learning, politeneſs, and piety. From Padua he went to Venice, where he continued for ſome time, and then viſited other parts of Italy. Having ſpent five years abroad, he was recalled home; but being deſirous to ſee the jubilee, which was celebrated this year at Rome, he went to that city; whence, paſſing by Florence, he returned to England, where he arrived about the end of 1525.

He was received by the king, queen, court, and all the nobility, with great affection and honour; and much careſſed, not only for his learning, but for the ſweetneſs of his nature, and politeneſs of his manners. Devotion, however, and ſtudy, being what he ſolely delighted in, he retired to his old habitation among the Carthuſians at Shene, where he ſpent two years in the free enjoyment of theſe advantages. Then Henry VIII. began to raiſe doubts concerning the lawfulneſs of his marriage with Catharine of Spain, in order to obtain a divorce; and Pole, foreſeeing the troubles conſequent upon this, and how deeply he muſt of neceſſity be involved in them, reſolved to withdraw, and obtained leave of his majeſty to go to Paris. Here he continued in quiet, till the king, proſecuting the affair of the divorce, and ſending to the moſt famous univerſities in Europe for their opinion upon the illegitimacy of his marriage, commanded him to concur with his agents in procuring the ſubſcriptions and ſeal of that of Paris. Pole left the affair to the commiſſioners; excuſing himſelf to the king, as unfit for the employment, ſince his ſtudies had lain another way. Henry was angry; upon which Pole returned to England, in order to pacify him, and then retired to Shene, where he continued two years. Henry, at length perceiving that the court of Rome reſolved to oppoſe the affair of the divorce, conceived a reſolution to ſhake off their authority, and to rely upon his own ſubjects. Pole was preſſed again, and repaired to the king, with a deſign to give him ſatisfaction; but, his conſcience checking him the moment he was about to ſpeak, he could not utter a word. The extremity then inſpired him with courage; and quitting his former purpoſe, he ſpoke point-blank againſt the divorce. The king, highly enraged, laid his hand upon his poniard, with a deſign to kill him; but was overcome by the ſimplicity and ſubmiſſion of his kinſman's addreſs, and diſmiſſed him in tolerable temper. Pole, however, apprehenſive of further danger, thought it prudent to withdraw, and got his majeſty's

jeſty's leave to travel again, who was ſo ſatisfied with his intentions, that he continued his penſion for ſome time.

The firſt place he went to was Avignon, in the province of Narbonne in France. This town was under the pope's juriſdiction, and Pole continued there unmoleſted for a year; but, the air not agreeing with his conſtitution, he left it, and went to Padua. In this beloved univerſity he fixed his reſidence a ſecond time, making excurſions now and then to Venice; and devoted himſelf to ſtudy, and the converſation of the learned. He contracted acquaintance with ſeveral eminent perſons; among whom was Gaſpar Contareni, afterwards a cardinal, and Peter Caraffa, afterwards the turbulent pope Paul IV. and an enemy to Pole. But there were none ſo familiar with him, as a noble Venetian called Aloiſius Priuli. He was a perſon of ſingular worth and integrity; and the friendſhip now begun between them ended not but with the death of Pole. Thus the days paſſed very agreeably in Italy, while freſh troubles were riſing in England. Henry had not only divorced Catharine, but married Anne Boleyne, and reſolved to throw off the papal yoke, and aſſert his right to the ſupremacy, with the title of Supreme head of the church. To this end he procured a book to be written in defence of that title, by Sampſon, biſhop of Chicheſter, which he immediately ſent for Pole's confirmation, who would willingly have deferred his anſwer: but Henry not admitting this, Pole, taking courage from the ſecurity of the Pope's protection, not only diſapproved the king's divorce, and ſeparation from the apoſtolic ſee, in anſwer for the preſent, but ſhortly after drew up his piece, "Pro unitate eccleſiaſtica," and ſent it to Henry. Henry, diſpleaſed with Pole, under pretence of wanting ſome paſſages to be explained, ſent for him to England: but Pole, aware that to deny the king's ſupremacy, which was the principal ſcope of his book, was high treaſon there, and conſidering the fate of More and Fiſher, refuſed to obey the call. The king therefore reſolved to keep meaſures with him no longer; and accordingly his penſion was withdrawn, he was ſtripped of all his dignities in England, and an act of attainder paſſed againſt him.

He was abundantly compenſated for theſe loſſes and ſufferings by the bounty of the pope and emperor. He had been created a cardinal, in January, 1536, and ſoon after was ſent by the pope with the character of nuncio both to France and Flanders; that, being near England, he might hold correſpondence with the Catholics there, in order to keep them ſtedfaſt in the faith. At Paris he was received very honourably by the king, but did not ſtay long there; for Henry being informed of it, ſent to demand him of the French monarch; and afterwards, by ſetting a price upon his head, and employing all

means to catch him, ſo drove him from place to place, that Pole was forced at length to take refuge in Rome. His book "Pro unitate eccleſiaſtica," was publiſhed in that city in 1536; and though, as Burnet ſays, "it was more eſteemed for the high quality of the author, than for any ſound reaſoning in it," yet it gave the moſt certain proof of his invincible attachment and zeal for the ſee of Rome, and was therefore ſufficient to authorize the ſtrongeſt confidence. Pole was accordingly employed in negociations and tranſactions of high concern; was conſulted by the pope in all affairs relating to kings and ſovereign princes; was one of his legates at the council of Trent; and, laſtly, his penman, when occaſion required. Thus, for inſtance, when the pope's power to remove that council was conteſted by the emperor's ambaſſador, Pole drew up a vindication of that proceeding; and when the emperor ſet forth the interim, was employed to anſwer it. This was in 1548; and, pope Paul III. dying the next year, cardinal Pole was twice elected to ſucceed him, but refuſed both the elections; one as being too haſty, and without due deliberation, and the other, becauſe it was done in the night-time. This unexampled delicacy diſguſted ſeveral of his friends in the conclave, who thereupon concurred in chooſing Julius III. March 30, 1550. The tranquillity of Rome being ſoon after diſturbed by the wars in France, and on the borders in Italy, Pole retired to a monaſtery in the territory of Verona, where he lived agreeable to his natural humour, till the death of Edward VI. in July, 1553.

On the acceſſion of queen Mary, he was appointed legate for England, as the fitteſt inſtrument to reduce this kingdom to an obedience to the pope; but did not think it ſafe to venture his perſon thither, till he knew the queen's intentions with regard to the re-eſtabliſhment of the Romiſh religion; and alſo, whether the act of attainder, which had paſſed againſt him under Henry, and had been confirmed by Edward, was repealed. It was not long, however, before he received ſatisfaction in both theſe points; and then he ſet out for England, by way of Germany, in Oct. 1553. The emperor, ſuſpecting a deſign in queen Mary to marry Pole, contrived means to ſtop his progreſs; nor did he arrive here till November, 1554, when her marriage with Philip of Spain was completed. On his arrival he was conducted to the archbiſhop's palace at Lambeth, Cranmer being then attainted and impriſoned; and, on the 27th, went to the parliament, and made a long and grave ſpeech, inviting them to a reconciliation with the apoſtolic ſee; whence, he ſaid, he was ſent by the common paſtor of Chriſtendom, to reduce them, who had long ſtrayed from the incloſure of the church. This ſpeech of Pole occaſioned ſome motion in the queen, which ſhe vainly thought was a child quickened in her womb; ſo that the joy of the times

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was redoubled, ſome not ſcrupling to ſay, that as John Baptiſt leaped in his mother's belly at the ſalutation of the Virgin, ſo here the like happineſs attended the ſalutation of Chriſt's vicar.

The parliament being abſolved by Pole, all went to the royal chapel, where Te Deum was ſung on the occaſion: and thus, the pope's authority being now reſtored, the cardinal two days afterwards made his public entry into London, with all the ſolemnities of a legate; and preſently ſet about the buſineſs of reforming the church from hereſy. Pole had been formerly ſuſpected of favouring the Reformation, but without any reaſonable foundation: he was by nature humane, and had great ſweetneſs of temper; and this, making him backward in the perſecution of Proteſtants, and always deſirous to prevent it, expoſed him to the falſe ſuſpicions of zealous Papiſts. Knowing, therefore, that the court of Rome kept a watchful eye over him, he ſeemed now to be much altered in his nature. He expreſſed a great deteſtation of Proteſtants; nor did he converſe with any of that party, excepting ſecretary Cecil. He was in reſerve to all, ſpoke little, and put on an Italian temper as well as behaviour; making Priuli almoſt his only confident. In the mean time pope Julius, and his ſucceſſor Marcellus, ſoon after dying, the queen recommended Pole to the popedom; but Peter Caraffa, who took the name of Paul IV. was elected before her diſpatches arrived. This pope, who had never liked cardinal Pole, was pleaſed with Gardiner biſhop of Wincheſter, whoſe temper exactly tallied with his own; and therefore favoured his views upon the ſee of Canterbury, in oppoſition to Pole, whoſe nomination to that dignity was not confirmed by him till the death of this rival, which happened Nov. 13, 1555.

Pole had now the ſole management and regulation of eccleſiaſtical affairs in England; and at firſt gave many proofs of his good temper: how unſuitably to it policy, and a falſe religion, led him to act afterwards, the perſecutions under queen Mary muſt ever be a melancholy but undeniable proof. Pole's concurrence, however, in theſe butcheries, did not ſecure him againſt the attacks of his old enemy Paul IV. who, upon various pretences, accuſed him as a ſuſpected heretic; ſummoned him to Rome to anſwer the charge; and, depriving him of his legantine powers, conferred them upon Peyto, a Franciſcan friar, whom he had made a cardinal for that purpoſe. The new legate was upon the road for England, when queen Mary, appriſed of his buſineſs, aſſumed ſome of her father's ſpirit, and forbad him at his peril to ſet foot upon Engliſh ground. Pole, however, was no ſooner informed of the pontiff's pleaſure, or rather diſpleaſure, than, out of that implicit veneration which he conſtantly and unalterably preſerved for the apoſtolic ſee, he voluntarily laid down the enſigns of legate, and forebore the exerciſe

exercise of its power; dispatching his trusty minister Ornameto to Rome, with letters clearing himself in such submissive terms, as even melted the obdurate heart of Paul. The cardinal was restored to his legantine powers soon after, but did not live to enjoy them a full twelvemonth, being seized with a double quartan ague, which carried him off, Nov. 18, 1558. During his illness, he often enquired after her majesty; and his death is said to have been hastened by that of his royal mistress; which, as if their destinies had been connected, happened about sixteen hours before. After lying forty days in state at Lambeth, he was carried to Canterbury, and there interred. He was a learned, eloquent, modest, humble, and good-natured man; of exemplary piety and charity, as well as generosity becoming his birth. Though by nature he was more inclined to study and contemplation than to active life, yet he was prudent and dextrous in business: so that he would have been a finished character, had not his superstitious devotion to the see of Rome carried him, against his nature, to commit several cruelties in persecuting the Protestants. Burnet, who has drawn Pole in very favourable colours, acknowledges this charge; but imputes these sanguinary proceedings to Paul IV. pitying the cardinal's weakness, in not having courage enough to contend with so haughty and persecuting a pope.

Pole's capital work, though a short one, we have already mentioned: he wrote two defences of it, one to Henry VIII. another to Edward VI. He was the author of many other small pieces, relating to doctrine as well as discipline; and we are told by Strype, that he wrote a book about 1530, which was perused by Cranmer, to persuade king Henry to continue the negociation of his marriage with Anne Boleyne: but this is really not credible.

POLEMBERG (Cornelius), or Poelemburg, a celebrated Dutch painter, was born at Utrecht in 1586, where he became the disciple of Abraham Bloemart, but went to complete his studies at Rome. His first determination was to imitate the manner of Elsheimer; but when he contemplated the works of Raphael, he was so affected, that he was led irresistibly to copy after that much higher model. This union of objects produced a mixed but original style; more free and graceful than the Flemish, though with far less grandeur and excellence of design than the Italian. He could not rise to the execution of large figures; his best pieces, therefore, are of the cabinet size; but he surpassed all his contemporaries in the delicacy of his touch, the sweetness of his colouring, and the choice of agreeable objects and situations. His skies are clear, light, and transparent; his back-grounds often ornamented with the vestiges of magnificent Roman edifices; and his female figures, which are usually without

without drapery, are highly beautiful. He returned rather reluctantly to Utrecht, where, however, his merit was acknowledged by the great Rubens[M]. Charles I. invited him to London, where he was much employed, and richly paid; but, though he was much ſolicited to remain here, his love for his native country prevailed, and he returned to Utrecht, where he died in 1660, affluent and highly eſteemed. The genuine works of Polemberg, are extremely ſcarce; but figures by him may be found in the works of other artiſts, particularly thoſe of Steenwyck, and Kierings; and his diſciple John Vander Lis ſo ſucceſsfully imitated his ſtyle, that the works of the pupil are frequently taken for thoſe of the maſter.

POLIDORO (DA CARAVAGGIO), properly CALDARA, an eminent Italian painter, uſually called Caravaggio from a village in the dutchy of Milan, where he was born in 1495. He went to Rome at the time when Leo X. was raiſing ſome new edifices in the Vatican; and not knowing how to get his bread otherwiſe, for he was very young, he hired himſelf as a day-labourer to carry ſtones and mortar for the maſons there at work. He drudged in this manner till he was eighteen, when one part of his buſineſs brought him to think of painting. It happened, that ſeveral young painters were employed by Raphael, in the ſame place, to execute his deſigns. Polidoro, who often carried them mortar to make their freſco, was touched with the ſight of the paintings, and ſolicited by his genius to turn painter. At firſt he confined himſelf to the works of Giovanni d'Udini; and the pleaſure he took to ſee that painter work, excited the talent which he had for painting. In this diſpoſition, he was very officious and complaiſant to the young painters, puſhed himſelf into their acquaintance, and opened to them his intention: whereupon they gave him proper leſſons, which emboldened him to proceed. He then applied himſelf with the utmoſt ardour to deſigning, and advanced ſo prodigiouſly, that Raphael was aſtoniſhed, and ſet him to work with the other young painters; among whom he diſtinguiſhed himſelf ſo much, that, as he had the greateſt ſhare in executing his maſter's deſigns in the Vatican, ſo he had the greateſt glory. The care he had ſeen Raphael take, in deſigning the antique ſculptures, induced him to do the like. He ſpent whole days and nights in painting after thoſe beautiful models, and ſtudied antiquity with the niceſt exactneſs. The works, with which he enriched the frontiſpieces of ſeveral buildings at Rome, are proofs of the pains he took in ſtudying the antique. He painted very few eaſel pieces; moſt of his productions being in freſco, and only in light and ſhade, in imitation of the baſſo relievos. In this way he made uſe of

[M] Pilkington's Dictionary.

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the manner called ſcratching, conſiſting in the preparation of a black ground, on which is placed a white plaſter; and, where, taking off this white with an iron bodkin, we diſcover through the holes the black, which ſerves for ſhadows. Scratched work laſts longeſt, but, being very rough, is unpleaſant to the ſight. He aſſociated himſelf at firſt with Matureno, and their friendſhip laſted till the death of the latter, who fell a victim to the plague, in 1526.

After this, Polidoro, having by his aſſiſtance filled Rome with his pieces, thought to have enjoyed his eaſe, and the fruits of his labours; when the Spaniards in 1527 beſieging that city, all the men of art were forced to fly, or elſe were ruined by the miſeries of the war. In this exigence Polidoro retired to Naples, where he was obliged to work for ordinary painters, and had no opportunity of making himſelf famous: for the Neapolitan nobility in thoſe days were more ſolicitous to obtain good horſes, than good pictures. Seeing himſelf, therefore, without buſineſs, and forced to ſpend what he had acquired at Rome, he went to Sicily; and, underſtanding architecture as well as painting, the citizens of Meſſina employed him to make the triumphal arches for the reception of Charles V. at his return from Tunis. This being finiſhed, finding nothing to be done anſwerable to the grandeur of his genius, and having no temptation to ſtay but the careſſes of a woman he loved, he thought of returning to Rome. In this reſolution, he drew his money out of the bank of Meſſina; which his ſervant underſtanding, the night before his departure, confederated with other rogues, ſeized him in his bed, ſtrangled him, and ſtabbed him. This done, they carried the body to the door of his miſtreſs, that it might be thought he was killed there by ſome rival: yet, by God's providence, the murder was diſcovered. The aſſaſſins fled, and every body pitied his untimely fate. Among others, his ſervant, in the general ſorrow, without fear of any one's ſuſpecting him, came to make lamentations over him; when a Sicilian count, one of Polidoro's friends, watching him, obſerved his grief not to be at all natural, and thereupon had him taken up on ſuſpicion. He made a very bad defence; and being put to the torture, confeſſed all, and was condemned to be drawn to pieces by four horſes. The citizens of Meſſina expreſſed a hearty concern for Polidoro's untimely end, and interred his body honourably in the cathedral church. He was in his forty-eighth year, when this fate befel him, in 1543.

Polidoro's genius was very lively and fruitful; and from ſtudying the antique baſſo relievos was inclined to repreſent battles, ſacrifices, vaſes, trophies, and thoſe ornaments which are moſt remarkable in antiquities. But what is altogether ſurpriſing, is, that, notwithſtanding his great application to antique ſculptures, he

he perceived the neceſſity of the chiaro obſcuro in painting. It does not appear that this was much known in the Roman ſchool before his time: he made it a principle of the art, and a regular part of his practice. The great maſſes of lights and ſhadows which are in his pictures ſhew him to have been convinced, that the eyes of a ſpectator want repoſe, to view a picture with eaſe. It is from this principle that, in the freezes which he painted with white and black, his objects are grouped ſo artfully. His love of the antique did not hinder him from ſtudying nature; and his ſtyle of deſign, which was great and correct, was a mixture of the one and the other. His hand was eaſy and excellent, and the airs of his heads bold, noble, and expreſſive. His thoughts were ſublime, his diſpoſitions full of attitudes well choſen; his draperies well ſet, and his landſcapes of a good taſte. His pencil was light and ſoft; but after the death of Raphael he very ſeldom coloured his pieces, applying himſelf altogether to work in freſco with the *chiaro ſcuro*.

Polidoro's genius was very much like that of Julio Romano: their conceptions were lively, and formed after the manner of the antique. Their deſign was great and ſevere, and their way new and extraordinary: the difference between them was, that Julio Romano animated his compoſitions by the impetuoſity of his genius only: and Polidoro always made uſe of contraſt, as the moſt powerful means to give life and motion to his works. Polidoro's genius appears alſo to be more natural, more pure, and more regulated, than that of Julio Romano.

POLIGNAC (MELCHIOR DE), a fine genius of France, and a cardinal, was born of an ancient and noble family at Puy, in 1662. He was ſent early to Paris, to learn the languages; and afterwards ſtudied philoſophy at the college of Harcourt, where he began to ſhew an original genius. His profeſſor taught only the ſyſtem of Ariſtotle, to which he was extremely devoted; but Polignac embraced the new doctrines of Des Cartes, with which he was ſo enamoured, that, notwithſtanding all the efforts of his maſter, he would never return to the Peripatetic philoſophy. When cardinal de Bouillon went to Rome, to the election of Alexander VIII. he engaged Polignac to attend him; and introduced him to that pope, who was infinitely charmed with his fine talents and addreſs. Louis XIV. alſo, to whom he became known at his return, was equally pleaſed with him, and by him he was ſoon after ſent ambaſſador extraordinary to Poland: where, after the death of Sobieſki, he formed a project of procuring the ſucceſſion for the prince of Conti, and gave aſſurances to his court of effecting it; but theſe proving vain, he returned to France a little diſgraced, and retired for three years. He was then reſtored to favour, and ſent to Rome as auditor of the rota. Returning home, he was employed in affairs of the greateſt importance:

importance: was plenipotentiary at the congreſs of Utrecht, during which pope Clement XI. created him a cardinal. He was in the conclave, when Benedict XIII. was choſen in 1724. Upon the acceſſion of Louis XV. he was appointed to reſide at Rome, as miniſter of France; and did not return, till 1732. He died in 1741, in his eightieth year.

He had been received into the French academy in 1704, into the academy of ſciences in 1715, into that of the belles lettres in 1717: and he would have been an ornament to any ſociety, having all the accompliſhments of a man of talents and learning. He left behind him a Latin poem, entitled, "Anti-Lucretius, ſeu de Deo et natura, libri IX." the plan of which he is ſaid to have formed in Holland, in a converſation which he had there with Bayle. It treats of God, the ſoul, atoms, motion, vacuum, and other ſublime points, in ſuch a manner, as, agreeably to its title, to inculcate doctrines upon each, exactly oppoſite to thoſe of Lucretius. This work has been much admired, as poſſeſſing many qualities which form a perfect poem. He left his manuſcript to a friend, by whoſe care it was firſt publiſhed in 1749; and has ſince undergone ſeveral impreſſions in France, as well as in other countries.

POLITI (Alexander), was born at Florence in 1679, and was early diſtinguiſhed in the ſchools of philoſophy and theology, for the extent of his memory, and the ſagacity of his mind. He became very early a teacher in the ſciences above-mentioned, and in rhetoric at Genoa; but in 1733, was invited to Piſa to give lectures on the Greek language, whence he was promoted to the profeſſorſhip of eloquence, which had been ſome time vacant, after the death of Benedict Averano. He died of an apoplexy, July 23, 1752. He diſtinguiſhed himſelf as a commentator and as an author, by publiſhing, 1. An edition of Homer with Euſtathius's commentary, to which he added, a Latin tranſlation, and abundant notes; in 3 vols. folio, 1730, 1732, 1735. The fourth volume was in the preſs when he died, but has not ſince appeared. 2. "Martyrologium Romanum caſtigatum, ac commentariis illuſtratum," folio, Florence, 1751. 3. "Orationes 12 ad Academiam Piſanam." 4. "Panegyricus imp. Franciſco I. conſecratus," 4to, Florence. 5. "De patria in condendis teſtamentis poteſtate," 12mo, Florence, 1712, in four books.

POLITIANO (Angelo), or POLITIAN, in Latin Politianus, a moſt ingenious and learned Italian, was born, in July, 1454, at Monte Pulciano in Tuſcany, whence he is ſuppoſed to have taken his name. His real name has been much conteſted. Menckenius, who wrote his life, calls it Ambrogini; but others Angelus Baſſus (or properly Baſſo), which he certainly ſigned to ſeveral of his publications. He learned the Greek language under

under Andronicus of Theſſalonica, and made ſo great a progreſs in it, that he is ſaid to have written verſes both in Greek and Latin, when he was not more than twelve years of age. He ſtudied alſo the Platonic philoſophy under Marcilius Ficinus, and that of Ariſtotle under Argyropylus. The firſt work that procured him reputation, was a poem upon the tournament of Julian de Medicis; and ſome time after, when the ſame Julian was aſſaſſinated by the Pazzi, Politian took occaſion to write the hiſtory of that conſpiracy, which was alſo greatly admired. He was made profeſſor of the Greek and Latin languages at Florence; and acquired ſo much glory by his lectures, that the ſcholars left Demetrius Chalcondylas, although a native of Greece, and a very learned man, for the ſake of hearing him. Politian had elegance, taſte, and politeneſs, as well as learning, which Chalcondylas had not: on which account it is eaſy to conceive, that the lectures of the latter, however edifying, muſt have appeared dry and barren, when compared with thoſe of his rival. Politian's reputation increaſed more and more, when he publiſhed his Latin verſion of "Herodian," his "Miſcellanea," and his "Latin Poems." Monſ. Huet obſerves, that, "with regard to his Latin verſions, he does not only contend with, but even excel, his originals:" and the learned Degory Wheare, when he preſcribes the reading of this hiſtorian, ſays, that "he may be read either in Greek or Latin; for," he adds, "I know not whether Herodian deſerves more honour, who in his own language flows with a plentiful vein, or Politian, who has tranſlated him ſo happily, that he does not ſeem ſo much to have rendered, as writ that hiſtory." Theſe muſt ſeem prodigious encomiums on his ſkill in Greek; if it be conſidered how rare a thing it was to underſtand that language when this tranſlation was made. He did a great deal towards promoting the revival of letters; and, had he lived longer, would doubtleſs have enriched the commonwealth of learning with excellent works: but he died at forty years of age, in 1494. His death happened about two months before that of Picus earl of Mirandula, with whom he had always maintained a cloſe and intimate correſpondence. A report was ſpread, and has been taken up by ſome writers, concerning the occaſion of his death; which, if true, would do great diſhonour to his memory. They ſay, that not being able to ſatisfy the unnatural love he had conceived for one of his ſcholars, who was a youth of quality, he fell into a fever, and died: but the beſt, and moſt judicious authors, treat this as a horrible calumny. Pierius Valerianus in particular, tells us, that he died of pure grief and vexation for the troubles of the houſe of Medicis; eſpecially when the affairs of Peter, whoſe preceptor he had been, were in a declining ſtate. It certainly is not improbable, that his great zeal for that

houſe expoſed him to much calumny; while the Florentines, fond of republican liberty, inſulted that family in their exile, and vented all ſorts of paſquinades. Nevertheleſs, Politian's character was not amiable, according to Paul Jovius[N], who has given the following conciſe deſcription both of his body and mind. "He was," ſays he, "a man of awkward and perverſe manners, of a countenance by no means open and liberal, a noſe remarkably large, and ſquinting eyes. He was crafty, ſatirical, and full of inward malice: for his conſtant way was, to ſneer and ridicule the productions of other men, and never to allow any criticiſm, however juſt, upon his own."

He was, however, as all acknowledge, a man of moſt conſummate erudition; and not only ſo, but a very polite and elegant writer. Eraſmus, in his Ciceronianus, calls him a rare miracle of nature, on account of his excelling in every kind of writing; his words are remarkable: "Fateor Angelum prorſus Angelica fuiſſe mente, rarum naturæ miraculum, ad quodcunque ſcripti genus applicaret animum." Some of his poems were ſo much admired, that ſeveral learned men have made it their buſineſs to comment on them. It has been often reported that he ſpoke of the Bible with great contempt; and that, having read it but once, he complained he had never ſpent his time ſo ill. But this is not probable; for it muſt be remembered, that he was a prieſt and canon of Florence; and we learn from one of his Epiſtles, that he preached a whole Lent. I could, as Bayle ſays, much more eaſily believe the judgement he is ſaid to have made on the Pſalms of David, and the Odes of Pindar: "he did not deny that there are many good and fine things in the Pſalms; but he pretended, that the ſame things appear in Pindar with more brightneſs and ſweetneſs." The two Scaligers have ſpoken highly of Politian: the elder has preferred a conſolatory elegy of his, to that which Ovid ſent to Livia upon the death of Druſus, and ſays, he had rather have been the author of it: the younger calls him an excellent poet, but thinks the ſtyle of his epiſtles too elated and declamatory. Many intereſting anecdotes of Politian are given in Roſcoe's Life of Lorenzo de' Medici.

His works have been printed at various times and in various places: his epiſtles have probably been moſt read, becauſe theſe are things with which the generality of people are beſt pleaſed.

POLLUX (Julius), an ancient Greek writer[O], who flouriſhed in the reign of the emperor Commodus, was born at Naucrates, a town in Egypt. He had his education under ſophiſts, and became eminent in grammatical and critical learning. He taught rhetoric at Athens, and acquired ſo much repu-

[N] Jov. Elog. cap. 38. [O] Fabric. Bibl. Græc. vol. iv.

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tation, that he was advanced to be preceptor of the emperor Commodus. He drew up for his uſe, and inſcribed to him, while his father Marcus Antoninus was living, an "Onomaſticon, or Greek Vocabulary," divided into ten books. It is ſtill extant, and contains a vaſt variety of ſynonymous words and phraſes, agreeably to the copiouſneſs of the Greek language, ranged under the general claſſes of things. The deſign of it was to facilitate the knowledge of the Greek language to the young prince; and it is ſtill of great uſe to all who have a mind to be perfect in it. The firſt edition of the "Onomaſticon" was given at Venice by Aldus, in 1502, and a Latin verſion was afterwards made and publiſhed with it: but there was no correct and handſome edition of it, till that of Amſterdam, 1706, in folio, by Lederlinus and Hemſterhuſius. Lederlinus went through the firſt ſeven books, correcting the text and verſion, and ſubjoining his own, with the notes of Salmaſius, Iſ. Voſſius, Valeſius, and of Kuhnius, whoſe ſcholar he had been, and whom he ſucceeded in the profeſſorſhip of the Oriental languages in the univerſity of Straſburg. Hemſterhuſius continued the ſame method through the three laſt books. This learned man has ſince diſtinguiſhed himſelf by an excellent edition of Lucian, and other monuments of ſolid and profound literature.

Pollux wrote many other works, none of which are come down to us. He lived fifty-eight years. Philoſtratus and Lucian have treated him with much contempt and ridicule. Philoſtrat. de vit. Sophiſt. Lib. II. and Lucian in Rhetorum præceptore.

POLYÆNUS, the name of many eminent perſonages recorded in ancient writers. There was among them Julius Polyænus, of whom ſome Greek epigrams are extant, in the firſt book of the Anthologia [P]. The Polyænus, of whom it concerns us moſt to have any information, is the author of the eight books of the "Stratagems of illuſtrious commanders in war." He appears to have been a Macedonian, and probably a ſoldier in the younger part of his life; although that is not certain. He was undoubtedly a rhetorician, and a pleader of cauſes; and as to the time in which he lived, that appears manifeſtly from the dedication of his work to the emperors Antoninus and Verus, who reigned towards the latter part of the ſecond century. The "Strategemata" were publiſhed in Greek by Iſaac Caſaubon, with notes, in 1589, 12mo: but no good edition of them appeared, till that of Leyden, 1691, in 8vo. The title-page runs thus: "Polyæni Strategematum libri octo, Juſto Vulteio interprete, Pancratius Maaſvicius recenſuit, Iſaaci Caſauboni nec non ſuas notas adjecit."

[P] Fabric. Bibl. Græc. vol. iii.

We ſee in this work various ſtratagems of above three hundred commanders and generals of armies, chiefly Greeks and Barbarians: for the Romans ſeldom uſed theſe kinds of fineſſes; and Polyænus has ſhewn further, that he was not well verſed in Roman affairs. A great number of theſe ſtratagems appear ridiculous or impracticable; and neither the generals, nor even common ſoldiers of our days, would be found ſimple enough to be caught by them. The book is chiefly of uſe to thoſe who ſtudy the Greek language and antiquity: for many things are occaſionally mentioned in it, which ſerve to illuſtrate the cuſtoms, and trace the opinions of ancient times. The ſixth and ſeventh books are imperfect.

Polyænus compoſed other works beſides the "Strategemata." Stobæus has produced ſome paſſages out of a book "De Republica Macedonum;" and Suidas mentions a piece concerning "Thebes," and three books of "Tactics." If death had not prevented, he would have written "Memorabilia of the emperors Antoninus and Verus:" for he makes a promiſe of this in the preface to his ſixth book of Stratagems. Caſaubon, in the dedication of Polyænus to Mornæus, calls him "an elegant, acute, and learned writer."

POLYBIUS, an ancient hiſtorian of Megalopolis, a city of Arcadia [Q], was the ſon of Lycortas, general of the Achaians, who were then the moſt powerful republic in Greece. He was born in the fourth year of the 143d Olympiad, or in the 548th of the building of Rome, or about 200 years before Chriſt; and began to flouriſh in the times of Ptolemy Philometor. When he was twenty-four years of age, the Achaians ſent him and his father Lycortas ambaſſadors to the king of Egypt; and the ſon had afterwards the ſame honour, when he was deputed to go to the Roman conſul, who made war upon king Perſeus in Theſſaly. In the conſulſhips of Æmilius Pætus and Julius Pennus, a thouſand Achaians were ſummoned to Rome, that ſtate being ſuſpected of deſigns againſt the Romans; and were there detained ſeventeen years. Polybius was one of them, and was then thirty-eight years of age. He had great talents from nature, which were well cultivated by education: yet that ſtroke of fortune, which carried him to Rome, was of vaſt advantage to him; ſince he owed to it, not only the beſt part of his learning, but the important friendſhip he contracted with Scipio and Lælius, both which contributed to form him into the great hiſtorian he afterwards became.

A modern does not eaſily conceive the pains the beſt authors among the ancients took to qualify themſelves for writing hiſtory. Polybius not only read, and thought, and converſed with

[Q] Voſſius de Græcis hiſtoricis, cap. xix. and, Fabric. Bibl. Græc. vol ii.

every

every body that could direct him to records, or give him information; but he travelled alſo. He thought he could make no exact deſcription of places, nor depend enough on the credit of memorials, unleſs he had examined every thing upon the ſpot; and this ſeems to have been deemed neceſſary to an ancient hiſtoriographer: on which account, Plautus makes Meſſenio ſay to Menechmus, that "unleſs they had a deſign to write hiſtory, he thought they had ſeen enough of the world:" "quin nos hinc domum redimus, niſi hiſtoriam ſcripturi ſumus." Polybius reſolved therefore to be well acquainted with many places, as well of Europe, as of Aſia and Africa: and he uſed Scipio's authority to procure veſſels fit to ſail on the Atlantic ocean. It is certain alſo, that he paſſed the Alps, and one part of Gaul, in order to repreſent Hannibal's paſſage into Italy with accuracy; and fearing to omit the leaſt circumſtance of Scipio's actions, he travelled all over Spain, and ſtopped particularly at New Carthage, that he might ſtudy more carefully the ſituation of it. Beſides theſe travels expreſsly for that purpoſe, he was led by his connections at Rome to viſit many countries. He attended Scipio when Carthage was deſtroyed, and was with Mummius at the burning of Corinth.

Though Polybius's main point was the hiſtory of the Romans, whoſe language he had learned with great care, and the eſtabliſhment of their empire, yet he had in his eye the general hiſtory of the times in which he lived; and therefore he gave the name of "Catholic or Univerſal" to his hiſtory: nor was this at all inconſiſtent with his general purpoſe, there being ſcarcely any nations at that time in the known world, which had not ſome difference with, or dependence upon, the Romans. Of forty books which he compoſed, there remain but the firſt five entire; with an epitome of the twelve following, which is ſuppoſed to have been made by that great aſſertor of Roman liberty, Marcus Brutus: for Brutus delighted in nothing more than in reading hiſtory; and is known to have been ſo particularly fond of Polybius, that, even in the laſt and moſt unfortunate hours of his life, he amuſed himſelf not only in reading, but alſo in abridging his hiſtory. The ſpace of time which this hiſtory includes, is three and fifty years; the events of which Polybius does not relate till he comes to the third book: for the two firſt are not ſo much a part of his hiſtory, as an account of certain affairs, to ſerve by way of introduction to it.

How much this hiſtorian was valued by the ancients, might have been certainly known from the number of ſtatues erected to his honour, if Cicero, Strabo, Joſephus, Plutarch, and others, had not ſpoken of him, as they have done [R], in terms of

[R] Hiſt. Lib. xxx. ad finem.

the higheſt applauſe Livy is blamed for having given him the cold commendation, as it hath been called, of auctor haud-quaquam ſpernendus, "an author by no means to be deſpiſed;" and eſpecially after he had copied ſo very much from him. But this commendation is not in fact cold; on the contrary, according to the uſual phraſeology of the ancients, it is a very high eulogium; and ſo it appeared to Caſaubon and Voſſius. As to his manner of writing, it ſeems to have been univerſally allowed, that he was not eloquent. Dionyſius of Halicarnaſſus, who was a very ſevere critic, calls him unpolite, and reproaches him with negligence, both in the choice of his words, and the ſtructure of his periods; and perhaps he was ſo: but this was owing to the vaſt attention he paid to things. It is certain, there is no hiſtorian among the ancients, from whom more is to be learned with regard to prudence and civil government; for it is his great excellence, not only to relate as an hiſtorian, but to inſtruct as a philoſopher: and certainly this was purſuing the true end of hiſtory, which is, or ought to be, the teaching of philoſophy or wiſdom by examples. Beſides the five firſt books entire, and the abridgement of the twelve following, there remains *excerpta* or extracts of this hiſtory, formerly made by Conſtantinus Porphyrogeneta: which were firſt publiſhed in Greek by Urſinus in 1582, and in Greek and Latin by the learned Henry Valeſius in 1634. It appears farther, from the celebrated letter of Cicero to Lucceius, that he wrote particularly of the war of Numantia: but nothing of this kind is come down to the preſent time.

Polybius lived to a great age; but concerning the particulars of his life much cannot be collected. He was highly honoured by the friendſhip of Scipio; who, when the other hoſtages from Achaia were diſtributed through the cities of Italy, obtained leave by his intereſt for Polybius to live at Rome. He has been charged by ſome with a want of religion, becauſe, though he has declared for the worſhip of the gods in a political view, yet he has ſhewn an utter diſbelief of their divinities, and of all their fables concerning futurity: but, as La Mothe le Vayer has well obſerved [s], they would have done him more juſtice to have ſpoken of him as a ſoul illuminated by heaven in the darkneſs of Paganiſm, and who, believing in one only principle or deity, laughed at all thoſe imaginary divinities, which idolatry had ſet up as objects of adoration. He died at eighty-two years of age, of an illneſs occaſioned by a fall from his horſe, as Lucian relates in his Macrobii. His death happened ſeventeen years before the birth of Cicero.

[s] Jugement ſur les anciens hiſtoriens, &c.

His

His "History," with the "Epitome," was published with a Latin version and notes by Isaac Casaubon at Paris, 1609, in folio, and republished at Amsterdam, 1670, in three volumes, 8vo, with additional notes of James Gronovius and others, and also with the "Excerpta de legationibus, et virtutibus ac vitiis;" for the "Extracts of Constantine," published separately by Ursinus and Valesius were upon those subjects. A new edition has lately been published by Schweighæuser, in eight volumes, 8vo, which is now esteemed the best. It was printed at Leipsic in 1789.

POLYCARP, an apostolic father of the Christian church, was born in the reign of Nero, probably at Smyrna, a city of Ionia in Asia Minor, where he was educated at the expence of Calisto, a noble matron of great piety and charity. In his younger years he is said to be instructed in the Christian faith by Bucolus, bishop of that place: but, be that as it may, he was unquestionably a disciple of St. John the Evangelist, and familiarly conversed with others of the apostles. At a proper age, Bucolus ordained him a deacon and catechist of his church; and, upon the death of that prelate, he succeeded him in the bishopric. To this he was consecrated by St. John; who also directed his "Apocalyptical Epistle" among six others to him, under the title of the "Angel of the Church of Smyrna," [r] where, many years after the apostle's death, he was also visited by St. Ignatius. Ignatius recommended his own see of Antioch to the care and superintendency of Polycarp, and afterwards sent an epistle to the church of Smyrna from Troas, A. C. 107; when Polycarp is supposed to have written his "Epistle to the Philippians," a translation of which is preserved by Dr. Cave.

From this time, for many years, history is silent concerning him, till some unhappy differences in the church brought him into general notice. It happened, that the Quarto-deciman controversy, about the observation of Easter, began to grow very high between the eastern and western churches; each obstinately insisting upon their own way, and justifying themselves by apostolical practice and tradition. To prevent this fire from breaking out into a greater flame, Polycarp undertook a journey to Rome, that he might converse with those who were the main supports and champions of the opposite party. The see of that capital of the Roman empire was then possessed by Anicetus; and many conferences were held between the two bishops, each of them urging apostolical tradition for their practice. But all was managed peaceably and amicably, without any heat of contention: and, though neither of them could bring the other into his opinion, yet they retained their own sentiments without

[r] Revelations, chap. ii.

violating that charity, which is the great and common law of our religion. In token of this, they communicated together at the holy ſacrament; when Anicetus, to do honour to Polycarp, gave him leave to conſecrate the euchariſtical elements in his own church. This done, they parted peaceably, each ſide eſteeming this difference to be merely ritual, and no ways affecting the vitals of religion; but the diſpute continued many years in the church, was carried on with great animoſity, and ended at length in a fixed eſtabliſhment, which remains to this day, of obſerving Eaſter on different days in the two churches: for the Aſiatics keep Eaſter on the next Lord's day after the Jewiſh paſſover, and the church of Rome the next Sunday after the firſt full moon that follows the vernal equinox. But to return to Polycarp.

During his ſtay at Rome, he employed himſelf particularly in oppoſing the hereſies of Marcian and Valentinus. His conduct on this occaſion is very remarkable, as related by Irenæus; who tells us, that, upon Polycarp's paſſing Marcian in the ſtreet without the common ſalutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the firſt-born of Satan." To this the ſame author adds, that, when any heretical doctrines were ſpoken in his preſence, he would preſently ſtop his ears, crying out, "Good God! to what times haſt thou reſerved me, that I ſhould hear ſuch things!" and immediately quitted the place. In the ſame zeal he was wont to tell, that St. John, going into a bath at Epheſus, and finding the heretic Cerinthus in it, ſtarted back inſtantly without bathing, crying out, "Let us run away, leſt the bath ſhould fall upon us while Cerinthus, the enemy of truth, is in it." Thus did Polycarp govern the church of Smyrna with apoſtolic purity, till he ſuffered martyrdom in the ſeventh year of Marcus Aurelius, A. C. 167; concerning the manner of which we have the following account.

The perſecution growing violent at Smyrna, and many having already ſealed their confeſſion with their blood, the general outcry was, "Away with the impious; let Polycarp be ſought for." Hereupon Polycarp withdrew privately into a neighbouring village, where he lay concealed for ſome time, continuing night and day in prayer for the peace of the church. He was thus occupied, when, one night falling into a trance, he dreamed that his pillow took fire, and was burnt to aſhes; which, awakening, he told his friends, was a prophetic preſage, that he ſhould be burnt alive for the cauſe of Chriſt. Three days after this dream, in order to eſcape the ſearch which was carried on inceſſantly after him, he retired into another village: but was no ſooner there, than his enemies were at hand, who having ſeized upon a couple of youths (one of whom they forced by ſtripes to a confeſſion), were by them conducted to his lodging. He might eaſily have

ſaved

ſaved himſelf by ſlipping into another houſe; but he refuſed it, ſaying, "The will of the Lord be done." Accordingly he came down from his bed-chamber, and ſaluted the perſecutors with a chearful countenance; and, ordering a table to be ſet with proviſions, invited them to partake of them, only requeſting for himſelf one hour for prayer. This being over, he was ſet upon an aſs, and ſo conducted towards the city. Upon the road he was met by Herod, an Irenarch or juſtice of the province, and his father, who were the main ſprings of the perſecution. This magiſtrate taking him up into his chariot, tried to undermine his conſtancy; and, being defeated therein, thruſt him out of the chariot with ſo much violence, that he bruiſed his thigh with the fall. On his arrival at the place of execution, there came, as is ſaid, a voice from heaven, ſaying, "Polycarp, be ſtrong, and quit thyſelf like a man." Being brought before the tribunal, he was urged to ſwear by the genius of Cæſar. "Repent," continues the proconſul, "and ſay with us, Take away the impious." Whereupon the martyr looking round the ſtadium, and beholding the crowd with a ſevere and angry countenance, beckoned with his hand and looking up to heaven, ſaid with a ſigh, quite in another tone than they intended, "Take away the impious." At laſt, confeſſing himſelf to be a Chriſtian, proclamation was made thrice of his confeſſion by the crier; whereat the people ſhouted out, "This is the great teacher of Aſia, and the father of the Chriſtians; this is the deſtroyer of our gods, that teaches men not to do ſacrifice, or worſhip the deities." The fire being prepared, Polycarp, at his own requeſt, was not, as uſual, nailed, but only tied to the ſtake; and after pronouncing a ſhort prayer, with a clear and audible voice, the executioner blew up the fire, which increaſing to a mighty flame, "Behold a wonder ſeen," ſays the ancient author who relates it, "by us who were purpoſely reſerved, that we might declare it to others; the flames diſpoſing themſelves into the reſemblance of an arch, like the ſails of a ſhip ſwelled with the wind, gently encircled the body of the martyr, who ſtood all the while in the midſt, not like roaſted fleſh, but like the gold or ſilver purified in the furnace, his body ſending forth a delightful fragrancy, which, like frankincenſe, or ſome other coſtly ſpices, preſented itſelf to our ſenſes. The infidels, exaſperated by the miracle, commanded a ſpearman to run him through with a ſword: which he had no ſooner done, but ſuch a vaſt quantity of blood flowed from the wound, as extinguiſhed the fire; when a dove was ſeen to fly from the wound, which ſome ſuppoſe to have been his ſoul, clothed in a viſible ſhape at the time of its departure [u]." The Chriſtians would have carried

[u] The miraculous part of this account is treated with ridicule by Middleton in his "Free Enquiry," and Defence of it; but ſomething is offered in its favour by Jortin,

ried off his body entire, but were not ſuffered by the Irenarch, who commanded it to be burnt to aſhes. The bones, however, were gathered up, and decently interred by the Chriſtians.

Thus died this apoſtolical man, on the 7th of the Kalends of May, A. C. 167. The amphitheatre whereon he ſuffered was remaining in a great meaſure not many years ago, and his tomb is in a little chapel in the ſide of a mountain, on the ſouth-eaſt part of the city, ſolemnly viſited by the Greeks on his feſtival day; and for the maintenance and repairing of it, travellers were wont to throw a few aſpers into an earthen pot that ſtands there for the purpoſe He wrote ſome homilies and epiſtles, which are all loſt, except that to the "Philippians," which is a pious and truly Chriſtian piece, containing ſhort and uſeful precepts and rules of life, and which, St. Jerome tells us, was even in his time read in the public aſſemblies of the Aſian churches. It is of ſingular uſe in proving the authenticity of the books of the New Teſtament; inaſmuch as he has ſeveral paſſages and expreſſions from Matthew, Luke, the Acts, St. Paul's Epiſtles to the Philippians, Epheſians, Galatians, Corinthians, Romans, Theſſalonians, Coloſſians, 1ſt Timothy, 1ſt Epiſtle of St. John, and 1ſt of Peter; and makes particular mention of St. Paul's Epiſtle to the Epheſians. Indeed his whole "Epiſtle" conſiſts of phraſes and ſentiments taken from the New Teſtament [x].

POMBAL (Sebaſtian Joſeph CARVALHO), marquis of, a famous Portugueſe miniſter of ſtate, whom the Jeſuits, whoſe baniſhment he pronounced, have blackened by all poſſible means, and others have extolled as a moſt able ſtateſman. He was born in 1699, in the territory of Coimbra; a robuſt and diſtinguiſhed figure ſeemed to mark him for the profeſſion of arms, for which, after a ſhort trial, he quitted the ſtudies of his native univerſity. He found, however, a ſtill readier path to fortune, by marrying, in ſpite of oppoſition from her relations, Donna Tereſa de Noronha Almada, a lady of one of the firſt families in Spain. He loſt her in 1739, and being ſent on a ſecret expedition in 1745 to Vienna, he again was fortunate in marriage, by obtaining the counteſs of Daun, a relation of the marſhal of that name. This wife became a favourite with the queen of Portugal, who intereſted herſelf to obtain an appointment for Carvalho. She did not however ſucceed, till after the death of her huſband, John V. in 1750. Her ſon Joſeph gave Carvalho the appointment of ſecretary for foreign affairs, in which ſituation he completely obtained the confidence of the king. His haughtineſs,

Jortin, who obſerves, that "the circumſtances are ſufficient only to create a pauſe and a doubt." Remarks on Eccl. Hiſt. vol. i.

[x] Jortin, vol. i. p. 68. who to the particulars made out by Cotelerius, has added one from Galat. iv. 26. and another from Hebr. iv. 12, 13. See alſo Lardner's Credib under the article Polycarp.

as well as ſome of his meaſures, created many enemies; and in 1758, a conſpiracy headed by the duke d'Aveiro, who had been the favourite of John V. broke out in an attempt to murder the king as he returned from his caſtle of Belem. The plot being completely diſcovered, the conſpirators were puniſhed, not only ſeverely but cruelly: and the Jeſuits who had been involved in it, were baniſhed from the kingdom. At the death of Joſeph, in 1777, Pombal fell into diſgrace, and many of the perſons connected with the conſpirators, who had been impriſoned from the time of the diſcovery, were releaſed. The enemies of Pombal did not however ſucceed in exculpating the principal agents: though a decree was paſſed in 1781, to declare the innocence of thoſe who had been releaſed from priſon. Carvalho was baniſhed to one of his eſtates, where he died in May, 1782, in his eighty-fifth year. His character, as was mentioned above, was variouſly repreſented, but it was generally allowed that he poſſeſſed great abilities. A book entitled "Memoirs of the Marquis of Pombal" was publiſhed at Paris in 1783; in four volumes 12mo, but it is not eſteemed altogether impartial.

POMET (Peter), born in 1658, obtained great wealth in the profeſſion of a whole-ſale druggiſt; and being appointed to ſuperintend the materia medica in the king's gardens, drew up a catalogue of all the articles in that collection, with ſome that were preſerved in cabinets. He died in 1699 ſoon after his work was publiſhed, which was in 1694, in folio. It was entitled, "A general Hiſtory of Drugs," and was republiſhed by his ſon in 1735, in two volumes 4to. The figures in this ſecond edition are better than thoſe of the firſt, and a portrait of the author is prefixed.

POMEY (Francis), a Jeſuit, moſt known for his "Pantheum mythicum," of which an Engliſhman, named Tooke, gave a tranſlation, prefixing his own name, without that of the author; and this book has gone through a vaſt number of editions. He died at Lyons, in 1673, at an advanced age. He had been employed as a teacher of youth at Lyons, and moſt of his works are formed for the uſe of ſtudents. They conſiſt of, a large dictionary, ſince ſuperſeded by that of Joubert; a ſmall one in 12mo, entitled "Flos Latinitatis;" "indiculus univerſalis," a kind of nomenclator; colloquies; a Treatiſe on Particles; and another on the funerals of the ancients; with a work on rhetoric. Pomey was well verſed in the Latin authors, but his publications would have been more valuable had he been more attentive to method and exactneſs.

POMFRET (John), was ſon of Mr. Pomfret, rector of Luton in Bedfordſhire, and born about 1667. He was educated at a grammar ſchool in the country, and thence ſent to Cambridge; but to what college is uncertain. There he accompliſhed

pliſhed himſelf in polite literature, wrote moſt of his poetical pieces, and took both the degrees in arts. After that, he went into orders, and was preſented to the living of Malden in Bedfordſhire. About 1703, he came up to London for inſtitution to a larger and very conſiderable living; but was ſtopped ſome time by Compton, then biſhop of London, on account of theſe four lines of his poem, entitled, "The Choice;"

"And as I near approach'd the verge of life,
Some kind relation (for I'd have no wife)
Should take upon him all my worldly care,
While I did for a better ſtate prepare."

The parentheſis in theſe lines were ſo maliciouſly repreſented, that the good biſhop was made to believe from it, that Pomfret preferred a miſtreſs to a wife; though no ſuch meaning can be deduced, unleſs it be aſſerted, that an unmarried clergyman cannot live without a miſtreſs. But the biſhop was ſoon convinced, that this repreſentation was nothing more than the effect of malice, as Pomfret at that time was actually married. The oppoſition, however, which his ſlanderers had given him, was not without effect; for, being by this obliged to ſtay in London longer than he intended, he caught the ſmall-pox, and died of it, aged thirty-five.

A volume of his poems were publiſhed by himſelf in 1699, with a very modeſt and ſenſible preface. Two pieces of his were publiſhed after his death by his Philalethes; one called "Reaſon," and written in 1700, when the diſputes about the Trinity ran high; the other, "Dies Noviſſima," or, "The Laſt Epiphany," a Pindaric ode. His verſification is ſometimes not unmuſical; but there is not the force in his writings which is neceſſary to conſtitute a poet. A diſſenting teacher of his name, and who publiſhed ſome rhimes upon ſpiritual ſubjects, occaſioned fanaticiſm to be imputed to him; but from this his friend Philalethes has juſtly cleared him. Pomfret had a very ſtrong mixture of devotion in him, but no fanaticiſm.

"The Choice," ſays Dr. Johnſon, "exhibits a ſyſtem of life adapted to common notions, and equal to common expectations; ſuch a ſtate as affords plenty and tranquillity, without excluſion of intellectual pleaſures. Perhaps no compoſition in our language has been oftener peruſed than Pomfret's 'Choice.' In his other poems there is an eaſy volubility; the pleaſure of ſmooth metre is afforded to the ear, and the mind is not oppreſſed with ponderous, or intangled with intricate ſentiment. He pleaſes many, and he who pleaſes many muſt have merit."

POMPADOUR (Jane, Antoinette, Poisson), marchioneſs of, the celebrated miſtreſs of Louis XV. was the daughter of a financier, and early diſtinguiſhed by the beauty of her perſon,

ſon, and the elegance of her talents. She was married to a M. d'Etioles when ſhe attracted the notice of the king, and becoming his miſtreſs, was created marchioneſs of Pompadour in 1745. Her credit was abundant, and ſhe employed it chiefly in the patronage of talents, in all branches of the polite arts. She collected alſo a cabinet of books, pictures, and various curioſities. She died in 1764, at the age of forty-four; and, it is ſaid with much more reſignation than could have been expected of a perſon ſo little advanced in years, and ſo ſituated. Two ſpurious works have been attributed to her ſince her death, the one, a ſet of Memoirs, in two volumes 8vo; the other, a collection of Letters, in three volumes, which have at leaſt the merit of painting her character with ſkill. The memoirs attribute to her, in conformity with the popular ideas, much more influence than ſhe actually poſſeſſed.

POMPEY, or POMPEIUS (Cneius), ſirnamed Magnus, or *the Great*, was of a noble Roman family, the ſon of Pompeius Strabo, and Lucilia. He was born the ſame year with Cicero, but nine months later, namely, in the conſulſhip of Cæpio and Serranus, 105 years before the Chriſtian æra. His father was a general of great abilities, and under him he learned the art of war. When he was only twenty-three he raiſed three legions which he led to Sylla. Three years after, he drove the opponents of Sylla from Africa and Sicily. Young as he was he had already won the ſoldiers ſufficiently, by his mildneſs and military talents, to excite the jealouſy of Sylla, who therefore recalled him to Rome. His ſoldiers would have detained him in ſpite of the dictator's orders, but he obeyed, and was rewarded on his arrival by the name of Magnus, given him by Sylla, and ſoon after confirmed unanimouſly by his countrymen. He obtained alſo the honours of a triumph, which the dictator permitted rather unwillingly, and was the firſt inſtance of a Roman knight, who had not riſen to any magiſtracy, being advanced to that elevation. This was in 81 A. C. In a ſhort time, he had obtained as much power by the voluntary favour of the people, as Sylla had before by arms: and after the death of that extraordinary man, obliged Lepidus to quit Rome, and then undertook the war againſt Sertorius in Spain, which he brought to a fortunate concluſion. For this victory he triumphed a ſecond time, A. C. 73, being ſtill only in the rank of a knight. Not long afterwards he was choſen conſul. In that office he re-eſtabliſhed the power of the tribunes; and, in the courſe of a few years, exterminated the pirates who infeſted the Mediterranean, gained great advantages againſt Tigranes and Mithridates, and carried his victorious arms into Media, Albania, Iberia, and the moſt important parts of Aſia; and ſo extended the boundaries of the Roman empire, that Aſia Minor, which before formed the

the extremity of its provinces, now became, in a manner, the centre of them. When he returned to receive a triumph for theſe victories, he courted popularity by diſmiſſing his troops and entering the city as a private citizen. He triumphed with great ſplendor; but not feeling his influence ſuch as he had hoped, he united with Cæſar and Craſſus to form the firſt triumvirate. He ſtrengthened his union with Cæſar by marrying his daughter Julia; he was deſtined nevertheleſs to find in Cæſar not a friend, but too ſucceſsful a rival. While Cæſar was gaining in his long Gallic wars a fame and a power that were ſoon to be invincible, Pompey was endeavouring to cultivate his popularity and influence in Rome. Ere long they took directly contrary parties. Pompey became the hope and the ſupport of the Patricians and the ſenate, while Cæſar was the idol of the people. On the return of the latter from Gaul, in the year 51 A. C. the civil war broke out, which terminated, as is well known, by the defeat of Pompey in the battle of Pharſalia, A. C. 49, and the baſe aſſaſſination of him by the officers of Ptolemy in Egypt. It appears that Pompey had not leſs ambition than Cæſar, but was either more ſcrupulous, or leſs ſagacious and fortunate in his choice of means to gratify that paſſion. He was unwilling to throw off the maſk of virtue and moderation, and hoped to gain every thing by intrigue and the appearance of tranſcendent merit. In this he might have been ſucceſsful, had he not been oppoſed to a man whoſe prompt and deciſive meaſures diſconcerted his ſecret plans, drove things at once to extremities, and forced him to have recourſe to the deciſion of arms, in which victory declared againſt him. The moderate men, and thoſe who were ſincerely attached to the republic of Rome, dreaded, almoſt equally, the ſucceſs of Pompey and of Cæſar. Cato, who took the mourning habit on the breaking out of the civil war, had reſolved upon death if Cæſar ſhould be victorious, and exile if ſucceſs ſhould declare for Pompey.

POMPIGNAN (John James le Franc), marquis of, a French nobleman, ſtill more diſtinguiſhed by his talents in poetry than by his rank, was born at Montauban in 1709. He was educated for the magiſtracy, and became advocate-general, and firſt preſident of the court of aids at Montauban. His inclination for poetry, however, could not be repreſſed, and at the age of twenty-five he produced his tragedy of Dido, in which he approved himſelf not only one of the moſt ſucceſsful imitators of Racine, but an able and elegant poet. After this ſucceſs at Paris, he returned to his duties at Montauban, which he fulfilled in the moſt upright manner; but having ſuffered a ſhort exile, on account of ſome ſtep which diſpleaſed the court, he became diſguſted with the office of a magiſtrate. As he had now alſo increaſed his fortune by an advantageous marriage, he determined

mined to remove to Paris, where at firſt he was received as his virtues and his talents deſerved. His ſincere attachment to Chriſtianity brought upon him a perſecution from the philoſophiſts, which, after a time, drove him back to the country. Voltaire and his aſſociates had now inundated France with their deiſtical tracts, the materialiſm of Helvetius in his book de l'Eſprit, had juſt been brought forward in the moſt triumphant manner, the enemies of Chriſtianity had filled the *Encyclopedie* with the poiſon of their opinions, and had by their intrigues formed a powerful party in the French academy, when the marquis of Pompignan was admitted as an academician, in 1760. He had the courage, at his admiſſion to pronounce a diſcourſe, the object of which was to prove that the man of virtue and religion is the only true philoſopher. From this moment he was the object of perpetual perſecution. Voltaire and his aſſociates were indefatigable in pouring out ſatires againſt him: his religion was called hypocriſy, and his public declaration in its favour an attempt to gain the patronage of certain leading men. Theſe accuſations, as unjuſt as they were illiberal, mingled with every ſpecies of ſarcaſtic wit, had the effect of diſguſting the worthy marquis with Paris. He retired to his eſtate of Pompignan, where he paſt the remainder of his days in the practice of a true philoſophy, accompanied by ſincere piety; and died of an apoplexy in 1784, at the age of ſeventy-five, moſt deeply regretted by his neighbours and dependents. The ſhameful treatment of this excellent man, by the ſect which then reigned in the academy, is a ſtrong illuſtration of their conſpiracy againſt religion, ſo ably detailed by M. Barruel, in the firſt volume of his Memoirs of Jacobiniſm. When once he had declared himſelf a zealous Chriſtian no merit was allowed him, nor any effort ſpared to overwhelm him with diſgrace and mortification. His compoſitions nevertheleſs were and are eſteemed by impartial judges. His "Sacred Odes," notwithſtanding the ſarcaſm of Voltaire, "ſacred they are, for no one touches them," abound in poetical ſpirit, and lyric beauties; though it is confeſſed alſo that they have their inequalities. His "Diſcourſes imitated from the books of Solomon," contain important moral truths, delivered with elegance, and frequently with energy. His imitation of the Georgics of Virgil, though inferior to that of the abbe De Lille, (whoſe verſification is the richeſt and moſt energetic of modern French writers) has yet conſiderable merit: and his "Voyage de Languedoc," though not equal in eaſy and lively negligence to that of Chapelle, is ſuperior in elegance, correctneſs, and variety. He wrote alſo ſome operas which were not acted; and a comedy in verſe, in one act, called "Les adieux de Mars," which was repreſented with ſucceſs at the Italian comic theatre in Paris. The marquis of Pompignan was diſtinguiſhed alſo as a writer in proſe. His "Eulo-

" Eulogium on the Duke of Burgundy," is written with an affecting ſimplicity. His " Diſſertations," his " Letter to the younger Racine," and his " Academical Diſcourſes," all prove a ſound judgement, a correct taſte, and a genius improved by careful ſtudy of the claſſic models. He produced alſo a " Tranſlation of ſome dialogues of Lucian," and ſome " Tragedies of Eſchylus," which are very generally eſteemed. He was allowed to be a man of vaſt literature, and almoſt univerſal knowledge in the fine arts. Yet ſuch a man was to be ill-treated, and cruſhed, if poſſible, becauſe he had the virtue to declare himſelf a partiſan of religion. Even his enemies, and the moſt inflexible of them, Voltaire, were unable to deny the merit of ſome of his poetical compoſitions. The following ſtanza in particular, in " An Ode on the Death of Rouſſeau," obtained a triumph for him in defiance of prejudice. The intention ſeems to be to illuſtrate the vanity of thoſe who ſpeak againſt religion:

Le Nil a vu ſur ſes rivages
De noirs habitans des déſerts
Inſulter par leurs cris ſauvages
L'Aſtre éclatant de l'univers.
Cris impuiſſans! fureurs bizarres!
Tandis que ces monſtres barbares
Pouſſoient d'inſolentes clameurs,
Le Dieu, pourſuivant ſa carriere,
Verſoit des torrens de lumiere
Sur ſes obſcurs blaſphémateurs.

" Thus on the borders of the Nile, the black inhabitants inſult by their ſavage cries the ſtar of day. Vain cries, and capricious fury! But while theſe barbarous monſters ſend up their inſolent clamours, the God, purſuing his career, pours floods of light upon his duſky blaſphemers"—" I have hardly ever ſeen," ſays M. la Harpe, " a grander idea, expreſſed by a more noble image, nor with a more impreſſive harmony of language. I recited the paſſage one day to Voltaire, who acknowledged that it united all the qualities of the ſublime; and, when I named the author, ſtill praiſed it more."

POMPONATIUS (Peter), an eminent Italian philoſopher, was born at Mantua in 1462. He was ſo little in ſtature, that he was almoſt a dwarf; yet poſſeſſed an exalted genius, and was conſidered as one of the greateſt philoſophers of the age in which he lived. He taught philoſophy, firſt at Padua, afterwards at Bologna, with the higheſt reputation. He had frequent diſputations with the famous Achillini, whoſe puzzling objections would have confounded him, had it not been for his ſkill in parrying them by ſome witticiſm. Nothing can be more advantageous

tageous in diſpute, than this talent of Pomponatius: by which a man, who has no ſound anſwer, may get the laughers ſo much on his ſide, that the confuſion due to himſelf will fall upon his adverſary. His book "De Immortalitate Animæ," publiſhed in 1516, occaſioned much diſcuſſion. He maintained in that work, that the immortality of the ſoul cannot be proved by philoſophical reaſons; yet declared his firm belief of it, as an article of faith. This precaution did not ſave him; many adverſaries roſe up againſt him, who did not ſcruple to treat him as an atheiſt; and the monks procured his book, although he wrote ſeveral apologies for it, to be burnt at Venice. His book upon "Incantations" was alſo thought very dangerous. He ſhews in this, that he does not believe any thing of magic and ſorcery; and he lays a prodigious ſtreſs on occult virtues in certain men, by which they produced miraculous effects. He gives a great many examples of this; but his adverſaries did not admit them to be true, or free from the guilt of magic.

Pomponatius died in 1525 [Y], according to Paul Jovius, in his grand climacteric. He married three times, yet had only one daughter, to whom he left a large ſum of money. He uſed to apply himſelf to the ſolution of difficulties ſo very intenſely, that he frequently forgot to eat, drink, ſleep, and perform the ordinary functions of nature: nay, it made him, as he himſelf tells us, in his book de Fato, iii. 7. almoſt diſtracted, and a laughing-ſtock to every one.

POMPONIUS LÆTUS (Julius), the aſſumed name of an eminent Italian ſcholar of the fifteenth century, whoſe proper appellation is ſuppoſed to have been *Julio Sanſeverino*. He was born in Calabria in 1425, an illegitimate offspring of the family of Sanſeverino, for which reaſon, it is ſuppoſed, he the more ſtudiouſly concealed his birth and relationſhip. He was a moſt accurate Latin ſcholar, but unacquainted with Greek; and ſo ſcrupulouſly anxious to preſerve the purity of his language, that he avoided reading the ſcriptures for fear, as he ſaid, of infecting his ſtyle with barbariſm. The truth is, that he was for the chief part of his life more inclined to heatheniſm than chriſtianity; and is ſaid even ſo have celebrated the foundation of the city of Rome, and to have dedicated altars to Romulus. He changed his own name and thoſe of his ſcholars, for ſuch as were perfectly Roman in form and ſound; and in all things affected the manners of the ancients. He has been generally ſuppoſed to be the ſame with Pomponius Sabinus, whoſe notes on Virgil are extant; but this is denied by Heyne, on account of the Greek contained in thoſe annotations. Being accuſed of conſpiring againſt Paul II. he retired for a time to Venice, but returned to

[Y] In Elogii.

Rome

Rome after the death of that Pope, and paſſed the remainder of his life in that city. He lived to the age of ſeventy, and it is ſaid that before his death he became a ſincere Chriſtian. He wrote an abridgement of the Lives of the Cæſars from the Death of Gordian to Juſtinian III.; a book on the Riſe of Mahomet; the Life of Statius; on Grammar; on the Roman Magiſtrates, and other works.

PONTANUS (JOHN JOVIAN), was born at Cerreto in 1426, and ſettled at Naples, where his merit procured him illuſtrious friends. He became preceptor to Alphonſo the younger, king of Arragon, to whom he was afterwards ſecretary and counſellor of ſtate. Having reconciled this prince to his father Ferdinand, and not being rewarded by the latter as he thought he deſerved, he aimed againſt him "A Dialogue on Ingratitude," in which alſo he launched out into the praiſes of Charles VIII. of France, his great enemy. Ferdinand had the magnanimity to deſpiſe his cenſures, and ſuffer him to hold his appointments. Pontanus died, according to Moreri, in 1503, at the age of ſeventy-ſeven, according to others two years later. His epitaph is famous, and though vain enough in the beginning, concludes with a fine thought, which ſeems to have ſuggeſted the ſtill more ſublime cloſe of Dr. Foſter's epitaph on himſelf.

Sum Johannes Jovianus Pontanus,
Quem amaverunt bonæ Muſæ,
Suſpexerunt viri probi,
Honeſtaverunt Reges, Domini.
Scis jam quis ſim, aut quis potius fuerim.
Ego vero te, Hoſpes, noſcere in tenebris nequeo,
Sed teipſum ut noſcas, rogo.—Vale.

He wrote the "Hiſtory of the Wars of Ferdinand I. and John of Anjou," and ſeveral works in proſe which were collected at Venice in 1519, making three volumes, quarto. His poetical works were collected at the ſame place in 1533, and form one volume in 8vo.

POOLE (MATTHEW) [z], an eminent nonconformiſt miniſter, was ſon of Francis Poole, eſq; of York, where he was born in 1624. After a proper education in grammar and language, he was ſent to Emanuel college in Cambridge, where he took a maſter of arts degree; and falling in with the Preſbyterian opinions concerning eccleſiaſtical polity, which then prevailed, he entered into the miniſtry, and about 1648 was made rector of St. Michael le Quern in London. He became ſo famous and of ſo much weight with his party, that, in 1658,

[z] Calamy's Account of ejected Miniſters after the Reſtoration in 1660, vol. ii. p. 14. General Dictionary.

when he publiſhed, "A Model for the maintaining of Students of choice Abilities at the Univerſity, and principally in order to the Miniſtry," it was accompanied with a recommendation from the univerſity, ſigned by ſeveral heads of houſes in Cambridge, among whom were Cudworth, Whitchcot, Worthington, Dillingham, &c. Refuſing to comply with the Act of Uniformity in 1662, he was ejected from his living; upon which occaſion he printed a piece in Latin, entitled, "Vox clamantis in deſerto:" he ſubmitted, however, to the law, with a commendable reſignation. Being unmarried, and enjoying a paternal eſtate of 100l. a year, he ſat down to his ſtudies, and reſolved to employ his pen in the ſervice of religion in general, without regard to particular diſputes among Proteſtants. With this view, he drew the deſign of a very laborious and uſeful work, which was publiſhed by him, 1669, &c. under the title of "Synopſis Criticorum Biblicorum," five vols. folio, and met with a good reception from all parties. In the midſt of this employment, he found leiſure to teſtify his zeal againſt popery, in a treatiſe entitled, "The Nullity of the Romiſh Faith, concerning the Church's Infallibility, 1666," 8vo. When Oates's depoſitions concerning the popiſh plot were printed in 1679, Poole found his name in the liſt of thoſe that were to be cut off; and an incident befel him ſoon after, which gave him the greateſt apprehenſion of his danger. Having paſſed an evening at alderman Aſhurſt's, he took a Mr. Chorley to bear him company home. When they came to the narrow paſſage which leads from Clerkenwell to St. John's-court, there were two men ſtanding at the entrance; one of whom, as Poole came along, cried out to the other, "Here he is:" upon which the other replied, "Let him alone, for there is ſomebody with him." As ſoon as they were paſſed, Poole aſked his friend, if he heard what thoſe men ſaid? and upon his anſwering that he had, "Well," replied Poole, "I had been murdered to-night, if you had not been with me." It is ſaid, that, before this incident, he gave not the leaſt credit to what was ſaid in Oates's depoſition; but then he thought proper to retire to Holland, where he died the ſame year, in October, not without a ſuſpicion of being poiſoned, as Calamy relates.

He publiſhed ſeveral ſmall pieces, beſides what has been mentioned; and he alſo wrote a volume of "Engliſh Annotations upon the Holy Scriptures;" but was prevented by death from going further than the 58th chapter of Iſaiah. That work was completed by others, and publiſhed, 1688, in two vols. folio [A]. Wood obſerves, "that he left behind him the character of a very celebrated critic and caſuiſt:" and Calamy

[A] Faſti Oxon. vol. ii.

tells us, that " he was very facetious in converſation, very true to his friend, very ſtrict in his piety, and univerſal in his charity."

POPE (ALEXANDER) [B], a celebrated Engliſh poet, was deſcended from good families, and born June 8, 1688, in the Strand, where his father was then a hatter. He was taught to read very early by an aunt, and learned to write without any aſſiſtance, by copying printed books. The family being of the Romiſh religion, he was put, at eight years of age, under a prieſt named Taverner, who taught him the rudiments of the Latin and Greek languages together; and ſoon after ſent to a popiſh ſeminary near Wincheſter, whence he was removed to a ſchool at Hyde-Park-corner. He diſcovered very early an inclination to verſifying; and the tranſlations of Ogilby and Sandys, from Virgil and Ovid, firſt falling in his way, theſe were his favourite authors. At twelve, he retired with his parents to Binfield, in Windſor Foreſt; and there became acquainted with the writings of Spenſer, Waller, and Dryden. Dryden ſtruck him moſt, probably becauſe the caſt of that poet was moſt congenial with his own; and therefore he not only ſtudied his works intenſely, but ever after mentioned him with a kind of veneration. He once obtained a ſight of him at a coffee-houſe, but never was known to him: a misfortune, which, in one of his letters to Mr. Cromwell, he laments in theſe pathetic words, " Virgilium tantum vidi."

Though Pope had been under more tutors than one, yet they were ſo inſufficient for the purpoſe of teaching, that he had learned very little from them: ſo that, being obliged afterwards to begin all over again, he may juſtly be conſidered as one of the αυτοδιδακτοι, or ſelf-taught. At fifteen, he had acquired a readineſs in the two learned languages, to which he ſoon after added the French and Italian. He had already ſcribbled a great deal of poetry in various ways; and this year ſet about an epic poem, called " Alcander." He long after communicated it to Atterbury, with a declared intention to burn it; and that friend concurred with him; " though [C]," adds he, " I would have interceded for the firſt page, and put it, with your leave, among my curioſities." What the poet himſelf obſerves upon theſe early pieces, is agreeable enough; and ſhews, that, though at firſt a little intoxicated with the waters of Helicon, he afterwards arrived to great ſobriety of thinking. " I confeſs [D]," ſays he, " there was a time, when I was in love with myſelf; and my firſt productions were the children of ſelf-love upon innocence. I had made an epic poem, and panegyrics on all

[B] Biographia Britannica. [C] Atterbury's Epiſtolary Correſpondence, vol. i. [D] Preface to his Works.

the

the princes; and I thought myſelf the greateſt genius that ever was. I cannot but regret theſe delightful viſions of my childhood, which, like the fine colours we ſee when our eyes are ſhut, are vaniſhed for ever."

His paſtorals, begun in 1704, firſt introduced him to the wits of the time; among whom were Wycherly and Walſh. This laſt gentleman proved a ſincere friend to him; and told him, among other things, that there was one way left open for him to excel his predeceſſors, which was correctneſs: obſerving, that though we had ſeveral great poets, yet none of them were correct. Pope took the hint, and turned it to good account; for no doubt the diſtinguiſhing harmony of his numbers was in a great meaſure owing to it. The ſame year, 1704, he wrote the firſt part of his "Windſor Foreſt," though the whole was not publiſhed till 1710. In 1708, he wrote the "Eſſay on Criticiſm;" which production was juſtly eſteemed a maſter-piece in its kind, and ſhewed not only the peculiar turn of his talents, but that thoſe talents, young as he was, were ripened into perfection. He was then not twenty years old; and yet the maturity of judgement, the knowledge of the world, and the penetration into human nature, diſplayed in that piece, were ſuch as would have done honour to the greateſt abilities and experience.

But whatever may be the merit of the "Eſſay on Criticiſm," it was ſtill ſurpaſſed, in a poetical view, by the "Rape of the Lock," firſt completely publiſhed in 1712. The former excelled in the didactic ſtyle, for which he was peculiarly formed; a clear head, ſtrong ſenſe, and a ſound judgement, being his characteriſtical qualities: but it is the creative power of imagination, that conſtitutes what is properly called a poet; and therefore it is in the "Rape of the Lock," that Pope moſt ſtrongly diſplays his poetical talents. In 1713, he gave out propoſals for publiſhing a tranſlation of "Homer's Iliad," by ſubſcription; in which all parties concurred ſo heartily, that he acquired a conſiderable fortune by it. The ſubſcription amounted to 6000l. beſides 1200l. which Lintot, the bookſeller, gave him for the copy. Addiſon is ſaid to have ſecretly oppoſed him, and to have tranſlated, himſelf, the firſt book of the Iliad; which was afterwards publiſhed under Tickell's name, with a view of diſgracing his. Pope had long paid an awful veneration to this rival, the conſciouſneſs of which probably gave now a keener edge to his reſentment: but, though this apparent treachery hurt him exceedingly, yet he managed it very diſcreetly; and at laſt revenged it in thoſe ſevere but excellent lines, the juſtice of which has been ſtrongly conteſted by many able writers.

Pope's finances being now in good condition, he purchaſed a houſe at Twickenham; and removed there, with his father and mother, in 1715: where the former died about two years after.

As he was a Papiſt, he could not purchaſe, nor put his money to intereſt on real ſecurity; and, as he adhered to the cauſe of king James, he made it a point of conſcience not to lend it to the new government: ſo that, though he was worth near 20,000l. when he laid aſide buſineſs, yet living afterwards upon the capital, he left but a ſlender ſubſtance to his family. His ſon, however, did not fail to improve it to the utmoſt: he had already acquired much by his publications, and he was very attentive to acquire more. In 1717, he publiſhed a collection of all he had printed ſeparately; and proceeded to give a new edition of Shakſpeare, which, being publiſhed in 1721, diſcovered that he had conſulted his fortune more than his fame in that undertaking. The "Iliad" being finiſhed, he engaged upon the like footing to undertake the "Odyſſey." Broome and Fenton tranſlated part of it, and received 500l. of Pope for their labours. It was publiſhed in the ſame manner, and on the ſame conditions to Lintot, excepting that, inſtead of 1200l. he had but 600l. for the copy. This work being finiſhed in 1725, he was afterwards employed with Swift and Arbuthnot in printing ſome volumes of "Miſcellanies." About this time, he narrowly eſcaped loſing his life, as he was returning home in a friend's chariot; which, on paſſing a bridge, happened to be overturned, and thrown with the horſes into the river. The glaſſes were up, and he not able to break them: ſo that he had immediately been drowned, if the poſtillion had not broken them, and dragged him out to the bank. A fragment of the glaſs, however, cut him ſo deſperately, that he ever after loſt the uſe of two of his fingers.

In 1727, his "Dunciad" appeared in Ireland, and the year after in England, with notes by Swift, under the name of Scriblerus. This edition was preſented to the king and queen by ſir Robert Walpole, who, probably about this time, offered to procure Pope a penſion, which however he refuſed, as he had formerly done a propoſal of the ſame kind made him by lord Halliſax. He greatly cultivated the ſpirit of independency; and "Unplaced, unpenſioned, no man's heir or ſlave," was frequently his boaſt. He ſomewhere obſerves, that the life of an author is a ſtate of warfare: and he has ſhewn himſelf a complete general in this kind of war. He long bore the inſults and injuries of his enemies, but at length, in the "Dunciad," revenged himſelf upon them altogether. Even Cibber, who was afterwards advanced to be the hero of it, could not forbear owning, that nothing was ever more perfect and finiſhed in its kind, than this poem [E].

In 1729, by the advice of lord Bolingbroke, he turned his pen to ſubjects of morality; and accordingly we find him, with

[E] Epiſtle to Mr. Pope.

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the aſſiſtance of that noble friend, who at the ſame time miſled him on many philoſophical points, employed this year on the "Eſſay on Man." The following extract of a letter to Swift diſcovers the reaſon of his lordſhip's advice: "Bid him," ſays Bolingbroke, "talk to you of the work he is about, I hope, in good earneſt; it is a fine one, and will be, in his hands, an original. His ſole complaint is, that he finds it too eaſy in the execution. This flatters his lazineſs: it flatters my judgement; who always thought, that, univerſal as his talents are, this is eminently and peculiarly his, above all the writers I know, living or dead; I do not except Horace." Pope tells the dean, in the next letter, that "the work, lord Bolingbroke ſpeaks of with ſuch abundant partiality, is a ſyſtem of ethics, in the Horatian way." In purſuing the ſame deſign, he wrote his "Ethic Epiſtles:" the fourth of which, "Upon Taſte," giving great offence, as he was ſuppoſed to ridicule the duke of Chandos under the character of "Timon," is ſaid to have led him to write his "Satires," which he continued till 1739. He ventured to attack perſons of the higheſt rank, and ſet no bounds to his ſatirical excurſions. A genuine collection of his "Letters" was publiſhed in 1737.

In 1738, a French tranſlation of the "Eſſay on Man," by the abbé Reſnel, was printed at Paris; and Mr. Crouſaz, a German profeſſor, animadverted upon this ſyſtem of ethics, which he repreſented as nothing but a ſyſtem of materialiſm. Warburton wrote a Commentary upon the Eſſay; in which he defends it againſt Crouſaz, whoſe objections he ſuppoſes to be owing to the faultineſs of Reſnel's tranſlation. The poem was republiſhed in 1740, with the Commentary. Pope now added a fourth book to the Dunciad, which was firſt printed ſeparately, in 1742; but in the enſuing year, the whole poem came out together, as a ſpecimen of a more correct edition of his works. He had made ſome progreſs in that deſign, but did not live to complete it. He had all his life long been ſubject to the head-ach; and that complaint, which he derived from his mother, was now greatly increaſed by a dropſy in his breaſt, under which he expired the 30th of May, 1744, in his fifty-ſixth year. In his will, dated Dec. 12, 1743, miſs Blount, a lady to whom he was always devoted, was made his heir during her life; and, among other legacies, he bequeathed to Warburton the property of all ſuch of his works already printed, as he had written or ſhould write commentaries upon, and had not been otherwiſe diſpoſed of or alienated; with this condition, that they were publiſhed without ſubſequent alterations. In diſcharge of this truſt, that learned man gave a complete edition of all Pope's works, 1751, in nine volumes, 8vo.

A work, entitled, "An Eſſay on the Writings and Genius of Pope," by Dr. Warton, the firſt volume of which was pub-

liſhed in 1756, and the ſecond in 1782, will be read with the greateſt pleaſure by thoſe, who deſire to know more of the perſon, character, and writings of this excellent poet. Lord Orrery thus ſpeaks of him in his Life of Swift: "If we may judge of him by his works, his chief aim was to be eſteemed a man of virtue. His letters are written in that ſtyle; his laſt volumes are all of the moral kind; he has avoided trifles, and conſequently has eſcaped a rock which has proved very injurious to Dr. Swift's reputation. He has given his imagination full ſcope, and yet has preſerved a perpetual guard upon his conduct. The conſtitution of his body and mind might eaſily incline him to the habits of caution and reſerve. The treatment which he met with afterwards, from an innumerable tribe of adverſaries, confirmed this habit; and made him ſlower than the dean, in pronouncing his judgement upon perſons and things. His proſe-writings are little leſs harmonious than his verſe; and his voice, in common converſation, was ſo naturally muſical, that I remember honeſt Tom Southern uſed to call him the little nightingale. His manners were delicate, eaſy, and engaging; and he treated his friends with a politeneſs that charmed, and a generoſity that was much to his honour. Every gueſt was made happy within his doors, pleaſure dwelt under his roof, and elegance preſided at his table."

The admirable account of his life and writings by Dr. Johnſon, with the maſterly parallel drawn by that able critic between him and Dryden, muſt long ſuperſede all other efforts on the ſubject, but are too well known to require that any part of them ſhould be inſerted here. A new tribute to the fame and merits of Pope has lately been given, in the excellent edition of his works prepared by Dr. Warton; whoſe Eſſay on his writings above-mentioned, had long convinced the world that no man could be better qualified for ſuch a taſk. The following inſcription, in a copy of his works printed in 1717, 4to, and preſented to Mr. Bethel, may ſerve at once as a ſpecimen of his Latin compoſition, and an additional proof of his known friendſhip for that worthy man.

Viro antiquâ probitate et amicitia prædito,
Hugoni Bethel, Munuſculum Alexandri Pope.

Te mihi junxerunt nivei ſine crimine mores,
Simplicitaſque ſagax, ingenuuſque pudor,
Et bene nota fides, et candor frontis honeſtæ,
Et ſtudia a ſtudiis non aliena meis.

The copy is ſtill preſerved in the family of Mr. Bethel, with this inſcription, in the hand-writing of the poet.

POPHAM (Sir John), an Engliſh lawyer of great eminence, was the eldeſt ſon of Edward Popham, eſq; of Huntworth in Somerſetſhire, and born in 1531. He was ſome time a ſtudent

a ſtudent at Baliol college in Oxford, being then, as Wood ſays, given at leiſure hours, to manly ſports and exerciſes. When he removed to the Middle Temple, he is ſaid at firſt to have led a diſſipated life, but applying diligently afterwards to the ſtudy of the law, he roſe to ſome of its higheſt honours. He was made ſerjeant at law about 1570, ſolicitor-general in 1579, attorney-general in 1581, when he alſo bore the office of treaſurer of the Middle Temple. In 1592, he was promoted to the rank of chief juſtice of the court of King's-bench; not of the common-pleas, as, from ſome expreſſions of his own, has been erroneouſly ſuppoſed [G]. At the ſame time he was knighted. In 1601 he was one of the lawyers detained by the unfortunate earl of Eſſex, when he formed the abſurd project of defending himſelf in his houſe; and on the earl's trial gave evidence againſt him relative to their detention. He died in the year 1607, at the age of ſeventy-ſix, and was buried at Wellington in his native country, where he had always reſided as much as his avocations would permit. He was eſteemed a ſevere judge in the caſe of robbers, but his ſeverity was well-timed, as it reduced the number of highwaymen, who before had greatly infeſted the country. His works are, 1. "Reports and Caſes, adjudged in the Time of Queen Elizabeth," folio, London, 1656. 2. "Reſolutions and Judgements upon Caſes and Matters agitated in all the Courts at Weſtminſter in the latter End of Queen Elizabeth," 4to, London.

PORDENONE (Giovanni Antonio Licinio), known by the former name, from the village of Pordenone, about twenty-five miles from Udino, in which he was born in 1484, had a ſtrong talent for hiſtorical painting, which he carried to a high degree of perfection, without any other aid than the careful ſtudy of the works of Giorgone. He painted at firſt in freſco, but afterwards in oil, and was particularly diſtinguiſhed by his ſkill in foreſhortening his figures. His invention was fertile, his taſte good, his colouring not unlike that of Titian, and his deſigns had the merit of uniting force and eaſe. A ſtrong emulation ſubſiſted between him and Titian, and it is certainly no ſmall commendation of him to ſay, that he was able to ſuſtain any competition with ſuch a maſter. It is ſaid, however, that they who endeavoured to ſupport him in this rivalſhip, were actuated by malignity and envy towards Titian. It is related alſo, that when he worked in the ſame town with Titian, he was ſo afraid of the effects of his jealouſy, that he never walked out without arms offenſive and defenſive. Pordenone painted at Genoa for prince Doria, but did not there give entire ſatisfaction; he then returned to Venice, and was afterwards invited to Ferrara by the duke of that ſtate, from whom he received many ſignal marks

[G] See Berkenhout's Biogr. Lit. p. 270, note *b*.

of favour and eſteem. He died in 1540, at the age of fifty-ſix, and his death has been by ſome authors attributed to poiſon given by ſome painters at Ferrara, jealous of the diſtinctions he received at court. He had a nephew who was called young Pordenone.

POREE (CHARLES), a French Jeſuit, of great genius, was born in 1675, and entered into that ſociety in 1692. He was profeſſor of the belles lettres, of rhetoric, and of theology, ſucceſſively; and ſhone exceedingly in every department. He was a trainer of youth all his life; and, it is preſumed, that no man ever exceeded him in this employment. This Voltaire ſays of him; and adds, that "he was eloquent after the ſtyle and taſte of Seneca; a very beautiful poet: but that his greateſt merit conſiſted in inſpiring his pupils with the love of learning and virtue [H]." He died in 1741. There are orations, comedies, tragedies, and poems of ſeveral kinds by him in Latin. His brother Charles-Gabriel was alſo eminent as a writer.

PORPHYRIUS, a philoſopher of great name among the ancients, was born A. D. 233, in the reign of Alexander Severus [I]. He was of Tyre, and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerome and St. Auguſtin have called him Bataneotes: whence Fabricius ſuſpects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried thence with a colony to Tyre. He went to Athens, where he had the famous Longinus for his maſter in rhetoric, who changed his Syrian name Malchus, as not very pleaſing to Grecian ears, into that of Porphyrius, which anſwers to it in Greek. Afterwards he proceeded to Rome, where, at thirty years of age, he heard Plotinus; whoſe life he has written, and inſerted in it many particulars concerning himſelf. Five years after, he went to reſide at Lilybæum in Sicily, on which account he is ſometimes called Siculus: and here, as Euſebius and Jerome relate, he compoſed thoſe famous books againſt the Chriſtians, which, for the name and authority of the man, and for the acuteneſs and learning with which they were written, were afterwards thought ſo conſiderable, as to be ſuppreſſed by particular edicts, under the reigns of Conſtantine and Theodoſius. Some have ſurmiſed, that theſe books are ſtill extant, and ſecretly preſerved in the duke of Tuſcany's library: but, there is little doubt that they were deſtroyed by the miſtaken zeal of the Chriſtians. The circumſtances of Porphyry's life, after his arrival in Sicily, are little known; except that he died at Rome, towards the end of Diocleſian's reign, when he was above ſeventy. Some have imagined that he was in the early part of his life a Chriſtian, but afterwards, through ſome diſguſt or other, deſerted

[H] Eſſai ſur l'Hiſtoire, &c. tom. vii. [I] Fabric. Biblioth. Græc. tom. iv. e. Holſtenius de vit. & ſcript. Porphyrii ibid. ſubjunct.

that

that profeſſion, and grew exceedingly bitter againſt it: while others have hinted, that he embraced Chriſtianity when he was old, and after he had written with great acrimony againſt it. There is little foundation for the former of theſe opinions, except that in his youth he was familiarly acquainted with Origen; whoſe great and extenſive reputation had drawn him to Alexandria. With reſpect to the latter, Eunapius, who wrote a Life of Porphyry, which is ſtill extant, after obſerving that he lived to be extremely old, ſays, "hence it came to paſs, that many things in his later writings contradict what he had advanced in his former; whence I cannot but ſuppoſe, that, as he grew older, he changed his opinions:" yet there is no reaſon to conclude, that the change here alluded to was from Paganiſm to Chriſtianity.

Porphyry wrote a great number of books, the far greater part of which have periſhed. Some have wiſhed that his books againſt the Chriſtians had come down to us, becauſe they are firmly perſuaded that, among innumerable blaſphemies againſt Chriſt and his religion, which might eaſily have been confuted, many admirable things would have been found. This, indeed, may reaſonably be ſuppoſed; for Porphyry was not only at the head of the later Platoniſts, and on that account called by way of diſtinction "the philoſopher," but he was conſummate in all kinds of learning and knowledge. Some of his works remain: and the four following, "De abſtinentia ab eſu animalium;" "De vita Pythagoræ;" "Sententiæ ad intelligibilia ducentes;" "De Antro Nymphorum;" with a fragment "De Styge," preſerved by Stobæus, were printed at Cambridge in 1655, 8vo, with a Latin verſion, and the Life of Porphyry ſubjoined, by Lucas Holſtenius. The "Life of Pythagoras," which however is but a fragment, has ſince been publiſhed by Kuſterus, at Amſterdam, 1707, in 4to, in conjunction with that written by Jamblichus, who was a diſciple of this philoſopher. It ſhould have been obſerved, that the above pieces of Pythagoras, printed at Cambridge, were publiſhed jointly with Epictetus and Arrian's Commentary, and the Tabula Cebetis.

PORTA (John Baptista), a Neapolitan gentleman, who made himſelf famous by his application to letters and to ſcience; particularly mathematics, medicine, and natural hiſtory. He was born in 1445, and becoming eminent for his knowledge, held a kind of literary aſſembly at his houſe, in which, according to the notions of thoſe times, they treated occaſionally on the ſecrets of magic. The court of Rome on this account forbid theſe meetings, but his houſe was always the reſort of literary men, foreign as well as Neapolitan. He compoſed dramas, both tragic and comic, which had ſome ſucceſs at the time, but are not now extant. He died in the year 1515.

The

The chief of his works now extant are, 1. "De Magia naturali," 12mo, Amſterdam, 1664; a work in which he teaches how to produce wonderful effects by natural cauſes; but in which are ſome extravagances. 2. "De Phyſiognomia," printed at Leyden in 4to, 1645. He judges of the phyſiognomy of men chiefly by comparing them to different animals; and with his other fancies mixes thoſe of judicial aſtrology. 3. "De occultis literarum notis;" in which he treats of the modes of writing in cypher; which he does with great copiouſneſs and diligence. 4. "Phytognomica," a pretended method of knowing the inward virtues of things by inſpection, 1583, folio, Naples. 5. "De Diſtillationibus," Rome, 4to. To him is attributed the invention of the Camera Obſcura, which was perfected by s'Graveſande. He is ſaid to have formed the plan of an Encyclopædia.

PORTES (PHILIP DES), a poet to whom much of the improvement of the French language is attributed; was born at Chartres in 1546, whence he went to Paris. Attaching himſelf there to a biſhop who was going to Rome, he gained an opportunity of viſiting that city, and acquiring a perfect knowledge of the Italian language. When he returned to France, he applied himſelf entirely to French poetry, and was one of the few poets who have enjoyed great affluence. This advantage he owed in part to the great liberality of the princes by whom he was protected. Henry III. of France gave him 10,000 crowns, to enable him to publiſh his firſt works. Charles IX. preſented him with 800 crowns of gold for his poem of Rodomont. The admiral de Joyeuſe gave him an abbey for a ſonnet. Beſides which he enjoyed benefices to the amount altogether of 10,000 crowns a year. Henry III. even honoured him with a place in his council, and conſulted him on the moſt important affairs. It is ſaid, that he refuſed ſeveral biſhopricks; certain it is, that he loved ſolitude and retirement, which he ſought as often as he could. He was very liberal to other men of letters, and formed a large library, to which he gave them the utmoſt freedom of acceſs. Some, who were envious of his reputation, reproached him with having borrowed freely from the Italian poets; but he was far from denying the charge, and when a book appeared upon the ſubject, entitled, "Rencontre des Muſes de France et d'Italie," he ſaid, "If I had known the author's deſign, I could have furniſhed him with many more inſtances than he has collected." After the death of Henry III. he joined himſelf for a time to the party of the League, but afterwards repented, and laboured zealouſly to ſerve the intereſts of Henry IV. in Normandy. He ſucceeded at leaſt in obtaining the friendſhip and eſteem of that liberal monarch. He died in 1606. Des Portes is acknowledged to have

have been one of the chief improvers of the French language. His works conſiſt of ſonnets, ſtanzas, elegies, ſongs, epigrams, imitations, and other poems; ſome of which were firſt publiſhed in 4to, by Robert Stephens, in 1573. A tranſlation of the Pſalms was one of his lateſt works, and conſequently one of the moſt feeble. He appears to have loſt his fire when it was compoſed. A delightful ſimplicity is the characteriſtic of his poetry, which is therefore more perfect when applied to amorous and gallant, than to noble ſubjects. He often imitated and almoſt tranſlated Tibullus, Ovid, and other claſſics. A few ſacred poems are publiſhed in ſome editions of his Pſalms, which have little more merit than the Pſalms to which they are ſubjoined.

POSSEVIN (Antony), was born at Mantua in 1533, and entered into the ſociety of Jeſuits in 1559. As a preacher, he had diſtinguiſhed ſucceſs, both in Italy and France; and having a very uncommon talent both for languages and for negociation, he was employed by pope Gregory XIII. in important embaſſies to Poland, Sweden, Germany, and other parts of Europe. When he returned to Rome, he laboured to effect a reconciliation between Henry IV. of France and the court of Rome. This, however, diſpleaſed the Spaniſh court, by whom he was compelled to leave that city. He died at Ferrara, Feb. 26, 1611, being then ſeventy-eight years old. Poſſevin, though ſo deeply ſkilled in politics and knowledge of mankind, was a man of profound erudition and exemplary piety. The moſt important of his works are, 1. "Bibliotheca ſelecta, de ratione ſtudiorum," folio, publiſhed at Rome in 1593, and reprinted at Venice in 1603, in 2 vols. folio, with many augmentations. This work was intended as a general introduction to knowledge; at once to facilitate the approach to it, and to ſerve as a ſubſtitute for many books, the peruſal of which the author conſidered as dangerous for young minds. It treats diſtinctly of every ſcience, with great extent of learning, but not always with ſufficient correctneſs. 2. "Apparatus ſacer," 2 vols. folio, Cologne, 1607. The intention of this book was to give a general knowledge of the commentators on the Scriptures, and other theological writers. Though the catalogues it contains were from the firſt imperfect and ill-digeſted, it was much circulated, as the beſt book of the time. It is now become almoſt entirely uſeleſs. 3. "Moſcovia," folio, 1587; a deſcription of Ruſſia, the fruit of ſome of his travels. 4. Some controverſial and other theological books. 5. Some ſmaller works, written and publiſhed in Italian.

POSTEL (William), a very ingenious but viſionary man, was by birth a Norman, of a ſmall hamlet called Dolerie; where

where he was born in 1510. Never did genius ſtruggle with more vigour againſt the extremes of indigence. At eight years old, he was deprived of both his parents by the plague: when only fourteen, unable to ſubſiſt in his native place, he removed to another near Pontoiſe, and undertook to keep a ſchool. Having thus obtained a little money, he went to Paris, to continue his ſtudies; but there was plundered; and ſuffered ſo much from cold, that he languiſhed for two years in an hoſpital. When he recovered, he again collected a little money by gleaning in the country, and returned to Paris, where he ſubſiſted by waiting on ſome of the ſtudents in the college of St. Barbe; but made, at the ſame time, ſo rapid a progreſs in knowledge, that he became almoſt an univerſal ſcholar. His acquirements were ſo extraordinary, that they became known to the king, Francis I. who, touched with ſo much merit, under ſuch ſingular diſadvantages, ſent him to the Eaſt to collect manuſcripts. This commiſſion he executed ſo well, that on his return, he was appointed royal profeſſor of mathematics and languages, with a conſiderable ſalary. Thus he might appear to be ſettled for life; but this was not his deſtiny. He was unfortunately for himſelf attached to the chancellor Poyet, who fell under the diſpleaſure of the queen of Navarre; and Poſtel, for no other fault, was deprived of his appointments, and obliged to quit France. He now became a wanderer, and a viſionary. From Vienna, from Rome, from the order of Jeſuits, into which he had entered, he was ſucceſſively baniſhed for ſtrange and ſingular opinions; for which alſo he was impriſoned at Rome and at Venice. Being releaſed, as a madman, he returned to Paris, whence the ſame cauſes again drove him into Germany. At Vienna he was once more received, and obtained a profeſſorſhip; but, having made his peace at home, was again recalled to Paris, and re-eſtabliſhed in his places. He had previouſly recanted his errors, but relapſing into them, was baniſhed to a monaſtery, where he performed acts of penitence, and died Sept. 6, 1581, at the age of ſeventy-one.

Poſtel pretended to be much older than he was, and maintained that he had died and riſen again; which farce he ſupported by many tricks, ſuch as colouring his beard and hair, and even painting his face. For the ſame reaſon, in moſt of his works, he ſtyles himſelf, *Poſtellus reſtitutus*. Notwithſtanding his ſtrange extravagances, he was one of the greateſt geniuſes of his time; had a ſurpriſing quickneſs and memory, with ſo extenſive a knowledge of languages, that he boaſted he could travel round the world without an interpreter. Francis I. regarded him as the wonder of his age; Charles IX. called him his philoſopher; and when he lectured at Paris, the croud of auditors

auditors was ſometimes ſo great, that they could only aſſemble in the open court of the college, while he taught them from a window. But by applying himſelf very earneſtly to the ſtudy of the Rabbins, and of the ſtars, he turned his head, and gave way to the moſt extravagant chimeras. Among theſe, were the notions that women at a certain period are to have univerſal dominion over men; that all the myſteries of Chriſtianity are demonſtrable by reaſon; that the ſoul of Adam had entered into his body; that the angel Raziel had revealed to him the ſecrets of heaven; and that his writings were dictated by Jeſus Chriſt himſelf. His notion of the univerſal dominion of women, aroſe from his attachment to an old maid at Venice, in conſequence of which he publiſhed a ſtrange book, entitled, "Des tres-marveilleuſes victoires des Femmes du Nouveau Monde, et comme elles doivent par raiſon à tout le monde commander, et même à ceux qui auront la monarchie du Monde viel," 16mo, Paris, 1553. At the ſame time, he maintained, that the extraordinary age to which he pretended to have lived, was occaſioned by his total abſtinence from all commerce with that ſex. His works are as numerous as they are ſtrange; and ſome of them are very ſcarce, but very little deſerve to be collected. One of the moſt important is entitled, "De orbis concordia," folio, Bâle, 1544. In this the author endeavours to bring all the world to the Chriſtian faith. It is divided into four books; in the firſt of which he gives the proofs of Chriſtianity; the ſecond contains a refutation of the Koran; the third treats of the origin of idolatry, and all falſe religions; and the fourth, on the mode of converting Pagans, Jews, and Mahometans. Of his other works, which are enumerated in the French *Dictionnaire Hiſtorique*, to the amount of twenty-ſix articles, many diſplay in their very titles the extravagance of their contents; ſuch as, "Clavis abſconditorum à conſtitutione mundi," 16mo, Paris, 1547. "De ultimo judicio," "Proto-evangelium," &c. Some are on ſubjects of more real utility. But the fulleſt account of the whole may be found in a book publiſhed at Liege in 1773, entitled, "Nouveaux eclairciſſemens ſur la Vie et les ouvrages de Guillaume Poſtel," by father des Billons. The infamous book, "De tribus impoſtoribus," has been very unjuſtly attributed to Poſtel, for, notwithſtanding all his wildneſs, he was a believer.

POSTLETHWAYTE (Malachi), author of the Engliſh "Commercial Dictionary," in 2 vols. folio, a work much and juſtly eſteemed, died in 1767. Of his life we have not been able to procure any particulars.

POTENGER (John), ſon of John Potenger, D. D. (who was appointed maſter of Wincheſter-ſchool Aug. 1, 1642, and died in Dec. 1659) was born in St. Swithin's pariſh, Wincheſter, July

July 21, 1647, admitted on the foundation of the college in 1658, and thence removed to a ſcholarſhip of Corpus Chriſti-college, Oxon, where he took the degree of B. A. and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchaſed, in 1676, of ſir John Ernle, then chancellor of the Exchequer, whoſe daughter he married. Speaking of his father, in one of his writings, he expreſſes himſelf thus: "About the thirteenth year of my age, the Chriſtmas before the return of king Charles the Second, I loſt a loving father; I was not ſo young but I was deeply ſenſible of the misfortune, knowing at what an unſeaſonable time I was deprived of him, when he ſhould have received a reward for his loyal ſufferings. He would often diſcourſe with me, though young, about the unhappy times, and lament the church's and the king's misfortunes, which made a great impreſſion on me; and laid the foundation, I hope, of my being a true ſon of the church of England, and an obedient ſubject to my lawful prince." In 1692 his wife died, leaving him only one daughter, who, in 1695, was married to Richard Bingham, eſq; of Melcombe Bingham, in the county of Dorſet. Thither he retired many years before his death, which happened on Dec. 18, 1733, in the eighty-ſeventh year of his age. He was buried by his wife in Blunſden church, in the pariſh of Highworth, Wilts. Mr. Potenger alſo publiſhed "A Paſtoral Reflection on Death," a poem, in 1691; and, "The Life of Agricola," from Tacitus, and perhaps other ſelect pieces; but the far greater part of his works, conſiſting of "Poems, Epiſtles, Tranſlations, and Diſcourſes," both in proſe and verſe, was reſerved only for the entertainment of his private friends, who yet importuned him to make them public. Two original letters to him from Dr. South, are printed in Nichols's Select Collection of Poems, p. 286.

POTT (Percival), an Engliſh ſurgeon of the higheſt eminence, was born in Threadneedle-ſtreet, London, in December, 1713. His father dying before he was quite four years old, he was left in ſome degree to the protection and patronage of Wilcox, biſhop of Rocheſter, who was a diſtant relation of his mother. The profeſſion of ſurgery was his own decided choice, though the connection above mentioned might naturally have led him to the church; and in 1729, he was bound apprentice to Mr. Nourſe, one of the ſurgeons of St. Bartholomew's hoſpital, under whom he was profoundly inſtructed, in what at that time was taught only by a few, the ſcience of anatomy. His ſituation brought with it an abundance of practical knowledge, to which his own induſtry led him to add all that can be gained from a ſagacious and careful peruſal of the early

early writers on ſurgery. Thus qualified, he was admirably calculated to reform the ſuperfluous and awkward modes of practice which had hitherto diſgraced the art. In 1736, having finiſhed his apprenticeſhip, he took a houſe in Fenchurch-ſtreet, and quickly was diſtinguiſhed as a young man of the moſt brilliant and promiſing talents. In 1745, he was elected an aſſiſtant ſurgeon, and, in 1749, one of the principal ſurgeons of St. Bartholomew's hoſpital. It was one of the honours of Mr. Pott's life that he diveſted ſurgery of its principal horrors, by ſubſtituting a mild and rational mode of practice, (notwithſtanding the oppoſition of the older ſurgeons) inſtead of the actual cautery, and other barbarous expedientswhich had hitherto been employed; and he lived to enjoy the ſatisfaction of ſeeing his improved plan univerſally adopted. Though he poſſeſſed the moſt diſtinguiſhed talents for communicating his thoughts in writing, it ſeems to have been by accident that he was led to become an author. Immerſed in practice, it does not appear that hitherto he had written any thing, except a paper "on tumours attended with a ſoftening of the bones," in the forty-firſt volume of the Philoſophical Tranſactions: but, in 1756, a compound fracture of the leg, occaſioned by a fall of his horſe in the ſtreets, gave him leiſure to plan, and in part to write, his treatiſe on ruptures. The flattering reception of his publications, attached him afterwards to this mode of employing his talents, ſo that he was ſeldom long without being engaged in ſome work. His leg was with difficulty preſerved, and he returned to the labours of his profeſſion. In 1764, he had the honour of being elected a fellow of the Royal Society: and in the enſuing year he began to give lectures at his houſe, which was then in Watling-ſtreet; but finding it neceſſary from the increaſe of his buſineſs, to chooſe a more central ſituation, he removed in 1769 to Lincoln's-inn-fields, and in 1777, to Hanover-ſquare. His reputation had now riſen nearly to the greateſt height, by means of his various publications, and the great ſucceſs of his practice. He was univerſally conſulted, and employed by perſons of the firſt rank and ſituation; and received honorary tributes to his merit from the royal colleges of ſurgeons at Edinburgh, and in Ireland. In 1787, he reſigned the office of ſurgeon to St. Bartholomew's hoſpital, "after having ſerved it," as he expreſſed himſelf, "man and boy, for half a century;" and, in December, 1788, in conſequence of a cold, caught by going out of town to a patient in very ſevere weather, he died, at the age of ſeventy-five.

The genius of Mr. Pott was certainly of the firſt order. As an author, his language is correct, ſtrong, and animated. There are few inſtances, if any, of ſuch claſſical elegance united with ſo much practical knowledge and acuteneſs. His

reading was by no means confined to profeſſional works, but was various and extenſive; and his memory ſuffered nothing to eſcape. As a teacher he acquired the faculty of ſpeaking readily, with great point and energy, and with a moſt harmonious and expreſſive elocution. As a practitioner in ſurgery, he had all the eſſential qualifications; ſound judgement, cool determination, and great manual dexterity. The following is a liſt of his works: 1. "An Account of Tumours which ſoften the Bones," Philoſ. Tranſ. 1741, No. 459. 2. "A Treatiſe on Ruptures," 8vo, 1756, ſecond edition, 1763. 3. "An Account of a particular Kind of Rupture, frequently attendant upon new-born Children, and ſometimes met with in Adults," 8vo, 1756. 4. "Obſervations on that Diſorder of the corner of the Eye commonly called Fiſtula Lachrymalis," 8vo, 1758. 5. "Obſervations on the Nature and Conſequences of Wounds and Contuſions of the Head, Fractures of the Skull, Concuſſions of the Brain," &c. 8vo, 1760. 6. "Practical Remarks on the Hydrocele, or Watry Rupture, and ſome other Diſeaſes of the Teſticle, its Coats and Veſſels. Being a Supplement to the Treatiſe on Ruptures," 8vo, 1762. 7. "An Account of an Hernia of the Urinary Bladder including a Stone," Philoſoph. Tranſact. vol. liv. 1764. 8. "Remarks on the Diſeaſe commonly called a Fiſtula in Ano," 8vo, 1765. 9. "Obſervations on the Nature and Conſequences of thoſe Injuries to which the Head is liable from external Violence. To which are added, ſome few general Remarks on Fractures and Diſlocations," 8vo, 1768. This is properly a ſecond edition of No. 5. 10. "An Account of the Method of obtaining a perfect or radical Cure of the Hydrocele, or Watry Rupture, by Means of a Seton," 8vo, 1772. 11. "Chirurgical Obſervations relative to the Cataract, the Polypus of the Noſe, the Cancer of the Scrotum, the different kinds of Ruptures, and the Mortification of the Toes and Feet," 8vo, 1775. 12. "Remarks on that Kind of Palſy of the lower Limbs which is frequently found to accompany a Curvature of the Spine, and is ſuppoſed to be cauſed by it; together with its Method of Cure," 8vo, 1779. 13. "Further Remarks on the uſeleſs State of the lower Limbs in conſequence of a Curvature of the Spine," being a ſupplement to the former treatiſe, 8vo, 1783. Theſe works were publiſhed collectively by himſelf, in quarto; and ſince his death, in 3 vols. 8vo, by his ſon-in-law, Mr. Earle, with occaſional notes and obſervations, and the laſt corrections of the author. This edition was publiſhed in 1790; and Mr. Earle has prefixed a life of Mr. Pott, from which the preſent account is taken.

We are aſſured, that Mr. Pott was no leſs amiable in private life than eminent in his profeſſion. While his mother lived, he declined matrimonial engagement; but, in 1746, ſoon

ſoon after her death, he married the daughter of Robert Cruttenden, eſq; by whom he had four ſons, and as many daughters. Diligent as he was in his profeſſion, he never ſuffered his attention to its avocations to interfere with the duties of a huſband, or a father: but though he was pleaſing as a companion, his profeſſional manners had much of the roughneſs of the old ſchool of ſurgery. In his perſon he was rather lower than the middle-ſize, with an expreſſive and animated countenance. For the chief part of his life his labours were without relaxation; but latterly he had a villa at Neaſden, and uſually paſſed about a month at Bath, or near the ſea.

POTTER (Christopher), a learned Engliſh divine, was nephew of Dr. Barnabas Potter, biſhop of Carliſle; and born in Weſtmorland about 1591. He was admitted of Queen's-college, Oxford, in 1606, where he took, in due time, the degrees in arts and divinity. He was firſt made a fellow, and in 1626 ſucceeded his uncle as provoſt of his college. Though a zealous puritanical preacher, he became at length an adherent to Laud. In 1628, he preached a ſermon at Ely-houſe, upon the conſecration of his uncle; who, "though a thorough-paced Calviniſt," ſays Wood, was made biſhop of Carliſle by the endeavours of Laud. In 1633, he publiſhed, "An Anſwer to a late Popiſh Pamphlet, intituled, "Charity Miſtaken:" (See KNOT and CHILLINGWORTH), which he wrote by the ſpecial order of Charles I. whoſe chaplain he was. In 1635, he was promoted to the deanery of Worceſter; and, in 1640, became vice-chancellor of Oxford, in the execution of which office he met with ſome trouble from the members of the long parliament. Upon the breaking out of the civil wars, he ſent all his plate to the king; and declared, that he would rather, like Diogenes, drink out of the hollow of his hand, than that his majeſty ſhould want: and he afterwards ſuffered much for the royal cauſe. He was nominated to the deanery of Durham, Jan. 1646; but was prevented from being inſtalled by his death, which happened at his college in March following. He was learned, and of exemplary life and converſation. Dr. Gerard Langbaine, who ſucceeded him in the provoſtſhip of Queen's-college, married his widow.

POTTER (Paul), or POTER, a Dutch painter of conſiderable fame, was born at Enchuyſen in 1625, and died at Amſterdam in 1654. He particularly excelled in landſcape, and in repreſenting the various effects of a bright ſun upon rural ſcenery. As his views are all taken in Holland, they repreſent uniformly a flat country, without any boldneſs or variety of features. His human figures are indifferent, and therefore very ſparingly introduced, but his cattle and other animals, have all

the truth and perfection that can be imagined. His pictures are rather ſcarce, except in Holland.

POTTER (JOHN), archbiſhop of Canterbury, and a very learned man, was ſon of Mr. Thomas Potter, a linen-draper at Wakefield in Yorkſhire: where he was born about 1674. Being put to ſchool there, he made an uncommon progreſs in Greek; and, at fourteen, was ſent to Univerſity college in Oxford. At nineteen, he publiſhed, "Variantes Lectiones & Notæ ad Plutarchi librum de audiendis poetis; & ad Baſilii magni orationem ad Juvenes, quomodo cum fructu legere poſſint Græcorum libros, 1693," 8vo. The year after, he was choſen fellow of Lincoln-college; and, proceeding maſter of arts, took pupils, and went into orders. In 1697, came out his edition of "Lycophron," in folio: it was reprinted in 1702, and is reckoned the beſt edition of that obſcure writer. The ſame year, 1697, he publiſhed likewiſe the firſt volume of his "Antiquities of Greece:" which was followed by the ſecond, the year after. Several additions were made by him in the ſubſequent editions of this uſeful and learned work, of which the ſeventh was publiſhed in 1751.

Theſe works eſtabliſhed his fame in the literary republic both at home and abroad, and engaged him in a correſpondence with Grævius and other learned foreigners. In 1704, he commenced bachelor of divinity, and became chaplain to archbiſhop Teniſon, with whom he went to reſide at Lambeth; was made doctor in 1706, and ſoon after chaplain to the queen. In 1707, he publiſhed, in 8vo, "A Diſcourſe upon Church Government;" and, the year after, ſucceeded Dr. Jane as regius profeſſor of divinity, and canon of Chriſt-church in Oxford. In 1715, he was made biſhop of Oxford; and, the ſame year, publiſhed an edition of the works of Clemens Alexandrinus, in 2 vols. folio. In Jan. 1737, he ſucceeded Dr. Wake in the archbiſhopric of Canterbury: which high and important office he ſupported with much dignity for ten years, dying in 1747. He was a learned and exemplary divine, but of a character by no means amiable; being ſtrongly tinctured with a kind of haughtineſs, and ſeverity of manners. It may be added too, though not to his credit, that he diſinherited his eldeſt ſon, becauſe he mortified his ambition, by marrying below his dignity. His "Theological Works, containing Sermons, Charges, a Diſcourſe of Church Government, and Divinity Lectures," were publiſhed at Oxford, 1753, in 3 vols. 8vo.

POUGET (FRANCIS AMÉ), a French divine, ſucceſſively prieſt of the Oratory, doctor of the Sorbonne, and abbé of Chambon, was born at Montpellier in 1666. He was ſome time at the head of an eccleſiaſtical ſeminary, under Colbert, biſhop of Montpellier; where he was of infinite ſervice, not only by the

the excellence of his inſtructions, but the purity of his example. He was vicar of St. Roch at Paris, in 1692, and had there the credit of contributing to the penitence of the celebrated La Fontaine. His latter days were paſſed at Paris, in the religious houſe of St. Magloire, where he died in 1723, at the age of fifty-ſeven. Father Pouget was the author of ſome works, of which the moſt remarkable is, "The Catechiſm of Montpellier," the beſt edition of which is that of Paris in 1702, in 4to. It is a kind of body of divinity, and has been conſidered by the clergy of his communion as the moſt preciſe, clear, and elegantly ſimple ſtatement of the doctrines and practices of religion, that has ever been produced. He was concerned in ſome other works, which were not entirely his own; ſuch as "the Breviary of Narbonne;" Martinay's edition of St. Jerom; Montfaucon's Greek Analects; and a book of inſtructions for the Knights of Malta.

POURBUS (PETER and FRANCIS), father and ſon, two good Flemiſh painters, the former of whom was born at Goude, and the latter at Bruges. They flouriſhed in the fifteenth century; and each of them in the place of his birth painted many fine compoſitions, which are yet in the churches, and afford ſufficient proofs of their ſkill. Francis, having been for ſome time his father's diſciple, removed to Frank Floris, whom he excelled in colouring. He was a better painter than his father, and there are admirable pictures by him in the town houſe at Paris. The father died in 1583, and the ſon in 1622.

POUSSIN (NICHOLAS), an eminent French painter, was born at Andely, a little town in Normandy, in 1594. His family, however, were originally of Soiſſons; in which city there were ſome of his relations officers in the Preſidial court. John Pouſſin, his father, was of noble extraction, but born to a very ſmall eſtate. His ſon, ſeeing the narrowneſs of his circumſtances, determined to ſupport himſelf as ſoon as poſſible, and choſe painting for his profeſſion, having naturally a ſtrong inclination to that art. At eighteen, he went to Paris, to learn the rudiments of it. A Poictevin lord, who had taken a liking to him, placed him with Ferdinand, a portrait-painter, whom Pouſſin left in three months to place himſelf with Lallemant, with whom he ſtayed but a month: he ſaw he ſhould never learn any thing from ſuch maſters, and he reſolved not to loſe his time with them; believing he ſhould profit more by ſtudying the works of great maſters, than by the diſcipline of ordinary painters. He worked a while in diſtemper, and performed it with extraordinary facility. The Italian poet Marino being at that time in Paris, and perceiving Pouſſin's genius to be ſuperior to the ſmall performances on which he was employed, perſuaded him to go with him into Italy: Pouſſin had before made two vain attempts to undertake

that journey, yet by ſome means or other was hindered from accepting the advantage of this opportunity. He promiſed, however, to follow in a ſhort time; and he was as good as his word, though not till he had painted ſeveral other pictures in Paris, among which was the death of the Virgin, for the church of Nôtre-Dame. Having finiſhed his buſineſs, he ſet out for Rome in his thirtieth year.

He there met with his friend, the cavalier Marino, who rejoiced to ſee him; and that he might be as ſerviceable as he could, recommended him to cardinal Barberini, who deſired to be acquainted with him. Yet by ſome means or other, he did not emerge, and could ſcarcely maintain himſelf. He was forced to give away his works for ſo little, as would hardly pay for his colours. His courage, however, did not fail; he proſecuted his ſtudies aſſiduouſly, reſolving, at all events, to make himſelf maſter of his profeſſion. He had little money to ſpend, and therefore the more leiſure to retire by himſelf, and deſign the beautiful objects in Rome, as well antiquities as the works of the famous Roman painters. It is ſaid, that he at firſt copied ſome of Titian's pieces, with whoſe colouring, and the touches of whoſe landſcapes, he was infinitely pleaſed. It is obſervable, indeed, that his firſt pieces are painted with a better ſtyle of colouring than his laſt. But he ſoon ſhewed, by his performances, that, generally ſpeaking, he did not much value the part of colouring; or thought he knew enough of it, to make his pictures as perfect as he intended. He had ſtudied the beauties of the antique, the elegance, the grand guſto, the correctneſs, the variety of proportions, the adjuſtments, the order of the draperies, the nobleneſs, the fine air and boldneſs of the heads; the manners, cuſtoms of times and places, and every thing that is beautiful in the remains of ancient ſculpture, to ſuch a degree, that one can never enough admire the exactneſs with which he has enriched his painting in all thoſe parts.

He uſed frequently to examine the ancient ſculptures in the vineyards about Rome, and this confirmed him more and more in the love of thoſe antiquities. He would ſpend ſeveral days together in making reflections upon them by himſelf. It was in theſe retirements that he conſidered the extraordinary effects of nature with reſpect to landſcapes, that he deſigned his animals, his diſtances, his trees, and every thing excellent that was agreeable to his taſte. He alſo made curious obſervations on the works of Raphael and Domenichino; who of all painters, in his opinion, invented beſt, deſigned moſt correctly, and expreſſed the paſſions moſt vigorouſly: three things, which Pouſſin eſteemed the moſt eſſential parts of painting. He neglected nothing that could render his knowledge in theſe three parts perfect: he was altogether as curious about the general expreſſion of his ſubjects, which

which he has adorned with every thing that he thought would excite the attention of the learned. He left no very large compoſitions behind him; and all the reaſon we can give for it is, that he had no opportunity to paint them; for we cannot imagine that it was any thing more than chance, that made him apply himſelf wholly to eaſel pieces, of a ſize proper for a cabinet, ſuch as the curious required of him.

Louis XIII. and de Noyers, miniſter of ſtate and ſuperintendant of the buildings, wrote to him at Rome to oblige him to return to France; to which he conſented with great reluctance. He had a penſion aſſigned him, and a lodging ready furniſhed at the Tuilleries. He drew the picture of "the Lord's Supper," for the chapel of the caſtle of St. Germain, and that which is in the Jeſuit's noviciate at Paris. He began "the Labours of Hercules," in the gallery of the Louvre; but Vouet's ſchool railing at him and his works, put him out of humour with his own country. He was alſo weary of the tumultuous way of living at Paris, which never agreed with him. For theſe reaſons he ſecretly reſolved to return to Rome, pretending he went to ſettle his domeſtic affairs and fetch his wife: but when he was there, whether he found himſelf in his proper ſituation, or was quite put off from any thought of returning to France by the deaths of Richelieu and the king, which happened about that time, he never afterwards left Italy. He continued working on his eaſel-pieces, and ſent them from Rome to Paris; the French buying them very eagerly, whenever they could be obtained, and valuing his productions as much as Raphael's.

Pouſſin having lived happily to his ſeventy-firſt year, died paralytic in 1665. He married the ſiſter of Gaſpar Dughet, by whom he had no children. His eſtate amounted to no more than ſixty thouſand livres; but he valued his eaſe above riches, and preferred his abode at Rome, where he lived without ambition, to fortune elſewhere. He never made words about the price of his pictures; but put it down at the back of the canvas, and it was always given him. He had no diſciple. The following anecdote much illuſtrates his character. Biſhop Mancini, who was afterwards a cardinal, ſtaying once on a viſit to him till it was dark, Pouſſin took the candle in his hand, lighted him down ſtairs, and waited upon him to his coach. The prelate was ſorry to ſee him do it himſelf, and could not help ſaying, "I very much pity you, Monſieur Pouſſin, that you have not one ſervant." "And I pity you more, my lord," replied Pouſſin, "that you have ſo many."

POUSSIN (GASPAR), whoſe proper name was DUGHET, was born, according to ſome authors, in France, in 1600; according to others, at Rome, in 1613; nearly the ſame difference has been found in the dates of his death, which ſome place in

1663, and others in 1675. Which may be right, it is not eaſy to aſcertain; but the two latter dates are adopted by the authors of the Dictionnaire Hiſtorique [K]. His ſiſter being married to Nicolas Pouſſin, and ſettled at Rome, he travelled to that place, partly to viſit her, and partly from a ſtrong love of painting. Sandrart ſays, that Gaſpar was employed at firſt only to prepare the palette, pencils, and colours, for Nicolas; but, by the inſtructions and example of that great maſter, was ſo led on, that he alſo obtained a high reputation. While he remained at Rome, he dropp d his own name of Dughet, and aſſumed that of Pouſſin, from his brother-in-law, and benefactor. He is acknowledged to have been one of the beſt painters of landſcapes that the world has ſeen. No painter ever ſtudied nature to better effect, particularly in expreſſing the effects of land-ſtorms. His ſcenes are always beautifully choſen, and his buildings ſimple and elegant. He was not equally ſkilled in painting figures, and frequently prevailed on Nicolas to draw them for him. The connoiſſeurs diſtinguiſh three different manners in his paintings; the firſt is dry; the ſecond is more ſimple, yet delightful, and natural; approaching more than any other to the ſtyle of Claude. His third manner is more vague and undefined than theſe, but pleaſing; though leſs ſo by far than the ſecond. His ſtyle is conſidered on the whole by Mr. Maſon, in his table ſubjoined to Du Freſnoy, as a mixture between thoſe of Nicolo and Claude Lorraine. Mr. Maſon adopts the date of 1675 for his death.

POWEL (David), a learned Welch divine, was born in Denbighſhire about the year 1552 [L]. In 1568, he was ſent to Oxford, but to what college is uncertain. When Jeſus-college was founded in 1571, he removed thither; and took his degrees in arts the year following; and in 1576 took orders, and became vicar of Ruabon in Denbighſhire, with ſome dignity in the church of St. Aſaph. He proceeded to his degrees in divinity in 1582, and the ſubſequent year, and was afterwards chaplain to Henry Sidney, then preſident of Wales. He died in 1590, and was buried in his own church of Ruabon. The works publiſhed by him were, 1. "Caradoc's Hiſtory of Cambria, with annotations," 4to, 1584. This hiſtory had been tranſlated from the Latin, by Humphrey Lloyd, but was left by him unfiniſhed at his death. Powel corrected and augmented the manuſcript, and publiſhed it with notes. 2. "Annotationes in itinerarium Cambriæ, ſcriptum per Silvium Geraldum Cambrenſem," London, 1585. 3. "Annotationes in Cambriæ deſcriptionem, per Ger. Cambr." 4. "De Britannica hiſtoria recte intelligenda, epiſtola ad Gul. Fleetwoodum civ. Lond.

[K] See the name *Guaſpre Dughet*.
[L] Berkenhout's Biographia Literaria, p. 242.

recordatorem."

recordatorem." This and the former are printed with the annotations on the itinerary. 5. "Pontici Virunnii Hiſtoria Britannica," 8vo, Lond. 1585. Wood ſays, that he took great pains in compiling a Welch dictionary, but died before it was completed.

POWELL (WILLIAM SAMUEL), an Engliſh divine of good abilities, was born at Colcheſter, Sept. 27, 1717; admitted of St John's-college, Cambridge, in 1734; and, having taken the degree of batchelor of arts in 1739, elected fellow of it in March, 1740. In 1741, he was taken into the family of the late lord Townſhend, as private tutor to his ſecond ſon Charles Townſhend, afterwards chancellor of the exchequer; and was ordained deacon and prieſt at the end of the year, when he was inſtituted to the rectory of Colkirk in Norfolk, on lord Townſhend's preſentation. He returned to college the year after, and began to read lectures as an aſſiſtant to the principal tutor; but became himſelf principal tutor in 1744. He took the degree of batchelor of divinity in 1749, of doctor in 1756. In 1765, he was elected maſter of his college; obtained the archdeaconry of Colcheſter the year after; and, in 1768, was inſtituted to the rectory of Freſhwater in the Iſle of Wight. He died, Jan. 19, 1775.

The preceding ſketch is taken from an advertiſement prefixed to a volume of his "Diſcourſes on various Subjects," publiſhed by his friend Dr. Thomas Balguy: "which Diſcourſes," ſays the editor, "are not publiſhed for the credit of the writer, but for the benefit of his readers; eſpecially that claſs of readers, for whom they were chiefly intended, the younger ſtudents in divinity. The author's reputation," he adds, "ſtands on a much wider bottom: a whole life uniformly devoted to the intereſts of ſound philoſophy and true religion." Two ſmall mathematical Tracts," by Dr. Powell, are mentioned in the "Anecdotes of Bowyer," p. 474, where we are alſo told, that "his will was remarkably preciſe, neat, and elegant, which were the characteriſtics of all his performances. He left to twenty friends, moſt of them, if not all, of the college, 100l. a-piece."

POWELL (GEORGE), was both an author and an actor. His father, ſays Gildon, was an ancient player, who, in 1698, was lately dead. His abilities as an actor were much ſuperior to thoſe which he poſſeſſed as a writer: being conſidered as a rival of Betterton. He is by C. Cibber compared to Wilks, or rather contraſted with him as one who owed every thing to nature, which the other gained by art and diligence. The irregularities of his life frequently diſabled him from exerting the talents he poſſeſſed, and his negligence allowed the latter competitor to gain a ſuperiority over him, after which he addicted himſelf ſo much to the bottle, that he entirely forfeited the favour of the

public. He died about the year 1714. His productions are, 1. "Alphonſo king of Naples," a tragedy, 4to, 1691. 2. "A very good Wife," a comedy, 4to, 1693. 3. "The treacherous Brothers," a tragedy, 1696. 4. "The Impoſture defeated, or a trick to cheat the Devil," 4to, 1698. Beſides being the author of theſe, he was the publiſher of 1. "The Corniſh Comedy," 4to, 1696. 2. "Bonduca, or the Britiſh Heroine," a tragedy, 4to, 1696. 3. "A new opera, called, "Brutus of Alba, or Auguſta's Triumph," 4to, 1696. The characters which he performed with moſt ſucceſs were *Alexander*, and the heroes of Dryden's moſt extravagant tragedies.

POZZO MODESTA. See FONTE MODERATA.

PRADON (NICOLAS), a French poet, who died at Paris in 1698, and had in his day affected to be the rival of Racine. He was not without a party to ſupport him; and his tragedy of "Phædra and Hippolytus," by the force of intrigue and cabal, appeared for ſome time to balance the reputation and merit of Racine's play of the ſame name. Boileau, who was the intimate friend of Racine, hath not failed to ridicule Pradon more than once; who, although there are good things in his tragedies, was infinitely below Racine, and beſides, a man of moſt conſummate ignorance. The prince of Conti one day reproaching him, for having tranſported an European town into Aſia: "Ah!" replies Pradon, "your highneſs will excuſe me; but I am not at all ſkilled in *chronology*."

PRAXITELES, a moſt celebrated Grecian ſculptor; flouriſhed, according to Pliny, in the 104th Olympiad, that is, about 364 years before the Chriſtian æra. He worked chiefly in Parian marble, to which he ſeemed to convey not only expreſſion but animation. He was much attached to the beautiful Phryne, to whom he promiſed to give the very fineſt of his works, if ſhe would ſelect it. Not truſting to her own judgement in this matter, ſhe contrived a ſtratagem, as Pauſanias relates, to diſcover which he moſt eſteemed. She ran to him in a pretended alarm, exclaiming, that his workſhop was on fire, when he immediately cried out, "If my Satyr and Cupid are not ſaved, I am ruined." Having thus learned his private thoughts, ſhe took advantage of them in making her choice. His love for Phryne led him alſo to preſerve her beauties by his art; and her ſtatue, carved by him, ſtood afterwards in the temple at Delphi, between thoſe of Archidamus king of Sparta, and Philip of Macedon. Grace and beauty prevailed in every work of Praxiteles; and his ſtatue of Venus clothed, which was bought by the inhabitants of Coos, was only ſurpaſſed by a naked figure of the ſame goddeſs, which was obtained by the Cnidians. It is uncertain whether any work of Praxiteles remains; but an antique Cupid, formerly poſſeſſed by Iſabella d'Eſte, of the

ducal

ducal family of Mantua, was ſuppoſed to have been the production of his art.

PREMONTVAL (PETER *le Guay* DE), of the academy of ſciences at Berlin, was born at Charenton in 1716. His attachment to the mathematics was ſo ſtrong, that he opened a ſchool at Paris, in 1740, where he taught them gratuitouſly, and formed ſeveral excellent ſcholars. But his temper was acrimonious and haughty, which created him ſo many enemies, that he quitted France for Bâle, where he ſtaid a year or two; and having wandered for ſome time in various cities of Germany, he finally ſettled at Berlin; where, though he did not eſcape quarrels, he was altogether ſucceſsful, and became an author. He died at Berlin in 1767, at the age of fifty-one. His works are neither numerous, nor very valuable. The beſt is, 1. His "Préſervatifs contre la corruption de la langue Françoiſe en Allemagne." He wrote alſo, 2. "La Monegamie, ou l'unité en Mariage," 3 vols. 8vo, 1751. A work of learning, but whimſical and tireſome. 3. "Le Diogene de l'Alembert;" not ſo ſingular as the preceding, but not better written; with ſome tendency to modern ſophiſtry. 4. Several memoirs in the volumes of the academy at Berlin. He appears to have been in a great degree unſettled in his religious opinions; inclining at times to Socinianiſm, and the doctrines of fortuitous creation; at others producing ſtrong ſuggeſtions in favour of religion.

PRESTRE LE. See VAUBAN.

PRESTON (THOMAS), flouriſhed in the earlier part of queen Elizabeth's reign [M], was firſt M. A. and fellow of King's-college, Cambridge, and afterwards created a doctor of civil law, and maſter of Trinity-hall in the ſame univerſity. In the year 1564, when queen Elizabeth was entertained at Cambridge, this gentleman acted ſo admirably well in the tragedy of Dido, a Latin play, compoſed by John Ritwiſe, one of the fellows of King's-college, and ſo genteelly and gracefully diſputed before her majeſty, that as a teſtimonial of her approbation, ſhe beſtowed a penſion of twenty pounds *per annum* upon him; a circumſtance which Mr. Steevens ſuppoſes to have been ridiculed by Shakſpeare in the Midſummer Night's Dream, at the concluſion of act the fourth. On the 6th of Sept. 1566, when the Oxonian Muſes, in their turn, were honoured with a viſit from their royal miſtreſs, Preſton, with eight more Cantabrigians, were incorporated maſters of arts in the univerſity of Oxford. Mr. Preſton wrote one dramatic piece, in the old metre, entitled, "A Lamentable Tragedy full of pleaſant Mirth, conteyning the Life of Cambiſes King of Percia, from the beginning of his Kingdome unto his Death, his one good

[M] Biographia Dramatica.

Deed

Deed of Execution after the many wicked Deeds and tyrannous Murders committed by and through him, and laſt of all, his odious Death by God's Juſtice appointed, doon on ſuch Order as followeth." This performance Langbaine informs us, Shakſpeare meant to ridicule, when, in his play of Henry IV. part i. act 2. he makes Falſtaff talk of ſpeaking "in king Cambyſes' vein." In proof of which conjecture, he has given his readers a quotation from the beginning of the play, being a ſpeech of king Cambyſes himſelf.

PREVOT D'EXILES (ANTONY FRANCIS), was born at Heſdin, a ſmall town in the province of Artois, in 1697. He ſtudied with the Jeſuits, but ſoon relinquiſhed that ſociety for the army, into which he entered as a volunteer. Diſappointed there in his views of promotion, he returned to the Jeſuits. Still, however, his attachment to the military ſervice ſeems to have been predominant; for he ſoon left the college again, and, a ſecond time, became a ſoldier. As an officer he acquired diſtinction, and ſome years paſſed away in the buſtle and diſſipation of a military life. At length, the unhappy conſequence of an amour induced him to return to France, and ſeek retirement among the Benedictines of St. Maur, in the monaſtery of St. Germain des Pres, where he continued a few years. Study, and a monaſtic life, could not, however, entirely ſubdue his paſſions. Recollection of former pleaſures probably inſpired a deſire, again to enjoy them in the world. He took occaſion from a trifling diſagreement, to leave the monaſtery, to break his vows, and renounce his habit. Having retired to Holland in 1729, he ſought reſources in his talents, with ſucceſs. In the monaſtery at St. Germain, he had written the two firſt parts of his "Memoires d'un Homme de qualité." The work was ſoon finiſhed, and, when it was publiſhed, contributed no leſs to his emolument than his reputation. A connexion which he had formed at the Hague with an agreeable woman, and which was thought to have exceeded the boundaries of friendſhip, furniſhed a ſubject of pleaſantry to the abbé Lenglet, the Zoilus of his time. In his journal entitled, "*Pour & Contre*," Prevot thus obviates the cenſure. "This Medoro," ſays he, ſpeaking of himſelf, "ſo favoured by the fair, is a man of thirty-ſeven or thirty-eight years, who bears in his countenance and in his humour the traces of his former chagrin; who paſſes whole weeks without going out of his cloſet, and who every day employs ſeven or eight hours in ſtudy; who ſeldom ſeeks occaſions for enjoyment, who even rejects thoſe that are offered, and prefers an hour's converſation with a ſenſible friend, to all thoſe amuſements which are called pleaſures of the world, and agreeable recreation. He is, indeed, civil, in conſequence of a good education, but

little addicted to gallantry; of a mild but melancholy temper; in fine, ſober, and regular in his conduct."

Whether the accuſations of his enemies were true or not, there were reaſons which obliged him to paſs over into England at the end of the year 1733, and the lady followed him. There, according to Paliſſot, he wrote the firſt volumes of "Cleveland." The firſt part of his "Pour & Contre," was publiſhed this year, a journal which brought down upon him the reſentment of many authors whoſe works he had cenſured. His faults were canvaſſed, and perhaps exaggerated; all his adventures were brought to the public view, and related, probably not without much miſrepreſentation. His works, however, having eſtabliſhed his reputation, procured him protectors in France. He ſolicited and obtained permiſſion to return. Returning to Paris in the autumn of 1734, he aſſumed the habit of an abbé. Paliſſot dates this period as the epoch in which his literary fame commenced; but it is certain, that three of his moſt popular romances had been publiſhed before that time. He now lived in tranquillity under the protection of the prince of Conti, who gave him the title of his almoner and ſecretary, with an eſtabliſhment that enabled him to purſue his ſtudies. By the deſire of chancellor d'Agueſſeau, he undertook a general hiſtory of voyages, of which the firſt volume appeared in 1745. The ſucceſs of his works, the favour of the great, the ſubſiding of the paſſions, a calm retreat, and literary leiſure, ſeemed to promiſe a ſerene and peaceful old age. But a dreadful accident put an end to this tranquillity, and the fair proſpect which had opened before him was cloſed by the hand of death. To paſs the evening of his days in peace, and to finiſh in retirement three great works which he had undertaken, he had choſen and prepared an agreeable receſs at Firmin near Chantilly. On the 23d of Nov. 1763, he was diſcovered by ſome peaſants in an apoplectic fit, in the foreſt of Chantilly. A magiſtrate was called in, who unfortunately ordered a ſurgeon immediately to open the body, which was apparently dead. A loud ſhriek from the victim of this culpable precipitation, convinced the ſpectators of their error. The inſtrument was withdrawn, but not before it had touched the vital parts. The unfortunate abbé opened his eyes and expired.

The following are the works of the abbé Prevôt: 1. "Memoires d'un Homme de qualité, qui s'eſt retiré du monde," 6 vols. 12mo. This romance has been tranſlated into Engliſh in 2 vols. 12mo, and in 3 vols. 12mo, under the title of the Memoirs of the marquis de Bretagne; to which is added, another romance of Prevôt's. See art. 3. 2. "Hiſtoire de M. Cleveland, fils natural de Cromwell," 6 vols. 12mo, 1732; an Engliſh tranſlation alſo, 2 vols. 12mo. 3. "Hiſtoire du chevalier des Grieux, & de

& de Manon Lescaut," 1733, 12mo; an English translation of this romance has been published separately, and is also affixed to the translation of art. 1. in 3 vols. 4. "Pour & Contre," a literary journal, 1733, and continued in the following years, 20 vols. 12mo. 5. "The first volume of a translation of Thuanus," 1733, 4to. 6. "A translation of Dryden's play, All for Love," 1735. 7. "Le Doyen de Killerine," 1735, 6 vols. 12mo, translated into English, 3 vols. 12mo, under the title of "The Dean of Coleraine." 8. "History of Margaret of Anjou," 1740, 2 vols. 12mo, translated into English, 2 vols. 12mo. 9. "Histoire de une Grecque Moderne," 1741, 2 vols. 12mo, translated into English, 1 vol. 12mo. 10. "Campagnes Philosophiques, ou Memoires de M. de Montcalm," 1741, 2 vols. 12mo, part history, and part fiction. 11. "Memoires pour servir a histoire de Malthe," 1742, 12mo. 12. "Histoire de Guillaume le Conquerent Roi d'Angleterre," 1742, 12mo. 13. "Voyages du Captaine R. Lade," 1744, 2 vols. 12mo. 14. "A translation of Cicero's Letters to Brutus," with notes, 1744, 12mo; and a translation of his Familiar Letters, 1746, 5 vols. 12mo. 15. "A translation of Middleton's Life of Cicero," 1743, 4 vols. 12mo. 16. "Memoires d'un honnete Homme," 1745. 17. "Histoire generale des Voyages," 1745, &c. 16 vols. 4to, and 64 vols. 12mo. La Harpe has abridged this compilation in 21 vols. 8vo; he has also added, Cooke's voyages. 18. A Dictionary of the French language, 1751, 8vo, and a new edition, 2 vols. 8vo. 19, and 20. "Clarissa Harlowe," 1751, 12 parts; and, "Sir Charles Grandison," 8 parts, 1755; both translated from Richardson. 21. "Le Monde Moral, 1760," 4 vols. 12mo. 22. "A translation of Hume's history of the Stuarts," 1760, 3 vols. 4to, and 6 vols. 12mo. 23. "Memoires pour servir a la Histoire de la Vertu," 1762, 4 vols. 12mo, translated from the English. 24. "Almoran and Hamet," translated from Hawkesworth, 1762, 2 vols. 12mo. And, 25. A posthumous translation from the English, entitled, "Letters de Mentor, a une jeune Seigneur, 1764," 12mo.

PRICÆUS, or PRICE (JOHN), a man of great learning, was born in England, and flourished in the seventeenth century. We know but few particulars of his life. He resided some years at Paris, and published some books there; but left it through disgust in 1646, when he returned to England. After having travelled many years, he retired to Florence, and there turned Roman Catholic. He died at Rome in 1676, after having published several books, in which he displayed vast erudition. He wrote "Notes on several parts of the Holy Scriptures:" but his "Notes upon the Apology," and "Commentary upon the Metamorphoses of Apuleius," are the works for which he is chiefly known. The former were published at Paris in 1635, 4to:

4to: the latter at Tergou, 1656, in 8vo, and ſell now with us, though it is not eaſy to ſay for what reaſon, at a very extraordinary price.

PRICE (RICHARD), an eminent diſſenting miniſter, and political writer, is ſaid to have been deſcended from a reſpectable family in Wales [N]. He had an uncle who was aſſiſtant, and afterwards ſucceſſor to the celebrated Dr. Iſaac Watts, at the meeting-houſe in Mark-lane, for the term of forty-five years, and died the 21ſt of April, 1756. Dr. Price was born about the year 1723, and early devoted himſelf to the miniſtry, to which object his ſtudies were directed, and his chief induſtry applied. At the uſual period he was ordained, and early began to preach at Newington. Though in the latter part of his life he became ſo multifarious a writer, it appears that he was near forty years of age before he was known to the public as an author. On the application of the Diſſenting Miniſters for a more extenſive toleration, about the year 1774, the doctor conceiving that the committee for conducting it departed from the general and firſt principle of the Proteſtant Diſſenters, though one of the number, withſtood them in the body, and divided with thoſe who were againſt any teſt of a religious nature, as the condition of enjoying the protection of the magiſtrate. On this occaſion he repeatedly inſiſted, that the relief prayed for in the Bill, ought to include not merely ſome, but all his brethren, by the repeal of the penal laws againſt them, on their giving ſuch civil ſecurity to government as is required of other ſubjects.

He was elected a fellow of the Royal Society ſometime about 1764, and was a frequent contributor to the tranſactions publiſhed by that body. A few years after, he was created a Doctor of Divinity. In 1772, he commenced his political career by his "Appeal to the Public on the Subject of the National Debt;" and in 1776 produced his celebrated "Obſervations on the Nature of Civil Government," the principles of which have encountered a variety of opinions, being both extravagantly praiſed and cenſured; by ſome eſteemed without fault; while by others they are deemed viſionary and chimerical, miſchievous in their theory, and tending in their effect to the unhinging of all government. That their influence was very great, cannot be denied; but that their author was firmly perſuaded of their uſefulneſs, ſeems to be generally believed by thoſe who have had the beſt opportunities of knowing his ſentiments. For writing this pamphlet, however, he had the honour to receive the thanks of the court of Common-council the 14th of March, 1776, as having therein "laid down thoſe principles upon which alone the ſupreme legiſlative authority of Great-Britain over her Colonies

[N] European Magazine, for April, 1791.

could

could be juſtly or beneficially maintained; and for holding forth thoſe public objects without which it muſt be totally indifferent to the kingdom who were in or who were out of power." With this he alſo received a gold box of the value of fifty pounds.

By the liſt of his works it will appear, that politics did not entirely engroſs his attention. The duties of his ſtation were not neglected. He conſtantly preached to his congregation, and joined to his political zeal an irreproachable private life. His character, by the teſtimonies of his friends, was very amiable. It has been even ſaid to be drawn by Mrs. Chapone, in her Miſcellanies, in the following terms, under the name of Simplicius. "While the vain man is painfully ſtriving to outſhine all the company and to attract their admiration by falſe wit, forced compliments, and ſtudied graces, he muſt ſurely be mortified to obſerve how conſtantly *Simplicius* engages their attention, reſpect, and complacency, without having once thought of himſelf as a perſon of any conſequence amongſt them.—*Simplicius* imparts his ſuperior knowledge, when called upon, as eaſily and naturally as he would tell you what it is o'clock; and with the ſame readineſs and good-will informs the moſt ignorant, or confers with the moſt learned. He is as willing to receive information, as to give it, and to join the company, ſo far as he is able, in the moſt trifling converſation into which they may happen to fall, as in the moſt ſerious or ſublime. If he diſputes, it is with as much candour on the moſt important and intereſting, as on the moſt inſignificant ſubjects; and he is not leſs patient in hearing than in anſwering his antagoniſt. If you talk to him of himſelf, or his works, he accepts praiſe, or acknowledges defects, with equal meekneſs, and it is impoſſible to ſuſpect him of affectation in either. We are more obliged and gratified by the plain, unexaggerated expreſſions of his regard, than by the compliments and attentions of the moſt accompliſhed pattern of high breeding; becauſe his benevolence and ſincerity are ſo ſtrongly marked in every look, word, and action, that we are convinced his civilities are offered for our ſakes, not for his own, and are the natural effects of real kindneſs, not the ſtudied ornaments of behaviour. Every one is deſirous to ſhew him kindneſs in return, which we know will be accepted juſt as it is meant. All are ready to pay him that deference which he does not deſire, and to give him credit for more than he aſſumes, or even for more than he poſſeſſes. With a perſon ungraceful, and with manners unpoliſhed by the world, his behaviour is always proper, eaſy, and reſpectable; as free from conſtraint and ſervility in the higheſt company, as from haughtineſs and inſolence in the loweſt. His dignity ariſes from his humility; and the ſweetneſs, gentleneſs, and frankneſs of his manners, from the real

real goodneſs and rectitude of his heart, which lies open to inſpection, in all the fearleſſneſs of truth, without any need of diſguiſe or ornament," p. 89. It may be conſidered as a proof of his goodneſs of temper, that having married in early life a lady of the eſtabliſhed church, the wide difference in their principles never produced any diſagreement or alienation of affection between them. He was a widower ſeveral years before his death, and left his fortune to a ſiſter and two nephews. Dr. Price was not only a fellow of the Royal Society, but alſo of the academy of Arts and Sciences in New England. He died, in his ſixty-eighth year, on the 19th of March, 1791.

The following is a liſt of his works: 1. "A Review of the principal Queſtions and Difficulties in Morals; particularly thoſe relating to the Original of our Ideas of Virtue, its Nature, Foundation, Reference to the Deity, Obligation, Subject Matter, and Sanctions," 8vo, 1758. 2. "Britain's Happineſs and the Proper Improvement of it, repreſented in a Sermon preached at Newington-Green, Middleſex, on Nov. 29, 1759, being the day appointed for a General Thankſgiving," 8vo, 1759. 3. "The Nature and Dignity of the Human Soul. A Sermon preached at St. Thomas's, Jan. 1, 1766, for the Benefit of the Charity-ſchool in Gravel-lane, Southwark," 8vo, 1766. 4. "Four Diſſertations. 1. On Providence. 2. On Prayer. 3. On the Reaſons for expecting that Virtuous Men ſhall meet after Death in a State of Happineſs. 4. On the Importance of Chriſtianity, the Nature of Hiſtorical Evidence and Miracle," 8vo, 1767. 5. "The Vanity, Miſery, and Infamy of Knowledge, without ſuitable Practice. A Sermon preached at Hackney, Nov. 4, 1770," 8vo, 1770. 6. "Obſervations on Reverſionary Payments, Annuities, &c." 8vo, 1771. 7. "An Appeal to the Public on the Subject of the National Debt," 8vo, 1772. 8. The ſame Pamphlet, the Third Edition, with a Preface, containing farther Obſervations on the National Debt, &c. Alſo a Poſtſcript, containing an Account of the Influence of the different States of Civil Society on Population, &c. 8vo, 1773. 9. "Obſervations on the Nature of Civil Liberty, the Principles of Government, and the Juſtice and Policy of the War with America. To which is added, an Appendix, containing a State of the National Debt, an Eſtimate of the Money drawn from the Public by the Taxes, and an Account of the National Income and Expenditure ſince the laſt War," 8vo, 1776. 10. "Additional Obſervations on the Nature and Value of Civil Liberty, and the War with America, &c." 8vo, 1777. 11. "Introduction and Supplement to the above two Tracts on Civil Liberty, &c." 8vo, 1778. 12. "A free Diſcuſſion of the Doctrines of Materialiſm and Philoſophical Neceſſity, in a Corref-

Correſpondence between Dr. Price and Dr. Prieſtley," 8vo, 1778. 13. "A Sermon delivered to a congregation of Proteſtant Diſſenters at Hackney, on the 10th of February, 1779, being the Day appointed for a General Faſt," 8vo, 1779. 14. "An Eſſay on the preſent State of Population in England and Wales," prefixed to a Treatiſe on Annuities, by his nephew, Mr. Morgan, 1779. 15. "An Eſſay on the Population of England, from the Revolution to the preſent Time. With an Appendix, containing, Remarks on the Account of the Population, Trade, and Reſources of the Kingdom, in Mr. Eden's Letter to Lord Carliſle," 8vo, 1780. 16. "A Diſcourſe addreſſed to a Congregation at Hackney, Feb. 21, 1781. Being the Day appointed for a Public Faſt," 8vo, 1781. 17. "The State of the Public Debts and Finances, at Signing the Preliminary Articles of Peace in January, 1783.—With a Plan for raiſing Money by Public Loans, and for Redeeming the Public Debts," 8vo, 1781. 18. "Obſervations on Reverſionary Payments. With a Poſtſcript on the Population of the Kingdom," an enlarged edition; 2 vols. 8vo, 1783. 19. "Poſtſcript to a Pamphlet by Dr. Price, on the State of the Public Debts and Finances, at ſigning the Preliminary Articles of Peace, in Jan. 1783," 8vo, 1784. 20. "Obſervations on the Importance of the American Revolution, and the Means of making it a Benefit to the World," 8vo, 1785. 21. "Sermons on the Chriſtian Doctrine, as received by the different Denominations of Chriſtians; to which are added, Sermons on the Security and Happineſs of a virtuous Courſe, on the Goodneſs of God, and on the Reſurrection of Lazarus," 8vo, 1787. 22. "A Diſcourſe on the Love of our Country. Delivered Nov. 4, 1789, at the Old Jewry, to the Revolution Society." On this Sermon, wherein the doctor pretends that the Revolution eſtabliſhed a right in the people, to caſhier their governors for miſconduct, ſome very ſevere remarks were made by Mr. Burke, in his celebrated letter on the French Revolution. Theſe are ſaid to have been ſtrongly felt by Dr. Price, and produced, 23. "A Poſtſcript, occaſioned by Mr. Burke's Reflections," 8vo, 1790.

The value of the political and religious works of Dr. Price, men will eſtimate differently, as they happen to be infected or not by thoſe principles which, by exaggerating the true and excellent doctrines of liberty, have proved, in the preſent age, the bane of Chriſtianity, and the ſcourge of human nature. That he was ſincere and well-intentioned in his adoption and recommendation of them, there is not any reaſon to doubt. As a calculator on political queſtions, when he did not take up his data from partial documents, which flattered his preconceived opinions, he was acute, profound, and able.

PRIDEAUX

PRIDEAUX (John), a learned Engliſh biſhop, was born at Stowford in Devonſhire, 1578 [o]. His father being in mean circumſtances, and having a numerous family, young Prideaux, after he had learned to write and read, ſtood candidate for the pariſh clerkſhip of Ugborow, near Harford: but, being diſappointed, a gentlewoman of the pariſh maintained him at ſchool, till he had gained ſome knowledge of Latin. Then he travelled on foot to Oxford, and at firſt lived in a very mean ſtation in Exeter college, doing ſervile offices in the kitchen, and proſecuting his ſtudies at leiſure-hours; till at laſt he was taken notice of in the college, and admitted a member of it in 1596. He took the degrees in arts and divinity; was greatly diſtinguiſhed by his abilities and learning; and, after having been ſome years fellow, was, in 1612, choſen rector of his college. In 1615, he was made regius profeſſor of divinity, by virtue of which place he became canon of Chriſt-Church, and rector of Ewelme in Oxfordſhire; and afterwards diſcharged the office of vice-chancellor for ſeveral years. In 1641, he was advanced to the biſhopric of Worceſter; but, by reaſon of the national troubles, which had then commenced, received little or no profit from it, and became greatly impoveriſhed: for, adhering ſtedfaſtly to the king's cauſe, and excommunicating all thoſe of his dioceſe, who took up arms againſt him, he was plundered and reduced to ſuch ſtraits, as to be forced to ſell his excellent library. He died of a fever at Bredon in Worceſterſhire, at the houſe of his ſon-in-law Dr. Henry Sutton, in 1650; leaving to his children no legacy, but "pious poverty, God's bleſſing, and a father's prayers," as the words of his will are. Cleiveland the poet wrote an elegy upon his death. He was a man of very great learning, and of as great humility; for he uſed often to ſay, after his advancement, "if I could have been clerk of Ugborow, I had never been biſhop of Worceſter." He was the author of a great number of works, written many of them in Latin.

PRIDEAUX (Humphrey), an Engliſh divine of excellent abilities and learning, was born at Padſtow in Cornwall, May 3, 1648 [p]; being the third ſon of Edmund Prideaux, eſq; by Bridget daughter of John Moyle of Bake in the ſaid county, and aunt to the late learned and ingenious Walter Moyle, eſq. Being a younger brother, he was deſigned for the church; and, after being initiated in the languages at a private ſchool or two in Cornwall, he was moved thence to Weſtminſter, where he continued under Dr. Buſby three years. Being a king's ſcholar, he was elected to Chriſt-Church, Oxford, in 1668, and ſoon after admitted ſtudent by Dr. Fell. He took a bachelor of arts

[o] Prince's Worthies of Devonſhire. Wood's Athen.—Gen. Dict. in voce.
[p] Gen. Dict. from Memoirs by his ſon Edmund Prideaux, Eſq;—Life of Prideaux, 1748, 8vo.

degree in 1672, and a maſter's in 1676: in which year he publiſhed a commentary upon the inſcriptions on the Arundelian marbles, in folio. The title runs thus; "Marmora Oxonienſia ex Arundellianis, Seldenianis, aliiſque conflata, cum perpetuo commentario." The "Marmora" had been publiſhed by Selden, in 1629, 4to, to which Prideaux now made ſeveral additions: but, his book [Q] ſuffering much in paſſing through the preſs, a more correct edition was undertaken and printed by Michael Maittaire, in 1732, folio. Prideaux, though he never eſteemed this early production, yet gained great reputation by it; and being ordered to preſent a copy of it to the lord chancellor Finch, afterwards earl of Nottingham, was thereby introduced to the patronage of that nobleman, who ſoon after ſent a ſon to be his pupil, and in 1679 preſented him to the rectory of St. Clements near Oxford. The ſame year, he publiſhed two tracts of "Maimonides," with a Latin verſion and notes, under the title of, "De Jure Pauperis & Peregrini apud Judæos," in 4to. He had lately been appointed Hebrew lecturer, upon the foundation of Dr. Buſby, in the college of Chriſt-Church; and his view in printing theſe tracts was, to introduce young ſtudents in the Hebrew language to the knowledge of the Rabbinical dialect.

In 1681, the lord chancellor Finch beſtowed on him a prebend in the church of Norwich; and, Feb. 1683, he was inſtituted into the rectory of Bladen cum capella de Woodſtock, in Oxfordſhire. He took a doctor of divinity's degree at the public act, in 1686; and having exchanged his living of Bladen, for that of Soham-Tony in Norfolk, as ſoon as the act was over, he left Oxford, and ſettled upon his prebend of Norwich. He had married a gentlewoman of good family the year before. The Papiſts being now very active, and "the validity of the orders of the church of England" being the point chiefly objected to by thoſe about Norwich, he publiſhed a book upon it in 1688, which was reprinted in 1715. In 1689, a convocation being called, he publiſhed his thoughts upon the ſubject then in diſpute, in "A Letter to a Friend." In 1691, upon the death of Dr. Pococke, the Hebrew profeſſorſhip at Oxford was offered to him: but he refuſed it, though he afterward repented of his refuſal. In 1697, he publiſhed "The Life of Mahomet," in 8vo, which was ſo well received, that three editions of it were ſold the firſt year. This "Life" was only a part of a greater work, which he had long deſigned to write; namely, "A Hiſtory of the Saracen Empire," and with it, "The Decay and Fall of Chriſtianity in the Eaſt:" [R] but, for certain reaſons, he dropped this deſign, and only publiſhed that part which contained the "Life of Mahomet;" to which he annexed "A

[Q] See MAITTAIRE. [R] Preface to the Life of Mahomet.

Letter

Letter to the Deiſts," wherein he undertook to prove the truth of Chriſtianity, by contraſting it with the impoſtures of Mahometiſm.

In 1702, he was made dean of Norwich. He publiſhed, "The Original Right of Tythes," "Directions for Church-Wardens," and other ſmall pieces for the ſervice of the church: but his great work was, "The Connection of the Hiſtory of the Old and New Teſtament;" the firſt part of which was publiſhed in 1715, the ſecond in 1718. Both parts were received with the greateſt approbation, and went through eight editions at London, beſides two or three at Dublin, before the end of 1720. This hiſtory takes in the affairs of Egypt, Aſſyria, and all the other eaſtern nations, as well as the Jews; and likewiſe thoſe of Greece and Rome, as far as was neceſſary for giving a diſtinct view of the completion of the prophecies, which relate to the times comprehended in the hiſtory. The author has alſo ſet in the cleareſt light ſome paſſages of prophane hiſtory, which before lay diſperſed and buried in confuſion: and there appears throughout the whole work ſuch an amiable ſpirit of ſincerity and candour, as ſufficiently atones as well for the few miſtakes which eſcaped his diligence, as for ſome weakneſſes ariſing from his complexion and nature. The author of "Cato's Letters" had certainly no prejudices in favour of Prideaux, or of his work; yet he ſtyles it "A body of univerſal hiſtory [s], written with ſuch capacity, accuracy, induſtry, and honeſty, as make it one of the beſt books that ever came into the world, and ſhew him to be one of the greateſt men in it. No book was ever more univerſally read and approved: it is, indeed, a great public ſervice done to mankind, and intitles the author to the higheſt public gratitude and honour. But though I never ſaw any great work, to which I found fewer objections, yet as a memorable proof how inſeparably miſtakes and prejudices cleave to the mind of man, the great and candid Dr. Prideaux is not without them. I therefore do not upbraid him with them, but rather admire him for having ſo few. There are, however, ſome of his theological obſervations, which ſeem to me not only ill-grounded, but to have a tendency to create in his readers wrong notions of the Deity, and to encourage them to miſtake the common accidents of life, and the common events of nature, for judgements; and to apply them ſuperſtitiouſly as ſuch." There are letters between the dean and his couſin Mr. Moyle, concerning ſome paſſages in this "Connection, &c." printed in the "Miſcellaneous Works" of the latter.

He had been ſeized with the calamitous diſtemper of the ſtone in 1710, and was cut for it in 1712; but being unſkilfully ma-

[s] Cato's Letters, N. 121, for Nov. 18, 1721.

naged afterwards, the parts became ſo miſerably mangled and torn, that he was obliged ever after to void his urine through the orifice where the ſtone was extracted. He was carried to London, however, and, by the aſſiſtance of an able ſurgeon, recovered ſuch a ſhare of good health, as to purſue his ſtudies: and he tells us himſelf, that [T], "though he was driven out of the pulpit, and diſabled from that duty of his profeſſion, yet, that he might not be altogether uſeleſs, he undertook his 'Connection,' &c." About a year before his death, he was taken with an illneſs, which confined him wholly to his chamber, and he expired Nov. 1, 1724. He was tall, well-built, and of a ſtrong and robuſt conſtitution: his parts were very good, ſolid rather than lively; and his judgement excellent. As a writer, he is clear, ſtrong, intelligent, and learned.

PRIMATICCIO (FRANCESCO), an eminent Italian painter, was deſcended from a noble family in Bologna. His friends, perceiving that he had a ſtrong inclination for deſign, permitted him to go to Mantua, where he was ſix years a diſciple of Julio Romano. In this time he became ſo ſkilful, that he repreſented battles in ſtucco and baſſo relievo, better than any of the young painters at Mantua, who were Julio Romano's pupils. He aſſiſted Julio Romano in executing his deſigns; and Francis I. ſending to Rome for a man that underſtood working in ſtucco, Primaticcio was the perſon choſen for this ſervice. The king put ſuch a confidence in him, that he ſent him to Rome to buy antiques, in 1540; and he brought back a hundred and fourſcore ſtatues, with a great number of buſts. He had moulds made by Giacomo Baroccio di Vignola, of the ſtatues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's pillar, in order to have them caſt in braſs. After the death of Roſſo, he ſucceeded him in the place of ſuperintendant of the buildings; and in a little time finiſhed the gallery, which his predeceſſor had begun. He brought ſo many ſtatues of marble and braſs to Fontainbleau, that it ſeemed another Rome, as well for the number of the antiques, as for his own works in painting and in ſtucco. He was ſo much eſteemed in France, that nothing of any conſequence was done without him, which had relation to painting or building. He directed the preparations for all feſtivals, tournaments, and maſquerades. He was made abbot of St. Martyr's at Trogei, and lived with ſuch ſplendour, that he was reſpected as a courtier as well as a painter. He and Roſſo taught the French a good ſtyle; for, before their time, what they had done in the arts was very inconſiderable, and had ſomething of the Gothic in it. He died in a good old age, having been favoured and careſſed in four reigns.

[T] Preface to his Connection, &c.

PRINCE

PRINCE DE BEAUMONT (MADAME LE), a French lady, a native of Rouen, who, for the greater part of her life, was employed in England, to preſide over the education of ladies; and has left the fulleſt proof of her excellent talents for inſtruction, in many works which have been univerſally approved both here and in France. Her books diſplay a wonderful ſkill in making inſtruction attractive and delightful; and form in part a conſecutive ſeries entitled "Le Magaſin des Enfans;" "Le Magaſin des Adoleſcentes;" and "L'Education complete." There is alſo "Le Magaſin des pauvres." Moſt of theſe are written in the form of dialogues, in which the ſpeakers are young perſons of the age of thoſe intended to be taught. She produced alſo ſome good novels, as "Lettres d'Emerance a Lucie;" "Les Memoires de Madame de Batteville;" and "Les Lettres de Madame du Montier," which have been more ſucceſsful than the reſt, and have very lately appeared in an Engliſh tranſlation. Mad. le Prince gives the beſt counſels without pedantry, and intereſts the heart without enervating it. She died in 1780.

PRINGLE (Sir JOHN), baronet, preſident of the Royal Society, was born at Stichel-houſe, in the county of Roxburgh, North Britain, April 10, 1707 [u]. His father was ſir John Pringle, of Stichel, bart. and his mother, whoſe name was Magdalen Eliott, was ſiſter to ſir Gilbert Eliott, of Stobs, bart. Both the families from which he deſcended were very ancient and honourable in the ſouth of Scotland, and were in great eſteem for their attachment to the religion and liberties of their country, and for their piety and virtue in private life. He was the youngeſt of ſeveral ſons, three of whom, beſides himſelf, arrived to years of maturity. His grammatical education he received at home, under a private tutor; and after having made ſuch a progreſs as qualified him for academical ſtudies, he was removed to the univerſity of St. Andrew's, where he was put under the immediate care of Mr. Francis Pringle, profeſſor of Greek in the college, and a near relation of his father. Having continued there ſome years, he went to Edinburgh in Oct. 1727, for the purpoſe of ſtudying phyſic, that being the profeſſion which he now determined to follow. At Edinburgh, however, he ſtayed only one year, the reaſon of which was, that he was deſirous of going to Leyden, at that time the moſt celebrated ſchool of medicine in Europe. Boerhaave, who had brought that univerſity into reputation, was conſiderably advanced in years, and Mr. Pringle was unwilling, by delay, to expoſe himſelf to the danger of loſing the benefit of that great man's lectures. For Boerhaave he had a high and juſt reſpect: but it was not his diſpoſition and character to become the implicit and ſyſtematic

[u] London Mag. from his Life by Dr. Kippis.

follower of any man, however able and diſtinguiſhed. While he ſtudied at Leyden, he contracted an intimate friendſhip with Van Swieten, who afterwards became ſo famous at Vienna, both by his practice and writings. Van Swieten was not only Pringle's acquaintance and fellow-ſtudent at the univerſity, but alſo his phyſician, when he happened to be ſeized there with a fit of ſickneſs. Nevertheleſs, he did not owe his recovery to his friend's advice; for Van Swieten having refuſed to give him the bark, another perſon preſcribed it, and he was cured. When he had gone through his proper courſe of ſtudies at Leyden, he was admitted, July 20, 1730, to his doctor of phyſic's degree. His inaugural diſſertation, "De marcore ſenili," was printed. Upon quitting Leyden, Dr. Pringle ſettled as a phyſician at Edinburgh, where he gained the eſteem of the magiſtrates of the city, and of the profeſſors of the college, by his abilities and good conduct: and, ſuch was his known acquaintance with ethical ſubjects, that, March 28, 1734, he was appointed, by the magiſtrates and council of the city of Edinburgh, to be joint profeſſor of pneumatics and moral philoſophy with Mr. Scott, during the life of Mr. Scott, and ſole profeſſor after his deceaſe; and, in conſequence of this appointment, Dr. Pringle was admitted, on the ſame day, a member of the univerſity. In diſcharging the duties of this new employment, his text-book was "Puffendorff de Officio Hominis et Civis:" agreeably to the method he purſued through life, of making fact and experiment the baſis of ſcience. Dr. Pringle continued in the practice of phyſic at Edinburgh, and in performing the obligations of his profeſſorſhip, till 1742, when he was appointed phyſician to the earl of Stair, who then commanded the Britiſh army. For this appointment he was chiefly indebted to his friend Dr. Stevenſon, an eminent phyſician at Edinburgh, who had an intimate acquaintance with lord Stair. By the intereſt of this nobleman, Dr. Pringle was conſtituted, Aug. 24, 1742, phyſician to the military hoſpital in Flanders; and it was provided in the commiſſion, that he ſhould receive a ſalary of twenty ſhillings a-day, and be entitled to half-pay for life. He did not, on this occaſion, reſign his profeſſorſhip of moral philoſophy: the univerſity permitted him to retain it, and meſſrs. Muirhead and Cleghorn were allowed to teach in his abſence, as long as he continued to requeſt it. The exemplary attention which Dr. Pringle paid to his duty as an army phyſician, is apparent from every page of his "Treatiſe on the Diſeaſes of the Army." One thing, however, deſerves particularly to be mentioned, as it is highly probable that it was owing to his ſuggeſtion. It had hitherto been uſual, for the ſecurity of the ſick, when the enemy was near, to remove them a great way from the camp; the conſequence of which was, that many were loſt before they came under the care

care of the phyſicians. The earl of Stair, being ſenſible of this evil, propoſed to the duke de Noailles, when the army was encamped at Aſchaffenburg, in 1743, that the hoſpitals on both ſides ſhould be conſidered as ſanctuaries for the ſick, and mutually protected. The French general, who was diſtinguiſhed for his humanity, readily agreed to the propoſal, and took the firſt opportunity of ſhewing a proper regard to his engagement. At the battle of Dettingen, Dr. Pringle was in a coach with lord Carteret during the whole time of the engagement, and the ſituation they were placed in was dangerous. They had been taken unawares, and were kept betwixt the fire of the line in front, a French battery on the left, and a wood full of huſſars on the right. The coach was occaſionally ſhifted, to avoid being in the eye of the battery. Soon after this event, Dr. Pringle met with no ſmall affliction in the retirement of his great friend, the earl of Stair, from the army. He offered to reſign with his noble patron, but was not permitted. He, therefore, contented himſelf with teſtifying his reſpect and gratitude to his lordſhip, by accompanying him forty miles on his return to England; after which he took leave of him with the utmoſt regret.

But though Dr. Pringle was thus deprived of the immediate protection of a nobleman who knew and eſteemed his worth, his conduct in the duties of his ſtation procured him effectual ſupport. He attended the army in Flanders, through the campaign of 1744, and ſo powerfully recommended himſelf to the duke of Cumberland, that, in the ſpring following, March 11, he had a commiſſion from his royal highneſs, appointing him phyſician general to his majeſty's forces in the Low Countries, and parts beyond the ſeas; and on the next day he received a ſecond commiſſion from the duke, by which he was conſtituted phyſician to the royal hoſpitals in the ſame countries. On March 5, he reſigned his profeſſorſhip in conſequence of theſe promotions. In 1745, he was with the army in Flanders, but was recalled from that country in the latter end of the year, to attend the forces which were to be ſent againſt the rebels in Scotland. At this time he had the honour of being choſen F. R. S. Dr. Pringle, at the beginning of 1746, in his official capacity, accompanied the duke of Cumberland in his expedition againſt the rebels, and remained with the forces, after the battle of Culloden, till their return to England, in the middle of Auguſt. We do not find that he was in Flanders during any part of that year. In 1747 and 1748, he again attended the army abroad; and in the autumn of 1748 he embarked with the forces for England, upon the concluſion of the treaty of Aix-la-Chapelle. From that time he principally reſided in London, where, from his known ſkill and experience, and the reputation he had acquired, he might reaſonably expect to ſucceed as a phyſician.

In April, 1749, Dr. Pringle was appointed phyſician in ordinary to his royal highneſs the duke of Cumberland. In 1750, he publiſhed, in a letter to Dr. Mead, "Obſervations on the Gaol or Hoſpital Fever." This work, which paſſed through two editions, and was occaſioned by the jail-diſtemper that broke out at that time in the city of London, was well received by the medical world, though he himſelf afterwards conſidered it as having been haſtily written. After ſupplying ſome things that were omitted, and rectifying a few miſtakes that were made in it, he included it in his grand work on the "Diſeaſes of the Army," where it conſtitutes the ſeventh chapter of the third part of that treatiſe. It was in the ſame year that Dr. Pringle began to communicate to the Royal Society his famous "Experiments upon Septic and Antiſeptic Subſtances, with Remarks relating to their Uſe in the Theory of Medicine." Theſe experiments, which comprehended ſeveral papers, were read at different meetings of the ſociety; the firſt in June, and the two next in the November following; three more in the courſe of the year 1751; and the laſt in Feb. 1752. Only the three firſt numbers were printed in the "Philoſophical Tranſactions," as Dr. Pringle had ſubjoined the whole, by way of appendix, to his "Obſervations on the Diſeaſes of the Army." Theſe experiments upon ſeptic and antiſeptic ſubſtances, which have accompanied every ſubſequent edition of the treatiſe juſt mentioned, procured for him the honour of ſir Godfrey Copley's gold medal. Beſides this, they gained him a high and juſt reputation, as an experimental philoſopher. In February, 1753, he preſented to the Royal Society "An Account of ſeveral Perſons ſeized with the Gaol Fever by working in Newgate; and of the Manner by which the Infection was communicated to one entire Family." This is a very curious paper; and was deemed of ſuch importance by the excellent Dr. Stephen Hales, that he requeſted the author's permiſſion to have it publiſhed, for the common good of the kingdom, in the "Gentleman's Magazine;" [x] where it was accordingly printed, previous to its appearance in the Tranſactions, vol. 48. Dr. Pringle's next communication was, "A remarkable Caſe of Fragility, Flexibility, and Diſſolution of the Bones." In the 49th volume of the "Tranſactions," we meet with accounts which he had given of an earthquake felt at Bruſſels; of another at Glaſgow and Dunbarton [y]; and of the agitation of the waters, Nov. 1, 1756, in Scotland and at Hamburgh. The 50th volume contains, Obſervations by him on the caſe of lord Walpole, of Woolterton; and a relation of the virtues of ſoap, in diſſolving the ſtone, as experienced by the

[x] Gent. Mag. vol. xxiii. p. 71—74.
[y] The greater part of the paper is by Dr. Whytt.

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reverend Mr. Matthew Simſon. The next volume is enriched with two of the doctor's articles, of conſiderable length, as well as value. In the firſt, he has collected, digeſted, and related the different accounts that had been given of a very extraordinary fiery meteor, which appeared on Sunday the 26th of November, 1758, between eight and nine at night; and, in the ſecond, he has made a variety of remarks upon the whole, in which no ſmall degree of philoſophical ſagacity is diſplayed. It would be tedious to mention the various papers, which, both before and after he became preſident of the Royal Society, were tranſmitted through his hands. Beſides his communications in the Philoſophical Tranſactions, he wrote, in the Edinburgh Medical Eſſays, volume the fifth, an "Account of the Succeſs of the Vitrum ceratum Antimonii."

April 14, 1752, Dr. Pringle married Charlotte, the ſecond daughter of Dr. Oliver, an eminent Phyſician at Bath, and who had long been at the head of his profeſſion in that city. This connection did not laſt long, the lady dying in the ſpace of a few years. Nearly about the time of his marriage, Dr. Pringle gave to the public the firſt edition of his "Obſervations on the Diſeaſes of the Army." It was reprinted in the year following, with ſome additions. To the third edition, which was greatly improved from the further experience the author had gained by attending the camps, for three ſeaſons, in England, an Appendix was annexed, in anſwer to ſome remarks that profeſſor De Haen, of Vienna, and M. Gaber, of Turin, had made on the work. A ſimilar attention was paid to the improvement of the treatiſe, in every ſubſequent edition. The work is divided into three parts; the firſt of which, being principally hiſtorical, may be read with pleaſure by every gentleman. The latter parts lie more within the province of phyſicians. They alone are the beſt judges of the merit of the performance; and to its merit the moſt deciſive and ample teſtimonies have been given. It hath gone through ſeven editions at home; and abroad it has been tranſlated into the French, German, and Italian languages. Scarcely any medical writer hath mentioned it without ſome tribute of applauſe. Ludwig, in the ſecond volume of his "Commentarii de Rebus in Scientia Naturali et Medicina geſtis," ſpeaks of it highly; and gives an account of it, which comprehends ſixteen pages. The celebrated and eminent baron Haller, in his "Bibliotheca Anatomica," [z] with a particular reference to the treatiſe we are ſpeaking of, ſtyles the author "Vir illuſtris—de omnibus bonis artibus bene meritus." It is allowed to be a claſſical book in the phyſical line; and has placed the writer of it in a

[z] Tom. ii. p. 235.

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rank with the famous Sydenham. Like Sydenham, too, he has become eminent, not by the quantity, but the value of his productions; and has afforded a happy inſtance of the great and deſerved fame which may ſometimes ariſe from a ſingle performance. The reputation that Dr. Pringle gained by his "Obſervations on the Diſeaſes of the Army," was not of a kind which is ever likely to diminiſh. The utility of it, however, was of ſtill greater importance than its reputation. From the time that he was appointed a phyſician to the army, it ſeems to have been his grand object to leſſen, as far as lay in his power, the calamities of war; nor was he without conſiderable ſucceſs in his noble and benevolent deſign. By the inſtructions received from this book, General Melville, who united with his military abilities the ſpirit of philoſophy, and the ſpirit of humanity, was enabled, when governor of the Neutral Iſlands, to be ſingularly uſeful. By taking care to have his men always lodged in large, open, and airy apartments, and by never letting his forces remain long enough in ſwampy places, to be injured by the noxious air of ſuch places, the general was the happy inſtrument of ſaving the lives of ſeven hundred ſoldiers. In 1753, Dr. Pringle was choſen one of the council of the Royal Society. Though he had not for ſome years been called abroad, he ſtill held his place of phyſician to the army; and, in the war that began in 1755, attended the camps in England during three ſeaſons. This enabled him, from further experience, to correct ſome of his former obſervations, and to give additional perfection to the third edition of his great work. In 1758, he entirely quitted the ſervice of the army; and being now determined to fix wholly in London, he was admitted a licentiate of the college of phyſicians, July 5, in the ſame year. The reaſon why this matter was ſo long delayed might probably be, his not having hitherto come to a final reſolution with regard to his ſettlement in the metropolis. After the acceſſion of king George III. to the throne of Great Britain, Dr. Pringle was appointed, in 1761, phyſician to the queen's houſhold; and this honour was ſucceeded, by his being conſtituted, in 1763, phyſician extraordinary to her majeſty. April 12, in the ſame year, he had been choſen a member of the Academy of Sciences at Haarlem; and, June following, he was elected a fellow of the Royal College of Phyſicians, London. In the ſucceeding November, he was returned on the ballot, a ſecond time, one of the council of the Royal Society; and, in 1764, on the deceaſe of Dr. Wollaſton, he was made phyſician in ordinary to the queen. Feb. 13, 1766, he was elected a foreign member, in the phyſical line, of the Royal Society of Sciences at Gottingen; and, on the 5th of June in that year, his majeſty was graciouſly pleaſed

to teſtify his ſenſe of Dr. Pringle's abilities and merit, by raiſing him to the dignity of a baronet of Great Britain. July 18, 1768, ſir John Pringle was appointed phyſician in ordinary to her late royal highneſs the princeſs dowager of Wales; to which office a ſalary was annexed of 100l. a year. In 1770, he was choſen, a third time, into the council of the Royal Society; as he was, likewiſe, a fourth time, for the year 1772.

On Nov. 30, in that year, in conſequence of the death of James Weſt, eſq; he was elected preſident of that illuſtrious and learned body. His election to this high ſtation, though he had ſo reſpectable an opponent at the late ſir James Porter, was carried by a very conſiderable majority. This was undoubtedly the higheſt honour that ſir John Pringle ever received; an honour with which his other literary diſtinctions could not be compared. It was at a very auſpicious time that ſir John Pringle was called upon to preſide over the Royal Society. A wonderful ardour for philoſophical ſcience, and for the advancement of natural knowledge, had of late years diſplayed itſelf through Europe, and had appeared with particular advantage in our own country. He endeavoured to cheriſh it by all the methods that were in his power; and he happily ſtruck upon a new way to diſtinction and uſefulneſs, by the diſcourſes which were delivered by him on the annual aſſignment of ſir Godfrey Copley's medal. This gentleman had originally bequeathed five guineas, to be given at each anniverſary meeting of the Royal Society, by the determination of the preſident and council, to the perſon who had been the author of the beſt paper of experimental obſervations for the year paſt. In proceſs of time, this pecuniary reward, which could never be an important conſideration to a man of an enlarged and philoſophical mind, however narrow his circumſtances might be, was changed into the more liberal form of a gold medal; in which form it is become a truly honourable mark of diſtinction, and a juſt and laudable object of ambition. It was, no doubt, always uſual with the preſident, on the delivery of the medal, to pay ſome compliment to the gentleman on whom it was beſtowed; but the cuſtom of making a ſet ſpeech on the occaſion, and of entering into the hiſtory of that part of philoſophy to which the experiments related, was firſt introduced by Mr. Martin Folkes. The diſcourſes, however, which he and his ſucceſſors delivered were very ſhort, and were only inſerted in the minute-books of the Society. None of them had ever been printed before ſir John Pringle was raiſed to the chair. The firſt ſpeech that was made by him being much more elaborate and extended than uſual, the publication of it was deſired; and with this requeſt, it is ſaid, he was the more ready to comply, as an abſurd account of what he had delivered had appeared in a news-paper. Sir John Pringle

Pringle was very happy in the ſubject of his primary diſcourſe. The diſcoveries in magnetiſm and electricity had been ſucceeded by the inquiries into the various ſpecies of air. In theſe enquiries, Dr. Prieſtley, who had already greatly diſtinguiſhed himſelf by his electrical experiments, and his other philoſophical purſuits and labours, took the principal lead. A paper of his, entitled, "Obſervations on different Kinds of Air," having been read before the ſociety in March, 1772, was adjudged to be deſerving of the gold medal; and ſir John Pringle embraced with pleaſure the occaſion of celebrating the important communications of his friend, and of relating with accuracy and fidelity what had previouſly been diſcovered upon the ſubject. At the cloſe of the ſpeech, he earneſtly requeſted Dr. Prieſtley to continue his liberal and valuable inquiries; and we need not ſay how well he fulfilled this requeſt. It was not, we believe, intended, when ſir John Pringle's firſt ſpeech was printed, that the example ſhould be followed: but the ſecond diſcourſe was ſo well received by the Royal Society, that the publication of it was unanimouſly requeſted. Both the diſcourſe itſelf, and the ſubject on which it was delivered, merited ſuch a diſtinction. The compoſition of the ſecond ſpeech is evidently ſuperior to that of the former; ſir John having probably been animated by the favourable reception of his firſt effort. His account of the torpedo, and of Mr. Walſh's ingenious and admirable experiments relative to the electrical properties of that extraordinary fiſh, is ſingularly curious. The whole diſcourſe abounds with ancient and modern learning, and exhibits ſir John Pringle's knowledge in natural hiſtory, as well as in medicine to great advantage. The third time that he was called upon to diſplay his abilities at the delivery of ſir Godfrey's medal, was on an eminently beautiful and important occaſion. This was no leſs than Mr. (now Dr.) Maſkelyne's ſucceſsful attempt completely to eſtabliſh ſir Iſaac Newton's ſyſtem of the univerſe, by his "Obſervations made on the Mountain Schehallien, for finding its attraction." Sir John Pringle took advantage of this opportunity, to give a perſpicuous and accurate relation of the ſeveral hypotheſes of the ancients, with regard to the revolutions of the heavenly bodies, and of the noble diſcoveries with which Copernicus enriched the aſtronomical world. He then traced the progreſs of the grand principle of gravitation down to ſir Iſaac's illuſtrious confirmation of it; to which he added a conciſe narrative of meſſrs. Bouguer's and Condamine's experiment at Chimboraco, and of Mr. Maſkelyne's at Schehallien. If any doubts yet remained with reſpect to the truth of the Newtonian ſyſtem, they were now totally removed. Sir John Pringle had reaſon to be peculiarly ſatisfied with the ſubject of his fourth diſcourſe; that

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ſubject being perfectly congenial to his diſpoſition and ſtudies. His own life had been much employed in pointing out the means which tended not only to cure, but to prevent, the diſeaſes of mankind; and it is probable, from his intimate friendſhip with capt. Cook, that he might ſuggeſt to that ſagacious commander ſome of the rules which he followed, in order to preſerve the health of the crew of his majeſty's ſhip the Reſolution, during her voyage round the world. Whether this was the caſe, or whether the method purſued by the captain to attain ſo ſalutary an end, was the reſult alone of his own reflections, the ſucceſs of it was aſtoniſhing; and this famous voyager ſeemed well entitled to every honour which could be beſtowed. To him the ſociety aſſigned their gold medal, but he was not preſent to receive the honour. He was gone out upon that voyage from which he never returned. In this laſt voyage he continued equally ſucceſsful in maintaining the health of his men.

Sir John Pringle, in his next annual diſſertation, had an opportunity of diſplaying his knowledge in a way in which it had not hitherto appeared. The diſcourſe took its riſe from the prize medal's being adjudged to Mr. Mudge, then an eminent ſurgeon at Plymouth, upon account of his valuable paper, containing "Directions for making the beſt Compoſition for the Metals of Reflecting Teleſcopes, together with a Deſcription of the Proceſs for grinding, poliſhing, and giving the great Speculum the true parabolic Form." Sir John has accurately related a variety of particulars, concerning the invention of reflecting teleſcopes, the ſubſequent improvements of theſe inſtruments, and the ſtate in which Mr. Mudge found them, when he firſt ſet about working them to a greater perfection, till he had truly realized the expectation of ſir Iſaac Newton, who, above an hundred years ago, preſaged that the public would one day poſſeſs a parabolic ſpeculum, not accompliſhed by mathematical rules, but by mechanical devices. Sir John Pringle's ſixth diſcourſe, to which he was led by the aſſignment of the gold medal to Mr. (now Dr.) Hutton, on account of his curious paper, entitled, "The Force of fired Gun-powder, and the initial Velocity of Canon-balls, determined by Experiments," was on the theory of gunnery. Though ſir John had ſo long attended the army, this was probably a ſubject to which he had heretofore paid very little attention. We cannot, however, help admiring with what perſpicuity and judgement he has ſtated the progreſs that was made, from time to time, in the knowledge of projectiles, and the ſcientific perfection to which his friend Mr. Hutton had carried this knowledge. Sir John Pringle was not one of thoſe who delighted in war, and in the ſhedding of human blood, he was happy in being able to ſhew that even the ſtudy

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of artillery might be uſeful to mankind; and, therefore, this is a topic which he has not forgotten to mention. Here ended his diſcourſes upon the delivery of ſir Godfrey Copley's medal. If he had continued to preſide in the chair of the Royal Society, he would, no doubt, have found other occaſions of diſplaying his acquaintance with the hiſtory of philoſophy. But the opportunities which he had of ſignalizing himſelf in this reſpect were important in themſelves, happily varied, and ſufficient to gain him a ſolid and laſting reputation.

Several marks of literary diſtinction, as we have already ſeen, had been conferred upon ſir John Pringle, before he was raiſed to the preſident's chair. But after that event they were beſtowed upon him with great abundance: and, not again to reſume the ſubject, we ſhall here collect them together. Previouſly, however, to theſe honours (excepting his having been choſen a fellow of the Society of Antiquaries of London), he received the laſt promotion that was given him in his medical capacity; which was, his being appointed, Nov. 4, 1774, phyſician extraordinary to his majeſty. In the year 1776, he was enrolled in the liſt of the members of no leſs than four learned bodies. Theſe were the Royal Academy of Sciences at Madrid; the Society of Amſterdam, for the Promotion of Agriculture; the Royal Academy of Medical Correſpondence at Paris; and the Imperial Academy of Sciences at St. Peterſburg. The times of ſir John Pringle's election into theſe eminent ſocieties, according to the order in which we have mentioned them, were on the 12th of February, in the month of September, and on the 28th and 29th of December. July 5, 1777, ſir John Pringle was nominated, by his ſerene highneſs the landgrave of Heſſe, an honourary member of the Society of Antiquaries at Caſſel. In 1778, he ſucceeded the celebrated Linnæus, as one of the foreign members of the Royal Academy of Sciences at Paris. This honour is extended by that illuſtrious body only to eight perſons, on which account it is juſtly eſteemed a moſt eminent mark of diſtinction; and we believe there have been few or no inſtances, wherein it hath been conferred on any other than men of great and acknowledged abilities and reputation. Oct. 11, in the ſame year, our author was choſen a member of the Medical Society at Hanau. In the ſucceeding year, March 29, he was elected a foreign member of the Royal Academy of Sciences and Belles Lettres at Naples. The laſt teſtimony of reſpect which was, in this way, beſtowed upon ſir John Pringle, was his being admitted, in 1781, into the number of the fellows of the newly erected Society of Antiquaries at Edinburgh. The particular deſign of which is to inveſtigate the hiſtory and antiquities of Scotland. It was at a late period of life, when ſir John Pringle was in the ſixty-ſixth year

year of his age, that he was chosen to be president of the Royal Society. Considering, therefore, the extreme attention that was paid by him to the various and important duties of his office, and the great pains he took in the preparation of his discourses, it was natural to expect that the burden of his honourable station should grow heavy upon him in a course of time. This burden was increased not only by the weight of years, but by the accident of a fall in the area in the back part of his house, from which he received considerable hurt, and which, in its consequences, affected his health, and weakened his spirits. Such being the state of his body and mind, he began to entertain thoughts of resigning the president's chair. It has been said likewise, and believed, that he was much hurt by the disputes introduced into the society, concerning the question, whether pointed or blunted electrical conductors are the most efficacious in preserving buildings from the pernicious effects of lightning. Perhaps sir John Pringle's declining years, and the general state of his health, will form sufficient reasons for his resignation. His intention, however, was disagreeable to many of his friends, and to many distinguished members of the Royal Society. Accordingly, they earnestly solicited him to continue in the chair; but, his resolution being fixed, he resigned it at the anniversary meeting in 1778. Joseph Banks, esq; (now sir Joseph Banks) was unanimously elected president in his room; a gentleman whose life, and the services he has rendered to science, will hereafter form an important article in biographical works. Though sir John Pringle quitted his particular relation to the Royal Society, and did not attend its meetings so constantly as he had formerly done, he still retained his literary connections in general. His house continued to be the resort of ingenious and philosophical men, whether of his own country, or from abroad; and he was frequent in his visits to his friends. He was held in particular esteem by eminent and learned foreigners, none of whom came to England without waiting upon him, and paying him the greatest respect. He treated them, in return, with distinguished civility and regard. When a number of gentlemen met at his table, foreigners were usually a part of the company. Sir John Pringle's infirmities increasing, he hoped that he might receive an advantage from an excursion to Scotland, and spending the summer there; which he did in 1780, principally at Edinburgh. He had probably then formed some design of fixing his residence in that city. However this may have been, he was so well pleased with a place to which he had been habituated in his younger days, and with the respect shewn him by his friends, that he purchased a house there, whither he intended to return in the following spring. When he came back to London,

London, in the autumn of the year above mentioned, he began to prepare for putting his ſcheme into execution. Accordingly, having firſt diſpoſed of the greateſt part of his library, he ſold his houſe in Pall-Mall, in April, 1781, and ſome few days after removed to Edinburgh. In this city he was treated, by perſons of all ranks, with every mark of diſtinction. But Edinburgh was not now to him what it had been in early life. The vivacity of ſpirits, which, in the days of youth, ſpreads ſuch a charm on the objects that ſurround us, was fled. Many, if not moſt, of ſir John Pringle's old friends and contemporaries were dead; and, though ſome of them remained, they could not meet together with the ſame ſtrength of conſtitution, the ſame ardour of purſuit, the ſame animation of hope, which they had formerly poſſeſſed. The younger men of eminence paid him the ſincereſt teſtimonies of eſteem and regard; but it was too late in life for him to form new habits of cloſe and intimate friendſhip. He found, likewiſe, the air of Edinburgh too ſharp and cold for his frame, which had long been peculiarly ſenſible to the ſeverities of weather. Theſe evils were exaggerated by his increaſing infirmities, and, perhaps, by that reſtleſſneſs of mind, which, in the midſt of bodily complaints, is ſtill hoping to derive ſome benefit from a change of place. He determined, therefore, to return once more to London, where he arrived in the beginning of September. Before ſir John Pringle entirely quitted Edinburgh, he requeſted his friend, Dr. John Hope, to preſent ten volumes, folio, of "Medical and Phyſical Obſervations," in manuſcript, to the Royal College of Phyſicians in that city. This benefaction was conferred on two conditions; firſt, that the obſervations ſhould not be publiſhed; and ſecondly, that they ſhould not be lent out of the library on any pretence whatever. A meeting of the college being ſummoned upon the occaſion, ſir John's donation was accepted with much gratitude, and a reſolution paſſed to comply with the terms on which it was beſtowed. He was, at the ſame time, preparing two other volumes to be given to the univerſity, containing the formulas referred to in his annotations.

Sir John Pringle, upon his arrival at the metropolis, found his ſpirits ſomewhat revived. He was greatly pleaſed with re-viſiting his London friends; and he was received by them with equal cordiality and affection. His Sunday evening converſations were honoured with the attendance of many reſpectable men; and, on the other nights of the week, he had the pleaſure of ſpending a couple of hours with his friends, at a ſociety that had long been eſtabliſhed, and which had met, for ſome time paſt, at Mr. Watſon's, a grocer, in the Strand. Sir John's connection with this ſociety, and his conſtant attendance upon

upon it, formed, to the laſt, one of his principal entertainments. The morning was chiefly employed by him in receiving and returning the viſits of his various acquaintance; and he had frequently a ſmall and ſelect party to dine with him at his apartments in King-ſtreet, St. James's-ſquare. All this while, his ſtrength declined with a rapidity which did not permit his friends to hope that his life would long be continued. On Monday evening, Jan. 14, 1782, being with the ſociety at Watſon's, he was ſeized with a fit, from which he never recovered. He was accompanied home by Dr. Saunders, for whom he had the higheſt regard; and in whom he had, in every reſpect, juſtly placed the moſt unreſerved confidence. The doctor afterwards attended him with unwearied aſſiduity, but, to any medical purpoſe, entirely in vain; for he died on the Friday following, being the 18th day of the month, in the ſeventy-fifth year of his age; and the account of his death was every where received in a manner which ſhewed the high ſenſe that was entertained of his merit. On the 7th of February, he was interred in St. James's church, with great funeral ſolemnity, and with a very honourable attendance of eminent and reſpectable friends. As a teſtimony of regard to his memory, at the firſt meeting of the College of Phyſicians at Edinburgh, after his deceaſe, all the members appeared in deep mourning.

Sir John Pringle, by long practice, had acquired a handſome fortune, which he diſpoſed of with great prudence and propriety. The bulk of it, as might naturally and reaſonably be expected, he bequeathed to his worthy nephew and heir, ſir James Pringle, of Stichel, bart. whom he appointed his ſole executor. But the whole was not immediately to go to ſir James; for a ſum equal, we believe, to ſeven hundred pounds a-year, was appropriated to annuities, revertible to that gentleman at the deceaſe of the annuitants. By theſe means, ſir John exhibited an important proof of his regard and affection for ſeveral of his valuable relations and friends. Sir John Pringle's eminent character as a practical phyſician, as well as a medical author, is ſo well known, and ſo univerſally acknowledged, that an enlargement upon it cannot be neceſſary. In the exerciſe of his profeſſion he was not rapacious; being ready, on various occaſions, to give his advice without pecuniary views. The turn of ſir John Pringle's mind led him chiefly to the love of ſcience, which he built on the firm baſis of fact. With regard to philoſophy in general, he was as averſe to theory, unſupported by experiments, as he was with reſpect to medicine in particular. Lord Bacon was his favourite author; and to the method of inveſtigating recommended by that great man he ſteadily adhered. Such being his intellectual character, it will not be thought ſurpriſing that he had a diſlike to Plato.

To metaphyſical diſquiſitions he loſt all regard in the latter part of his life; and, though ſome of his moſt valued friends had engaged in diſcuſſions of this kind, with very different views of things, he did not chooſe to revert to the ſtudies of his youth, but contented himſelf with the opinions he had then formed.

Sir John Pringle had not much fondneſs for poetry. He had not even any diſtinguiſhed reliſh for the immortal Shakſpeare: at leaſt, he ſeemed too highly ſenſible of the defects of that illuſtrious bard, to give him the proper degree of eſtimation. Sir John Pringle had not, in his youth, been neglectful of philological enquiries; and, after having omitted them for a time, he returned to them again; ſo far, at leaſt, as to endeavour to obtain a more exact knowledge of the Greek language, probably with a view to a better underſtanding of the New Teſtament. He paid a great attention to the French language; and it is ſaid that he was fond of Voltaire's critical writings. Among all his other purſuits, ſir John Pringle never forgot the ſtudy of the Engliſh language. This he regarded as a matter of ſo much conſequence, that he took uncommon pains with reſpect to the ſtyle of his compoſitions; and it cannot be denied, that he excels in perſpicuity, correctneſs, and propriety of expreſſion. Though he ſlighted poetry, he was very fond of muſic. He was even a performer on the violoncello, at a weekly concert given by a ſociety of gentlemen at Edinburgh. Beſides a cloſe application to medical and philoſophical ſcience, ſir John Pringle, during the latter part of his life, devoted much time to the ſtudy of divinity. This was with him a very favourite and intereſting object. He correſponded frequently with Michaelis on theological ſubjects; and that celebrated profeſſor addreſſed to him ſome letters on "Daniel's Prophecy of the Seventy Weeks," which ſir John thought worthy of being publiſhed in this country. He was accordingly at conſiderable pains, and ſome expence, in the publication, which appeared in 1773, under the following title: "Joannis Davidis Michaelis, Prof. Ordin. Philoſ. et Soc. Reg. Scient. Goettingenſis Collegæ, Epiſtolæ, de LXX Hebdomadibus Danielis, ad D. Joannem Pringle, Baronettum: primo privatim miſſæ, nunc vero utriuſque conſenſu publicè editæ," 8vo [A]. Sir John Pringle was likewiſe a diligent and frequent reader of ſermons, which form ſo valuable a part of Engliſh literature. If, from the intellectual, we paſs on to the moral character of ſir John Pringle, we ſhall find that the ruling feature of it was integrity. By this principle he was uniformly actuated in the whole of his behaviour. All his acquaintance with one voice agreed that there never was a man of greater integrity. He was equally

[A] Anecdotes of Bowyer, p. 446, 447. Ibid. p. 601.

dif-

diſtinguiſhed for his ſobriety. He told Mr. Boſwell, that he had never in his life been intoxicated with liquor. In his friendſhips, ſir John Pringle was ardent and ſteady. The intimacies which were formed by him, in the early part of his life at Edinburgh, continued unbroken to the deceaſe of the gentlemen with whom they were made; and were ſuſtained by a regular correſpondence, and by all the good offices that lay in his power. With relation to ſir John Pringle's external manner of deportment, he paid a very reſpectful attention to thoſe whom he eſteemed; but he had a kind of reſerve in his behaviour, when he was not perfectly pleaſed with the perſons who were introduced to him, or who happened to be in his company. His ſenſe of integrity and dignity would not permit him to adopt that falſe and ſuperficial politeneſs, which treats all men alike, however different in point of real eſtimation and merit. He was above aſſuming the profeſſions, without the reality of reſpect. On the religious character of ſir John Pringle it is more particularly important to enlarge. The principles of piety and virtue, which were early inſtilled into him by a ſtrict education, do not appear ever to have loſt their influence upon the general conduct of his life. Nevertheleſs, when he travelled abroad in the world, his belief of the Chriſtian revelation was ſo far unſettled, that he became at leaſt a ſceptic on that ſubject. But it was not the diſpoſition of ſir John Pringle to reſt ſatisfied in his doubts and difficulties, with reſpect to a matter of ſuch high importance. He was too great a lover of truth, not to make religion the object of his ſerious enquiry. As he ſcorned to be an implicit believer, he was equally averſe to the being an implicit unbeliever; which is the caſe of large numbers, who reject Chriſtianity with as little knowledge, and as little examination, as the moſt determined bigots embrace their ſyſtems. The reſult of this inveſtigation was, a full conviction of the divine original and authority of the goſpel. The evidence of revelation appeared to him to be ſolid and invincible; and the nature of it to be ſuch as muſt demand the moſt grateful acceptance. Such having been the character and eminence of ſir John Pringle, it was highly proper that a tribute to his merit ſhould be placed in Weſtminſter abbey. Accordingly, under the direction, and at the expence, of his nephew and heir, a monument with an Engliſh inſcription has been erected, of which Mr. Nollekens was the ſculptor.

PRIOLO (Benjamin), in Latin Priolus, author of an hiſtory of France from the death of Louis XIII. in 1643 to 1664, was born in 1602. He was deſcended from the Prioli, an illuſtrious family, ſome of whom had been doges of Venice. He underwent ſome difficulties from loſing his father and mother, when young; but theſe did not abate his paſſion for learning,

which was ſo ſtrong, that he uſed to ſpend whole days and nights at his books. He ſtudied firſt at Orthez, next at Montauban, and afterwards at Leyden; in which laſt city he profited by the lectures of Heinſius and Voſſius. He went to Paris, for the ſake of ſeeing and conſulting Grotius; and afterwards to Padua, where he learned the opinions of Ariſtotle and other ancient philoſophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the houſe of Prioli as one of their relations. He devoted himſelf to the duke of Rohan, then in the Venetian ſervice, and became one of his moſt intimate confidents; but, uncertain what his fate would be after this duke's death, he retired to Geneva, having married, three months before, a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munſter, as a perſon whoſe talents might be of ſervice to him; and Priolo reſided with him a year at Munſter, where he contracted a very intimate friendſhip with Chigi the nuncio, who was afterwards pope Alexander VII. From Munſter he returned to Geneva, whence he went to France, in order to ſettle at Paris. He ſtayed ſix months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himſelf and his whole family abjured the Proteſtant religion, and immediately received the communion from the hands of the cardinal. He was not, however, long eaſy at Paris; for, the civil war breaking out ſoon after, he joined with the malecontents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his eſtate was confiſcated, and his family baniſhed. Being afterwards reſtored to the favour of his ſovereign, he reſolved to lead a private life, and to devote himſelf to ſtudy. It was at this time, and to divert his melancholy, that he wrote, without the leaſt flattery or partiality, his "Hiſtory of France," in Latin. It has gone through ſeveral impreſſions, but the beſt edition is that of Leipſic, 1686, in 8vo. He was again employed in negociations, and ſet out in 1667 upon a ſecret affair to Venice; but did not arrive at the end of his journey, being ſeized with an apoplectic fit, of which he died in the archbiſhop's palace at Lyons. He left ſeven children, who, by virtue of his name, and their own accompliſhments and merit, roſe to very flouriſhing circumſtances.

Priolo was a man of great and extenſive abilities, as appears from his hiſtory. He abounded in maxims, which, if not always juſt, are often diverting. "Man," he uſed to ſay, "poſſeſſes but three things, the ſoul, body, and wealth; and theſe are continually expoſed to three ſorts of enſnaring attacks or

or ambuſcades; the ſoul to that of divines, the body to that of phyſicians, and wealth to that of counſellors and lawyers."

PRIOR (MATTHEW) [B], an eminent Engliſh poet and ſtateſman, was the ſon of Mr. George Prior, a joiner and citizen of London; and was born there the 21ſt of July, 1664. His father dying while he was very young, left him to the care of an uncle, a vintner near Charing-croſs, who diſcharged the truſt repoſed in him with a tenderneſs truly paternal, and at a proper age ſent him to Weſtminſter ſchool, where he diſtinguiſhed himſelf to great advantage. He was afterwards taken home by his uncle, in order to be bred to his trade: at leiſure hours, however, he purſued the ſtudy of the claſſics, on which account he was ſoon noticed by the polite company who reſorted to his uncle's houſe. It happened one day, that the earl of Dorſet and other gentlemen being at this tavern, the diſcourſe turned upon a paſſage in an ode of Horace, who was Prior's favourite author; and the company being divided in their ſentiments, one of the gentlemen ſaid, "I find we are not like to agree in our criticiſms: but, if I am not miſtaken, there is a young fellow in the houſe, who is able to ſet us all right." Upon which he named Matt. Prior, who being called in, gave the company the ſatisfaction they wanted.

Lord Dorſet, exceedingly ſtruck with his ingenuity and learning, from that moment determined to remove him from the ſtation he was in, to one more ſuitable to his talents and genius; and accordingly procured him to be ſent, in 1682, to St. John's college in Cambridge, where he proceeded B. A. in 1686, and was ſhortly after choſen fellow. During his reſidence in the univerſity, he contracted an intimate friendſhip with Charles Montague of Trinity college, afterwards earl of Halifax: and Dryden having publiſhed, in 1686, his poem called "The Hind and the Panther," Prior joined with Mr. Montague in writing "The Hind and the Panther tranſverſed, to the ſtory of the Country-Mouſe and the City-Mouſe," which was publiſhed in 1687. Upon the Revolution, he was brought to court by his great patron the earl of Dorſet; and by his intereſt introduced to buſineſs; for which, as well as for poetry, of which he had already given noble ſpecimens, he was well formed. In 1690, he was made ſecretary to the plenipotentiaries in the congreſs at the Hague; and acquitted himſelf ſo much to the ſatisfaction of king William, that, reſolving to keep him near his perſon, he appointed him a gentleman of his bedchamber. This ſituation afforded him leiſure to indulge his genius for poetry; and he then compoſed ſeveral of his poems. He was again employed

[B] Memoirs of Mr. Prior by Sam. Humphreys, Eſq; prefixed to the 3d vol. of Prior's Poems, Lond. 1733.—General Dictionary.

as ſecretary to the Engliſh negociations at the treaty of Ryſwick, in 1697, having been nominated the ſame year principal ſecretary of ſtate in Ireland. In 1698, he went ſecretary to the embaſſy in France; in which poſt he continued during the ſucceſſive embaſſies of the earls of Portland and Jerſey. While he was in France, one of the officers of the king's houſehold, ſhewing him the royal apartments and curioſities of Verſailles, and among them the paintings of Le Brun, in which the victories of Louis XIV. are deſcribed, aſked him, whether king William's actions were to be ſeen alſo in his palace? "No," anſwered the Engliſh ſecretary, "the monuments of my maſter's actions are to be ſeen every where but in his own houſe."

In 1699, he went to king William at Loo in Holland, whence, after a long and particular audience with his majeſty, he departed by way of the Hague for England, and immediately was made under-ſecretary in the office of the earl of Jerſey. In a few days, being a great favourite with the French king, he was ordered back to Paris, to aſſiſt the ambaſſador in the affair of the partition-treaty; and, having diſpatched the buſineſs to the ſatisfaction of both ſovereigns, returned with great quickneſs to London. The ſame year, he printed his celebrated poem, called, "Carmen Sæculare." In 1700, he was appointed one of the lords commiſſioners of trade and plantations, upon the reſignation of Mr. Locke; and was elected a repreſentative for Eaſt-Grinſtead in Suſſex, in the new parliament of that year, where he voted for impeaching the ſeveral lords charged with adviſing the partition-treaty.

Upon the ſucceſs of the war with France, after the acceſſion of queen Anne, Prior exerted his poetical talent in honour of his country: firſt, in his "Letter to Boileau, on the victory at Blenheim, in 1704;" and again, in his "Ode on the glorious Succeſs of her Majeſty's Arms, in 1706 [c]." Yet he after-

[c] An excellent letter to Prior, on this Ode, from the pious Mr. Nelſon, is preſerved in the "Anecdotes of Bowyer," p. 4. whence we ſhall take the liberty of making a ſhort extract:

"Dear Sir, *Cranford, July* 20.

"I have been ſo agreeably entertained in my retirement at this place with the beauties of your charming Muſe, that mere ſenſe of gratitude for the pleaſure I have enjoyed conſtrains me to pay my acknowledgements to the maſterly hand that adminiſtered it. And indeed, I muſt own, the banquet is ſo elegantly prepared, that at the ſame time that it raiſes my admiration, it gratifies and ſatisfies my appetite to the full; and yet I can return it with freſh guſto: for *decies repetita placebit.* Our age is moſt certainly happy in this, that, when our countrymen fight with ſo much bravery, we have a conſummate poet, that ſecures their hardy deeds from oblivion, and places their battles in eternal light. You obſerve a decency throughout your whole Ode, which is the effect of your true good ſenſe, that when with a liberal hand you beſtow your incenſe upon our great general, it ſtill riſes in thicker clouds towards her who made his arms her choice. I could wiſh our pulpit orators underſtood the ſame decorum; and then all their particular praiſes would have had a relation to their main ſubject. Without the bias of friendſhip, I may venture to ſay you have improved thoſe hints you have borrowed from Horace; and, were I as well acquainted

afterwards concurred with thoſe who ſtrove for a peace; and, in 1711, when the queen determined to treat with France, was choſen to convey her majeſty's demands. For this purpoſe, he was appointed plenipotentiary to that court; having been made one of the commiſſioners of the cuſtoms juſt before. He was much employed, and intimately concerned, in the buſineſs of the peace; and, after returning, was ſent again to France in Auguſt, 1712, to accommodate ſuch matters as had remained unſettled in the congreſs at Utrecht. From the end of this month, he had the appointments and authority of an ambaſſador; and ſo continued as long as queen Anne lived. He remained at Paris alſo in the character of a public miniſter, ſome months after the acceſſion of George I. and then was ſucceeded by the earl of Stair. The great change, which happened in the public affairs at that time, occaſioned Mr. Prior to be detained in France; and upon his arrival in England, March 25, 1715, he was immediately taken up by an order of the houſe of commons, and ſoon after examined by a committee of the privy council. June 10, Robert Walpole, eſq; moved the houſe for an impeachment againſt him; and on the 17th, Mr. Prior was ordered into cloſe cuſtody, and no perſon admitted to ſee him without leave of the ſpeaker. In 1717, an act of Grace paſſed, but he was one of the perſons excepted in it; at the cloſe of the year, however, he was diſcharged from his confinement.

He ſpent the remainder of his days, retired from buſineſs, at Down-Hall, a ſmall villa, in the county of Eſſex. Having finiſhed his "Solomon, on the Vanity of the World," he made a collection of all his poems, and publiſhed them in one volume, folio, with an elegant dedication to the duke of Dorſet. Some time after, he formed a deſign of writing an "Hiſtory of his own Time;" but had made very little progreſs in it, when a lingering fever carried him off, Sept. 18, 1721, in his fifty-eighth year. He died at Wimple, a ſeat of the earl of Oxford, not far from Cambridge; and his corpſe was interred in Weſtminſter-abbey, where a monument was erected at his own

acquainted with Spenſer, I believe I ſhould have reaſon to make the ſame judgement in reference to your ſtyle. I am ſure, whatever his is, your imagination is warm, and your expreſſions noble and majeſtic; and yet they never carry you out of ſight; but you are always pleaſed to be intelligible. I thought it friendly to acquaint you how much I ſhare in your glorious ſucceſs, and that the ſhort journey you have made to Parnaſſus turns ſo much to your ſolid reputation. I had almoſt forgot to do juſtice to thoſe admirable materials you have provided for erecting a column to perpetuate the queen's glory to future generations; and yet it ſtruck me with particular pleaſure, from that knowledge I have of thoſe monuments that have been raiſed to the two emperors you mention. It is a great misfortune that we have no eminent ſculptor that can execute what you have ſo maſterly deſigned. Such a work would make London exceed Rome in a monumental pillar, as much as it does already outdo her in trade and commerce. But we will glory that it ſtands fixt in your verſes; where lateſt times may read Anna's immortal fame."

charge, 500l. having been ſet apart by him for that purpoſe, and an inſcription for it was written by Robert Freind, maſter of Weſtminſter-ſchool. After his death, more of his poems were publiſhed; and there appeared, in 1740, "The Hiſtory of his own Time, compiled from his original Manuſcripts;" a compoſition little worthy of him, and undoubtedly for the moſt part, if not entirely, ſpurious.

It ſhould be remembered, that he was concerned in ſome of the firſt papers of "The Examiner;" and was ſuppoſed to be the author of a criticiſm in it, upon a poem of Dr. Garth to the earl of Godolphin: which criticiſm expoſed him to the ſeverity of Mr. Addiſon, in the firſt number of his "Whig-Examiner."

Prior, notwithſtanding the many high poſts and lucrative employments he had poſſeſſed, died at laſt fellow of St. John's college in Cambridge. He was often told that a fellowſhip was too trifling a thing for him to keep, and even improper for his character: but he replied, that "every thing he had beſides was precarious, and when all failed, that would be bread and cheeſe; on which account he did not mean to part with it." However, to make the ſociety ſome amends for this humour, he left them books to the value of 200l. to be choſen by them out of his library; and alſo his picture painted by La Belle, in France, which had been a preſent to him from Louis XIV.

The works of this writer having been very inaccurately and imperfectly publiſhed, Mr. Thomas Evans, bookſeller, undertook to give a new edition; and hearing that the dowager dutcheſs of Portland was poſſeſſed of ſome manuſcript poems of Prior [D], applied to his friend Mr. Garrick, for his intereſt with her grace, to obtain her permiſſion to conclude his edition with theſe unpubliſhed poems. Mr. Garrick, with that friendſhip and zeal for literature which marked his character, immediately made the application, which the dutcheſs anſwered very favourably, deſiring only to leave the deciſion of what poems were fit for publication to the judgement of Mr. Burke and Garrick. The meeting for this purpoſe was prevented by the avocations and death of Garrick, and the manuſcripts remain unpubliſhed. Evans publiſhed his edition without theſe acceſſions [E].

PRISCIANUS,

[D] Of which a ſpecimen may be ſeen in Nichols's "Select Collection of Poems," vol. I. p. iii.

[E] Theſe particulars were communicated to Mr. Nichols, by Mr. Evans, not many days before his death, which happened April 30, 1784. Mr. Evans was much beloved, reſpected and eſteemed by his numerous acquaintance, friends, and relations; by the latter for his affectionate regard; by his friends for his readineſs and activity in their ſervice; and by his acquaintance for the pleaſantneſs of his converſation, and his entertaining manner of diſplaying his wit and humour, of both of which he poſſeſſed a more than ordinary portion. He had naturally a taſte and a love for literature; and, as far as prudence would

PRISCIANUS, an eminent grammarian of antiquity, who was born at Cæsarea, and afterwards went to Constantinople; where he taught the principles of his art, and was in the highest repute about the year 525. Donatus, Servius, and Priscian, are called triumviri in Re Grammatica, by Laurentius Valla; who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin language, are fit to be mentioned with them. Priscian composed a work, "De Arte Grammatica," which was first printed by Aldus, at Venice, in 1476: it is addressed to Julianus, not the emperor, as some have erroneously supposed, but the consul. He wrote a book "De Naturalibus Quæstionibus," which he dedicated to Chosroes, king of Persia. He translated "Dionysius's Description of the World," into Latin verse: it is printed with the edition of that author, at Oxford, 1697, in 8vo. Some have pretended, that this grammarian was first a Christian, and afterwards a Pagan: but there is no foundation for this opinion. Hadrian Valesius relates, that his name, in a very ancient and correct manuscript, is written Præscianus. A person, who writes false Latin, is proverbially said "to break Priscian's head."

PRISCILLIAN, a heretic of the fourth century, well known in ecclesiastical history for having revived the errors of the Gnostics and Manicheans. He was a Spaniard, of high birth, and great fortune, with considerable talents and eloquence. His opinions first became known in 379, and were rapidly diffused in Spain. But in the ensuing year, a council was held by the bishops of Aquitaine at Saragossa, in which the Priscillianists were solemnly condemned. He was then but a layman, but soon after he was ordained bishop of Labina, or Lavila, supposed to be Avila, one of the cities of Galicia, by two bishops of his own party. In the year 384, or, as Baronius in his annals writes, 387, the ringleaders of this sect were put to death by the emperor Maximus, having been convicted before the magistrates of the grossest immoralities. These were Priscillian himself, Felicissimus, and Armenus, two ecclesiastics, who had but very lately embraced his doctrine; Asarinus and Aurelius, two deacons; Latronianus, or, as Jerome, calls him, Matronianus, a layman; and Eucrocia, the widow of the orator Delphidius, who had professed eloquence in the city of Bourdeaux a few years before. These were all beheaded at Treves. The rest of Priscillian's followers, whom they could discover or apprehend, were either banished or confined. The bodies of Priscillian, and those who

would permit, endeavoured to render his private propensity the source of public advantage, and public ornament. Hence he favoured the world with elegant editions of the works of some very eminent poets, and engaged in a great number of publications that tended to rescue merit from oblivion, and to do honour to the literary character of his country.

suffered

ſuffered with him, were conveyed by the friends and adherents into Spain, and there interred with great pomp and ſolemnity; their names were added to thoſe of other ſaints and martyrs, their firmneſs extolled, and their doctrine embraced by ſuch numbers of proſelytes, that it ſpread in a ſhort time over all the provinces between the Pyrenees and the ocean. The author of the notes upon Sulpitius Severus tells us, that he ſaw the name of Priſcillian in ſome not very ancient martyrologies. In practice they did not much differ from the Manichees; the ſame, or nearly the ſame, infamous myſteries being aſcribed to both: for, in the trial of Priſcillian, before the emperor Maximus, it was alledged that he had countenanced all manner of debauchery, that he had held nocturnal aſſemblies of lewd women, and that he uſed to pray naked among them. See the ſummary of their doctrine extracted from their own books, by Turibius, and ſent by him to pope Leo.

PRITZ (JOHN GEORGE), PRITIUS, or PRITZIUS, a Proteſtant divine, born at Leipſic in 1662. He was choſen in 1707, at Gripſwalde, profeſſor of divinity, eccleſiaſtical counſellor, and miniſter; which offices he there held till 1711, when he was called to preſide over the miniſtry at Frankfort on the Maine. At that place he died, much beloved and eſteemed, on the 24th of Auguſt, 1732. Beſides the works that were publiſhed by this learned author, he was, from 1687 to 1698, one of the writers of the Leipſic Journal. Beſides many compilations of various kinds, he wrote, 1. "A learned Introduction to the reading of the New Teſtament," 8vo, the beſt edition is 1724. 2. "De Immortalitate Animæ," a controverſial book, againſt an Engliſh writer. 3. An edition of the works of St. Macarius. 4. An edition of the Greek Teſtament, with various readings, and maps. 5. An edition of the letters of Milton; and ſome other works.

PROCLUS, an eminent philoſopher among the later Platoniſts [F], was born at Conſtantinople in the year 410, of parents who were both able and willing to provide for his inſtruction in all the various branches of learning and knowledge. He was firſt ſent to Xanthus, a city of Lycia, to learn grammar; thence to Alexandria, where he was under the beſt maſters in rhetoric, philoſophy, and mathematics; and from Alexandria he removed to Athens, where he heard the younger Plutarch and Syrianus, both of them celebrated philoſophers. He ſucceeded the laſt in the rectorſhip of the Platonic ſchool at Athens; where he died in 485. Marinus of Naples, who was his ſucceſſor in the ſchool, wrote his life; and the firſt perfect copy of it was publiſhed, with a Latin verſion and notes, by Fabricius, Hamburgh, 1700,

[F] Fabric. Bibl. Græc. v. 8.

4to,

4to, and afterwards ſubjoined to his "Bibliotheca Latina, 1703," 8vo.

He wrote a vaſt number of works in various ways; many of which are loſt, ſome are publiſhed, and a few remain ſtill in manuſcript only. Of the publiſhed, there are four very elegant hymns; one to the "Sun," two to "Venus," and one to the "Muſes." There are "Commentaries upon ſeveral pieces of Plato," upon the four books of Claudius Ptolemæus "De judiciis Aſtrorum," upon the firſt book of "Euclid's Elements," and upon Heſiod's "Opera & Dies." There are alſo works of Proclus upon philoſophical and aſtronomical ſubjects; particularly the piece "De Sphæra," which was publiſhed in 1620, 4to, by Bainbridge, the Savilian profeſſor of aſtronomy at Oxford. Laſtly, we muſt not forget to mention his "Argumenta XVIII. adverſus Chriſtianos;" which, though the learned Cave ſuppoſed them to be loſt, are ſtill extant. Cave, concluding too much from the title of this piece, and from what Suidas ſays of Proclus, was led to rank him with Celſus, Julian, Porphyry, as a profeſſed and bitter adverſary of Chriſtianity: whereas Proclus only attacks the Chriſtians upon this ſingle dogma, "whether the world be eternal?" the affirmative of which he attempts to prove againſt them by eighteen arguments. Joannes Philoponus refuted theſe arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin verſions.

The character of Proclus is that of all the later Platoniſts, who were in truth much greater enthuſiaſts than the Chriſtians their contemporaries, whom they repreſented in this light. Proclus was not reckoned quite orthodox by his order: he did not adhere ſo religiouſly, as Julian and Porphyry, to the doctrines and principles of his maſter: "he had," ſays Cudworth, "ſome peculiar fancies and whimſies of his own, and was indeed a confounder of the Platonic theology, and a mingler of much unintelligible ſtuff with it."

PROCOPIUS, an ancient Greek hiſtorian[G], was born at Cæſarea in Paleſtine, and went thence to Conſtantinople in the time of the emperor Anaſtaſius; whoſe eſteem he obtained, as well as that of Juſtin the firſt, and Juſtinian. His profeſſion was that of a rhetorician and pleader of cauſes. He was advanced to be ſecretary to Beliſarius; and attended that renowned general in the wars of Perſia, Africa, and Italy. He afterwards was admitted into the ſenate, and became prefect or governor of the city at Conſtantinople: where he ſeems to have died, ſomewhat above ſixty. He is not a contemptible hiſtorian

[G] Fabric. Bibl. Græc. v. 6.—Voſſius de Græc. Hiſt. Mothe le Vayer Jugemens ſur les Hiſtoriens, &c.

among

among the Byzantines. His hiſtory contains eight books: two, of the Perſian war, which are epitomized by Photius, in the ſixty-third chapter of his "Bibliotheca;" two, of the wars of the Vandals; and four, of that of the Goths: of all which there is a kind of abridgement, in the preface of Agathias, who began his hiſtory where Procopius left off. Beſides theſe eight books, Suidas mentions a ninth, which comprehends matters not before publiſhed, and is therefore called his ανεκδοτα, or inedita. Voſſius thought that this book was loſt; but it has ſince been publiſhed, and gone through many editions. Many learned men have been of opinion, that this is a ſpurious work, and falſely aſcribed to Procopius; and cannot be perſuaded, that he, who in the eight books repreſented Juſtinian, Theodora, and Beliſarius, in a very advantageous light, ſhould in this ninth have made ſuch a collection of particulars in their diſfavour, as amounts to nothing leſs than an invective; and Le Vayer was ſo ſenſibly affected with this argument, that he declares all Procopius's hiſtory to be ridiculous, if ever ſo little credit be given to the calumnies of this piece. Fabricius, however, ſees no reaſon, why this ſecret hiſtory may not have been written by Procopius [H]; and he produces ſeveral examples, and that of Cicero amongſt them, to ſhew that nothing has been more uſual, than for writers to allow themſelves a certain ſatirical way of treating things and perſons in theſe private pieces, and very different from the manner they would uſe in what was deſigned for public reading. There is another work of Procopius, ſtill extant, entitled, Κτισματα, ſive de ædificiis conditis vel reſtauratis auſpicio Juſtiniani Imperatoris libri vi." which, with his eight books of hiſtory, were firſt renewed in Greek by Hoeſchelius in 1607; for the book of anecdotes, though publiſhed in 1624, was not added to theſe, till the edition of Paris, 1662, in folio, when they were all accompanied with Latin verſions.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: ſome contending that he was an Heathen, ſome that he was a Chriſtian, and ſome that he was both Heathen and Chriſtian: of which laſt opinion was the learned Cave. Le Vayer declares for the Paganiſm of Procopius, and quotes the following paſſage from his firſt book of the "Wars of the Goths;" which, he ſays, is ſufficient to undeceive thoſe who conſidered him as a Chriſtian hiſtorian. "I will not trouble myſelf," ſays he, ſpeaking of the different opinions of Chriſtians, "to relate the ſubject of ſuch controverſies, although it is not unknown to me; becauſe I hold it a vain deſire to comprehend the divine nature, and underſtand what God is. Human wit knows not the things here below: how

[H] Epiſt. ad Attic. 11. 6. & xiv. 17.

then

then can it be ſatisfied in the ſearch after divinity? I omit therefore ſuch vain matter, and which only the credulity of man cauſes to be reſpected: content with acknowledging, that there is one God full of bounty, who governs us, and whoſe power ſtretches over the univerſe. Let every one therefore believe what he thinks fit, whether he be a prieſt and tied to divine worſhip, or a man of a private and ſecular condition." Fabricius ſees nothing in this inconſiſtent with the ſoundneſs of Chriſtian belief, and therefore is not moved by this declaration, which appeared to Le Vayer, and other learned men, to be deciſive againſt Procopius's Chriſtianity. This, however, whatever the real caſe may be, ſeems to have been allowed on all ſides, that Procopius was at leaſt a Chriſtian by name and profeſſion; and that, if his private perſuaſion was not with Chriſtians, he conformed to the public worſhip, in order to be well with the emperor Juſtinian.

As an hiſtorian, he deſerves an attentive reading; and eſpecially on this account, that he has written of things which he knew with great exactneſs. Suidas, after he had given him the ſurname of Illuſtrious, calls him rhetorician and ſophiſter; as indeed he ſeems to have been too much for an hiſtorian. He is copious; but his copiouſneſs is rather Aſiatic than Athenian, and has in it more of ſuperfluity than true ornament. It may not be improper to mention, that Grotius made a Latin verſion of Procopius's two books of the wars of the Vandals, and of the four books of the wars with the Goths: a good edition of which was publiſhed at Amſterdam in 1655, 8vo.

PROKOPOVITCH. See THEOPHANES.

PROPERTIUS (SEXTUS AURELIUS), an ancient Roman poet, was born at Mevania, a town in Umbria [I]; as we learn from his own writings. Some ſay, his father was a knight, and a man of conſiderable authority; who, ſiding with Lucius Antonius upon the taking of Peruſium, was made priſoner and ſlain, by Auguſtus's order, at the altar erected to Julius Cæſar: when his eſtate was forfeited of courſe. This muſt have happened when the poet was very young; and he alludes to it manifeſtly enough in one of his elegies, where he laments the ruin of his family, in that early ſeaſon of his life [K]. His wit and learning ſoon recommended him to the patronage of Mæcenas and Gallus; and among the poets of his time, he was very intimate with Ovid and Tibullus. Ovid was often preſent at his friend's rehearſals:

> "Sæpe ſuos ſolitus recitare Propertius ignes,
> Jure ſodalitii qui mihi junctus erat."

[I] Fabricii Bibl. Latin.—Cruſius's Lives of the Roman poets.
[K] Lib. ii. Eleg 25.

We

We have no accounts of the circumſtances of his life, or the manner of his death: only he mentions his taking a journey to Athens, probably in company with his patron Mæcenas, who attended Auguſtus in his progreſs through Greece. It is certain he died young, thoſe that make him live the longeſt carrying his age no higher than forty-one: and, from the lines of Ovid juſt quoted, we find that he had then been dead ſome time. His birth happened but a few years before that of Ovid, who was born about the year of Rome 710: and Lucius Antonius was defeated in 714, when Propertius was very young: not to mention, that the

"Jure ſodalitii qui mihi junctus erat,"

properly expreſſes that familiarity, which may be ſuppoſed between perſons nearly of the ſame age. His miſtreſs Hoſtia, whom he celebrates under the name of Cynthia, is his conſtant theme; and Martial ſays, ſhe and the poet were equally obliged to each other: ſhe, for being immortalized in his writings; he, for being animated by her with that noble paſſion, which made him write ſo well.

"Cynthia, facundi carmen juvenile Propertî,
Accepit famam, nec minus illa dedit."

He had a houſe at Rome on the Eſquiline hill.

The great object of his imitation was Callimachus: Mimnermus and Philetas were two others, whom he likewiſe admired and followed in his elegies. Quintilian tells us[L], that Propertius diſputed the prize with Tibullus, among the critics of his time: and the younger Pliny, ſpeaking of Paſſienus, an eminent and learned elegiac poet of his acquaintance, ſays, that this talent was hereditary and natural; for that he was a deſcendant and countryman of Propertius[M]. If we ſhould allow that Propertius was inferior to Tibullus in tenderneſs, and to Ovid in variety of fancy, and facility of expreſſion; ſtill it muſt be granted, on the other hand, that he excelled them both in art and learning. In the mean time, without attempting to ſettle the degrees, where all are excellent, nothing can be more pure, more elegant, more correct, than the poetry of Propertius: and this is allowed by all the ancients and all the moderns. Propertius certainly gave the firſt ſpecimen of the poetical epiſtle, B. iv. El. 3. which Ovid afterwards claimed as his invention.

The works of this poet are printed with almoſt all the editions of Tibullus and Catullus; but one of the beſt editions is that, which was given ſeparately by Janus Brouckhuſius at Amſterdam, in 1702, in 4to, and again in 1714, 4to, "cum curis ſecundis ejuſdem." Vulpius republiſhed Propertius in 1755, with ſelect notes from Brouckhuſius and Paſſeratius, and a learned commentary of his own, in 4to, and in a form to accompany his Catullus

[L] Juſt. Orator. Lib. x. c. 1. [M] Epiſt. 15. Lib. vi.

and

and Tibullus. Laſtly, an excellent edition in 8vo, was publiſhed by Frid. Gotl. Barthius, at Leipſic, in 1777. This edition has, beſides its notes, very valuable indexes.

PROTOGENES, a famous ancient painter, was a native of Caunus, a city of Caria, ſubject to the Rhodians. Who was his father, or his mother, is not known; but it is probable enough that he had no other maſter than the public pieces that he ſaw; and perhaps his parents, being poor, could not be at any ſuch expence for his education in the art, as was cuſtomary at that time. It is certain that he was obliged at firſt to paint ſhips for his livelihood: but his ambition was not to be rich; his aim being ſolely to be maſter of his profeſſion. He finiſhed his pictures with too great care: Apelles ſaid of him, he knew not when he had done well. The fineſt of his pieces was the picture of Jaliſus, mentioned by ſeveral authors without giving any deſcription of it, or telling us who Jaliſus was: ſome perſons ſuppoſe him to have been a famous hunter, and the founder of Rhodes. It is ſaid that for ſeven years, while Protogenes worked on this picture, all his food was lupines mixed with a little water, which ſerved him both for meat and drink [N]. He was of opinion that this ſimple and light nouriſhment would leave him the freedom of his fancy. Apelles was ſo ſtruck with admiration of this piece, that he could not ſpeak a word; having no expreſſions to anſwer his ideas. It was this ſame picture that ſaved the city of Rhodes, when beſieged by king Demetrius; for, not being able to attack it but on that ſide where Protogenes worked, the king choſe rather to abandon his hopes of conqueſt, than to deſtroy ſo fine a piece as that of Jaliſus.

The ſtory of the conteſt between Protogenes and Apelles is well known by the tale which Prior has founded on it. This latter, hearing of the reputation of Protogenes, went to Rhodes on purpoſe to ſee his works. On his arrival there, he found in the houſe nobody but an old woman: who, aſking his name, he anſwered, "I am going to write it upon the canvas that lies here;" and, taking his pencil with colour on it, deſigned ſomething with extreme delicacy. Protogenes coming home, the old woman told him what had paſſed, and ſhewed him the canvas; who, then attentively obſerving the beauty of the lines, ſaid it was certainly Apelles who had been there, being aſſured that no one elſe was able to draw any thing ſo fine. Then taking another colour, he drew on thoſe lines an outline more correct and

[N] After ſeven years ſpent upon it, he remained ſtill chagrined, becauſe, having repreſented in it a dog panting and out of breath, he was not able to draw the foam at his mouth; which vexed him to ſuch a degree, that he threw his ſponge againſt it in order to efface it; and this luckily produced by chance what his art could not effect.—The ſame ſtory is told of Neocles and Apelles, reſpecting the foam of a horſe.

more delicate; after which he went out again, bidding the old woman ſhew that to the perſon who had been there, if he returned, and tell him that was the man he enquired for. Apelles returning, and being aſhamed to ſee himſelf outdone, took a third colour, and, among the lines that had been drawn, laid on ſome with ſo much judgement, as to compriſe all the ſubtlety of the art. Protogenes ſaw theſe in his turn; and, confeſſing that he could not do better, gave up the diſpute, and ran in haſte to find out Apelles.

Pliny, who tells this ſtory, ſays that he ſaw this piece of canvas, before it was conſumed in the fire which burnt down the emperor's palace; that there was nothing upon it, but ſome lines, which could ſcarcely be diſtinguiſhed; and yet this fragment was more valued than any of the pictures among which it was placed. The ſame author goes on to relate, that Apelles aſking this rival what price he had for his pictures, and Protogenes naming an inconſiderable ſum, according to the hard fortune of thoſe who are obliged to work for their bread; Apelles, concerned at the injuſtice done to the beauty of his productions, gave him fifty talents [o] for one picture only, declaring publicly, that he would make it paſs and ſell it for his own. This generoſity opened the eyes of the Rhodians as to the merit of Protogenes, and made them get the picture Apelles had bought out of his hands, paying down a much greater price for it than he had given.

Pliny alſo informs us, that Protogenes was a ſculptor as well as a painter. He flouriſhed about the 108th Olympiad, and 308 years before Chriſt. Quintilian, obſerving the talents of ſix famous painters, ſays, Protogenes excelled in exactneſs, Pamphilius and Melanthus in the diſpoſition, Antiphilus in eaſineſs, Theon the Samian, in fruitfulneſs of ideas, and Apelles in grace and ingenious conceptions.

PRUDENTIUS (Quintus Aurelius), an ancient Chriſtian poet [p], was born in Spain in the year 348; but whether he was a native of Calahorra, Saragoſſa, or ſome other city of that country, is diſputed. He was brought up a lawyer; and, being called to the bar, was afterwards made a judge in two conſiderable towns. He was then promoted by the emperor Honorius to a very high office; but not to the conſulate, as ſome have falſely imagined. He was fifty-ſeven, before he reſolved to attend to the care of his ſalvation; and then he began to employ his Muſe upon holy ſubjects. His poetry is not extraordinary, and ſhews more of religious zeal, than of either genius or art. He often uſes harſh expreſſions, not reconcileable to pure La-

[o] Equivalent to 10,000l. ſterling, a ſum large enough to be incredible, were we not told that Apelles had twice as much for his own pieces. Pliny.

[p] Bayle's Dict. in voce.—Du Pin, Cave, Tillemont, &c.

tinity:

tinity: and he is even guilty of falſe quantity. His poetical works, to which he chiefly gave Greek titles, are, "Pſychomachia, or The Combat of the Soul;" "Cathemerinon, or Poems concerning each Day's Duty;" "Περι ςεφανων, or Hymns in Praiſe of Martyrs;" "Apotheoſis, or Treatiſes upon Divine Subjects, againſt Jews, Infidels, and Heretics;" "Hamartigena, or concerning Original Sin, againſt Marcion;" "Two Books againſt Symmachus;" "Diptichon, or Some Hiſtories of the Old and New Teſtament in Diſtichs." The two books againſt Symmachus oppoſe idolatry. In the firſt is ſhewn the original and baſeneſs of falſe deities, with an account of the converſion of the city of Rome: in the ſecond, the petition, which Symmachus preſented to the emperors, to obtain the reeſtabliſhment of the Altar of Victory, and other ceremonies of the Pagan religion is anſwered. Theſe books were written before the victory gained over Radagaiſus in 405, and after that which Stilicho won over Alaric near Pollentia in 402: for he mentions the latter, and ſays nothing of the former, though his ſubject required it.

The time of Prudentius's death is not mentioned. His works were publiſhed by Aldus at Venice in 1502, 4to, and that edition has been followed by many others. A Variorum edition was publiſhed by Weitzius, at Hanau, in 1613; another, with the notes and corrections of Nicholas Heinſius, at Amſterdam, in 1667, 12mo, neatly printed by Daniel Elzevir; and laſtly, another "In uſum Delphini," by father Chamillard, at Paris, 1687, 4to.

PRYNNE (William), an eminent Engliſh lawyer, who was much diſtinguiſhed in the civil commotions under Charles I. was born in 1600, at Swanſwick in Somerſetſhire [Q], and educated at a grammar-ſchool in the city of Bath. He became a commoner of Oriel-college, Oxford, in 1616; and, after taking a bachelor of arts degree in 1620, removed to Lincoln's-Inn, where he ſtudied the law, and was made ſucceſſively barriſter, bencher, and reader. At his firſt coming to that inn, he was a great admirer and follower of Dr. John Preſton, an eminent Puritan, who was lecturer there; and he publiſhed ſeveral books againſt what he thought the enormities of the age, and concerning the doctrine and diſcipline of the church. His "Hiſtriomaſtix," which came out in 1632, giving great offence to the court, he was committed priſoner to the Tower of London; and, in 1633, ſentenced by the Star-chamber, to be fined 5000l. to the king, expelled the univerſity of Oxford and Lincoln's-Inn, degraded and diſenabled from his profeſſion of the law, to ſtand in the pillory and loſe his ears, to have his book

[Q] Hence Butler calls him, "*th' Utter Barriſter* of Swanſwick."
Hudib. III. ii. 78.

publicly burnt before his face, and to remain priſoner during life. Prynne was certainly here treated with very unjuſt ſeverity; for Whitelocke obſerves, that the book was licenſed by archbiſhop Abbot's chaplain [R]: but "being againſt plays, and a reference in the table of this book to this effect, *Women-actors notorious Whores*, relating to ſome women-actors mentioned in his book, as he affirmeth, it happened, that about ſix weeks after this the queen acted a part in a paſtoral at Somerſet-houſe; and then archbiſhop Laud and other prelates, whom Prynne had angered by ſome books of his againſt Arminianiſm, and againſt the juriſdiction of biſhops, and by ſome prohibitions which he had moved, and got to the high-commiſſion-court; theſe prelates, and their inſtruments, the next day after the queen had acted her paſtoral, ſhewed Prynne's book againſt plays to the king, and that place in it, *Women-actors notorious Whores:* and they informed the king and queen, that Prynne had purpoſely written this book againſt the queen and her paſtoral; whereas it was publiſhed ſix weeks before that paſtoral was acted."

After the ſentence upon Prynne was executed, as it was rigorouſly enough in May, 1634, he was remitted to priſon [S]. In 1635, 1636, and 1637, he publiſhed ſeveral books: particularly one entitled, "News from Ipſwich," in which he reflected groſsly on the archbiſhop and other prelates. For this he was ſentenced in the Star-chamber, in June, 1637, to be fined 5000l. to the king, to loſe the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for Schiſmatical Libeller, and to be perpetually impriſoned in Caernarvon-caſtle. This ſentence was executed in July; but, in January following, he was removed to Mount Orgueil caſtle in the Iſle of Jerſey, where he exerciſed his pen in writing ſeveral books. Nov.

[R] Memorials of the Engliſh Affairs, p. 18, 1732, folio.

[S] The following particulars are extracted from the Journal of ſir Simonds D'Ewes. "May 8, 1634, I departed from Stowhall towards London; and the next day in the afternoon came ſafe thither. As ſoon as I lighted I heard a particular newes, which much enſadded my heart, touching William Prinne, eſquire, that had been an utter barriſter of Lincolnes Inne, and a graduate in the univerſitie of Oxforde, who had loſt one eare alreadie in the pillorie, or a parte of it, and was to loſe a parte of the other to-morrow. He was a moſt learned, religious gentleman, had written manie acute, ſolid, and elaborate treatiſes, not only againſt the blaſphemous Anabaptiſts, in the defence of God's grace and providence, but againſt the vices of the clergie and the abuſes of the times. He had been cenſured in the Starre-Chamber a few months before, for ſome paſſages in a booke hee wrote againſt ſtages plaies, called 'Hiſtrio-maſtix,' as if he had in them let ſlippe ſome wordes tending to the queene's diſhonour, becauſe he ſpoke againſt the unlawfulneſs of men wearing women's apparel, and women men's. Notwithſtanding this cenſure, which moſt men were affrighted at, to ſee that neither his academical nor barriſter's gowne could free him from the infamous loſſe of his eares, yet all good men generallie conceived it would have been remitted; and manie reported it was, till the ſadd and fatall execution of it this Midſummer terme. I went to viſit him a while after in the Fleet, and to comforte him; and I found in him the rare effects of an upright heart and a good conſcience, by his ſerenitie of ſpirit and chearefull patience." Biblioth. Topog. Brit. No. XV. p. 55.

1640,

1640, an order was iſſued by the Houſe of Commons for his releaſement from priſon; and the ſame month he entered with great triumph into London. He was ſoon after elected a member of parliament for Newport in Cornwall, and oppoſed the biſhops, eſpecially the archbiſhop, with great vigour, both by his ſpeeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary viſitors of the univerſity of Oxford. During his ſitting in the long parliament, he was very zealous for the Preſbyterian cauſe; and when the Independents began to gain the aſcendant, ſhewed himſelf a warm oppoſer of them, and promoted the king's intereſt. He made a long ſpeech in the Houſe of Commons, concerning the ſatisfactorineſs of the king's anſwers to the propoſitions of peace; but, two days after, was refuſed entrance into the houſe by the army. Upon this he became a bitter enemy to the army and their leader Cromwell, and attacked them with great ſeverity in his writings. Defying Cromwell in a very open manner, he was, July 1, 1650, committed cloſe priſoner to Dunſter caſtle in Somerſetſhire. He then inſiſted ſtrongly upon Magna Charta, and the liberty of the ſubject; which, though of little weight with Cromwell, ſeems to have ſet him free. He afterwards wrote abundance of books upon religious controverſies and other points.

In 1659, he, as a ſecluded member of the Houſe of Commons, being reſtored to ſit again, became inſtrumental in recalling Charles II. in which he ſhewed ſuch zeal, that genaral Monk admoniſhed him to be quiet, it being then unſeaſonable. In 1660, he was choſen for Bath, to ſit in the healing parliament; and, after the Reſtoration, made chief keeper of his majeſty's records in the Tower, with a ſalary of 500l. *per annum*. He was again elected for Bath in 1661; and, July that year, being diſcontented at ſome proceeding in the houſe, he publiſhed a paper, entitled, "Sundry Reaſons tendered to the moſt honourable Houſe of Peers by ſome Citizens and Members of London, and other Cities, Boroughs, Corporations, and Ports, againſt the new-intended Bill for governing and reforming Corporations:" of which being diſcovered to be the author, he was obliged to beg pardon of the houſe, in order to eſcape puniſhment. After the Reſtoration, he publiſhed ſeveral books. He gave his works, bound up together, in forty volumes, folio and quarto, to the library of Lincoln's-Inn: ſo that a certain writer was not far from the mark, when he called him "one of the greateſt paper-worms, that ever crept into a cloſet or library [u]." Mr. Anthony Collins ſtyles him, "a little, factious,

[u] Mercurius Politicus, No. 7, by Marchamont Needham. Letter to Dr. Rogers.

ſcribbling fellow." He died at his chambers in Lincoln's-Inn, Oct. 24, 1669, and was interred under the chapel there.

The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in Engliſh; and, "by the generality of ſcholars," ſays Wood, "are looked upon to be rather rhapſodical and confuſed, than any way polite or conciſe: yet for antiquaries, critics, and ſometimes for divines, they are uſeful. In moſt of them he ſhews great induſtry, but little judgement, eſpecially in his large folios againſt the pope's uſurpations. He may be well intituled 'voluminous Prynne,' as Toſtatus Abulenſis was two hundred years before his time, called 'voluminous Toſtatus;' for I verily believe, that, if rightly computed, he wrote a ſheet for every day of his life, reckoning from the time when he came to the uſe of reaſon and the ſtate of man."

His greateſt work goes under the title of "Records," in 3 vols. folio; another is called "Parliamentary Writs," in four parts, 4to. He likewiſe publiſhed "Sir Robert Cotton's Abridgement of the Tower Records, with Amendments and Additions," folio; and, "Obſervations on the Fourth Part of Coke's Inſtitutes," folio.

PSALMANAZAR (GEORGE), the aſſumed name of a very extraordinary perſon, was undoubtedly a Frenchman born [x]: he had his education partly in a free-ſchool, taught by two Franciſcan monks, and afterwards in a college of Jeſuits in an archiepiſcopal city; the name of which, as alſo of his birth-place and of his parents, remain yet inviolable ſecrets. Upon leaving the college, he was recommended as a tutor to a young gentleman; but ſoon fell into a mean rambling kind of life, that led him into many diſappointments and misfortunes. The firſt pretence he took up with was that of being a ſufferer for religion; and he procured a certificate that he was of Iriſh extraction, had left the country for the ſake of the Roman Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchaſe a pilgrim's garb, he had obſerved, in a chapel dedicated to a miraculous ſaint, that ſuch a one had been ſet up as a monument of gratitude to ſome wandering pilgrim; and he contrived to take both ſtaff and cloak away at noon-day. "Being thus accoutred," ſays he, "and furniſhed with a paſs, I began, at all proper places, to beg my way in a fluent Latin; accoſting only clergymen, or perſons of figure, by whom I could be underſtood: and found them moſtly ſo generous and credulous, that I might eaſily have ſaved money, and put myſelf into a much better dreſs, before I had gone through a ſcore or two of miles. But ſo

[x] Memoirs of his Life, by himſelf.

powerful

powerful was my vanity and extravagance, that as ſoon as I had got, what I thought, a ſufficient viaticum, I begged no more; but viewed every thing worth ſeeing, and then retired to ſome inn, where I ſpent my money as freely as I had obtained it."

At the age of ſixteen, when he was in Germany, he fell upon the wild project of paſſing for a Formoſan. He recollected, that he had heard the Jeſuits ſpeak much of China and Japan; and was raſh enough to think, that, what he wanted of a right knowledge, he might make up by the ſtrength of a pregnant invention, which here, it muſt be confeſſed, found ample ſcope for employment. He ſet himſelf to form a new character and language, a grammar, a diviſion of the year into twenty months, a new religion, and whatever elſe was neceſſary to ſupport the deceit. His alphabet was written from right to left like the Oriental tongues; and he ſoon inured his hand to write it with great readineſs. He now thought himſelf ſufficiently prepared to paſs for a Japaneſe, converted to Chriſtianity: he altered his Avignon certificate as artfully as he could, reaſſumed his old pilgrim's habit, and began his tour, though with a heavy heart, to the Low Countries. Under the notion of a Japaneſe converted by ſome Jeſuit miſſionaries, and brought to Avignon to be inſtructed by them, as well as to avoid the dreadful puniſhments inflicted on converts by the emperor of Japan, he travelled ſeveral hundred leagues; with an appearance, however, ſo diſmal and ſhabby, as to exceed even the very common beggars.

At Liege he inliſted into the Dutch ſervice, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the elector of Cologne's ſervice; but being ſtill ambitious as ever to paſs for a Japaneſe, he now choſe to profeſs himſelf an unconverted or Heatheniſh one, rather than, what he had hitherto pretended to be, a convert to Chriſtianity: The laſt garriſon he came to was Sluys, where brigadier Lauder, a Scotch colonel, introduced him to the chaplain, with whom he was permitted to have a conference; and this, at length, ended in the chaplain's fervent zeal to make a convert of him, by way of recommending himſelf, as it afterwards turned out, to Compton biſhop of London, whoſe piety could not fail of rewarding ſo worthy an action. By this time Pſalmanazar, growing tired of the ſoldier's life, liſtened to the chaplain's propoſal of taking him over to England; and he was, accordingly, with great haſte, baptized. A letter of invitation from the biſhop of London arriving, they ſet out for Rotterdam. Pſalmanazar was, in general much careſſed there; but ſome there were, who put ſuch ſhrewd queſtions to him, as carried the air of not giving all that credit which he could have wiſhed. This threw him upon a whimſical expedient, by way of re-

moving all obſtacles, viz. that of living upon raw fleſh, roots, and herbs: and he ſoon habituated himſelf, he tells us, to this new and ſtrange food, without receiving the leaſt injury to his health; taking care to add a good deal of pepper and ſpices by way of concoction.

At his arrival in London he was introduced to the good biſhop, was received with great humanity, and ſoon found a large circle of friends among the well-diſpoſed, both of clergy and laity. "But," ſays he, "I had a much greater number of oppoſers to combat with; who, though they judged rightly of me in the main, were far from being candid in their account of the diſcovery they pretended to make to my diſadvantage; particularly the doctors Halley, Mead, and Woodward. The too viſible eagerneſs of theſe gentlemen to expoſe me at any rate for a cheat, ſerved only to make others think the better of me, and even to look upon me as a kind of confeſſor; eſpecially, as thoſe gentlemen were thought to be no great admirers of Revelation, to which my patrons thought I had given ſo ample a teſtimony." Before he had been three months in London, he was cried up for a prodigy. He was preſently ſent to tranſlate the church catechiſm into the Formoſan language; it was received by the biſhop of London with candour, the author rewarded with generoſity, and his catechiſm laid up amongſt the moſt curious manuſcripts. It was examined by the learned; they found it regular and grammatical; and gave it as their opinion, that it was a real language and no counterfeit. After ſuch ſucceſs, he was ſoon prevailed upon to write the well-known "Hiſtory of Formoſa," which ſoon after appeared. The firſt edition had not been long publiſhed, before a ſecond was called for. Meanwhile, he was ſent by the good biſhop to Oxford, to purſue ſuch ſtudies as ſuited his inclination moſt; whilſt his oppoſers and advocates in London were diſputing about the merits and demerits of his book.

The learned at Oxford were not leſs divided in their opinions. A convenient apartment was, however, aſſigned him in one of the colleges, he had all the advantages of learning which the univerſity could afford him, and a learned tutor to aſſiſt him. Upon his return to London, he continued, for about ten years, to indulge a courſe of idleneſs and extravagance. Some abſurdities, however, obſerved in his "Hiſtory of Formoſa," in the end effectually diſcredited the whole relation; and ſaved him the trouble, and his friends the mortification, of an open confeſſion of his guilt. He ſeemed, through a long courſe of life, to abhor the impoſture, yet contented himſelf with owning it to his moſt intimate friends. His learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable ſubſiſtence from his pen: he was concerned in compiling

compiling and writing works of credit, particularly the "Univerſal Hiſtory," and lived exemplarily for many years. His death happened in 1763.

In his laſt will and teſtament, dated Jan. 1, 1762, he declares, that he had long ſince diſclaimed, even publicly, all but the ſhame and guilt of his vile impoſition, and orders his body to be buried, wherever he happens to die, in the day-time, and in the loweſt and cheapeſt manner. "It is my earneſt requeſt," ſays he, "that my body be not incloſed in any kind of coffin, but only decently laid in what is commonly called a ſhell, of the loweſt value, and without lid or other covering, which may hinder the natural earth from covering it all around.

PSELLUS (Michael Constantinus), a Greek philoſopher, phyſician, mathematical writer, critic and commentator of the writings of the claſſic ages; flouriſhed about the year 1105. He is, for his various and extenſive learning, ranked among the firſt ſcholiaſts of his time. He commented and explained no leſs than twenty-four plays of Menander, which, though now loſt, were extant in his time. The emperor Conſtantine Ducas made him preceptor to his ſon Michael who ſucceeded to the crown in 1071. His principal works are, "1. De Operatione Dæmonum," Greek and Latin, 8vo, Paris, 1623. 2. "De Quatuor Mathematicis Scientiis," Baſ. 8vo, 1556. 3. "De Lapidum Virtutibus," Tol. 8vo, 1615. 4. "De Victûs ratione," in two books. Bâle, 1529, 8vo. 5. "Synopſis Legum, verſibus Græcis edita," Paris, 1632. Leo Allatius has written a treatiſe de Pſellis, 8vo, Rome, 1634, which contains an account of all the authors of the name of Pſellus.

PTOLEMÆUS (Claudius) [y], a great geographer, mathematician, and aſtronomer of antiquity, was born at Peluſium in Egypt, and flouriſhed in the reigns of Adrian and Marcus Antoninus. He tells us himſelf, in one place, that he made a great number of obſervations upon the fixed ſtars at Alexandria, in the ſecond year of Antoninus Pius; and, in another, that he obſerved an eclipſe of the moon, in the ninth year of Adrian; whence it is reaſonable to conclude, that this aſtronomer's obſervations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of ſome authors in ſuppoſing, that this Claudius Ptolemæus was the ſame with the aſtrologer Ptolemy, who conſtantly attended Galba, promiſed Otho that he ſhould ſurvive Nero, and afterwards that he ſhould obtain the empire; which is as improbable, as what Iſidorus [z], an eccleſiaſtical writer of the ſeventh century, and ſome moderns after him have aſſerted; namely, that this aſtronomer was one of the

[y] Fabric. Biblioth. Græc. V. III.—Weidleri Hiſt. Aſtron. Wirtemb. 1741, 4to. Magna Conſtructio, VII. 2. & IV. 9.

[z] Plut. in vit. Galbæ.—Tacit. Hiſt. Lib. i. c. 22.

kings of Egypt. We know no circumſtances of the life of Ptolemy; but it is noted in his Canon, that Antoninus Pius reigned three-and-twenty years, which ſhews, that himſelf ſurvived him.

Science is greatly indebted to this aſtronomer; who has preſerved and tranſmitted to us the obſervations and principal diſcoveries of the ancients, and at the ſame time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed ſtars; and formed tables, by which the motions of the ſun, moon, and planets, might be calculated and regulated. He was indeed the firſt who collected the ſcattered and detached obſervations of the ancients, and digeſted them into a ſyſtem; which he ſet forth in his "Μεγαλη συνταξις, ſive Magna Conſtructio," divided into thirteen books. He adopts and exhibits here the ancient ſyſtem of the world, which placed the earth in the centre of the univerſe; and this has been called from him the Ptolemaic ſyſtem, to diſtinguiſhed it from thoſe of Copernicus and Tycho Brahe. About 827, this work was tranſlated by the Arabians into their language, in which it was called "Almageſtum," by the command of one of their kings; and from Arabic into Latin, about 1230, under the encouragement of the emperor Frederic II. There were other verſions from the Arabic into Latin; and a manuſcript of one, done by Girardus Cremonenſis, who flouriſhed about the middle of the fourteenth century, is ſaid by Fabricius to be ſtill extant, and in the library of All Souls college at Oxford. The Greek text began to be read in Europe in the fifteenth century; and was firſt publiſhed by Simon Grynæus at Baſil, 1538, in folio, with the eleven books of commentaries by Theon, who flouriſhed at Alexandria in the reign of the elder Theodoſius. In 1454, it was reprinted at Baſil, with a Latin verſion by Georgius Trapezuntius; and again at the ſame place in 1551, with the addition of other works of Ptolemy, to which are Latin verſions by Camerarius. We learn from Kepler [A], that this laſt edition was uſed by Tycho.

Another great and important work of Ptolemy was, "Geographiæ libri vii;" in which, with his uſual ſagacity, he ſearches out and marks, and he was the firſt who did it, the ſituation of places according to their longitudes and latitudes. Though this work muſt of neceſſity fall greatly ſhort of perfection, through the want of neceſſary obſervations, yet it is of ſingular merit, and has been very uſeful to modern geographers. Cellarius indeed, who was a very competent judge, ſuſpects that Ptolemy did not uſe that care and application, which the nature of his work required; and his reaſon is, that the geographer delivers

[A] Tabulæ Rudolphinæ, P. II. p. 114.

himſelf

himſelf with the ſame fluency and certainty, concerning things and places at the remoteſt diſtance, and of which it was impoſſible he ſhould know any thing, that he does concerning thoſe which lay the neareſt to him, and fell the moſt under his cognizance. Salmaſius [B] had before made ſome remarks to the ſame purpoſe upon this work of Ptolemy. The Greek was firſt publiſhed by itſelf at Baſil in 1533, 4to; afterwards with a Latin verſion and notes by general Mercator at Amſterdam, 1605; which laſt edition was reprinted at the ſame place, 1618, folio, with elegant geographical tables, by Bertius.

Other works of Ptolemy, though leſs conſiderable than theſe two, are ſtill extant; "Libri quatuor de judiciis aſtrorum," upon the two firſt books of which Cardan wrote a commentary. "Fructus librorum ſuorum;" a kind of ſupplement to the former work. "Recenſio chonologica regum;" this, with another work of Ptolemy, "De hypotheſibus planetarum," was publiſhed in 1620, 4to, by Joannes Bainbrigius the Savilian profeſſor of aſtronomy at Oxford. Scaliger, Petavius, Dodwell, and all the chronological men, have made great uſe of it. "Apparentiæ Stellarum Inerrantium;" this was publiſhed at Paris by Petavius, with a Latin verſion, 1630, in folio; but from a mutilated copy, whoſe defects have ſince been ſupplied from a perfect one, which ſir Henry Savile had communicated to abp. Uſher, by Fabricius, in the third volume of his "Bibliotheca Græca." "Elementorum Harmonicorum libri tres;" publiſhed in Greek and Latin, with a commentary by Porphyry the philoſopher, by Dr. Wallis at Oxford, 1682, in 4to; and afterwards reprinted there, and inſerted in the third volume of Wallis's works, 1699, in folio, &c.

Mabillon exhibits, in his "German Travels," a figure of Ptolemy looking at the ſtars through an optical tube; which effigy, he ſays, he found in a manuſcript of the thirteenth century, made by Conradus a monk. Hence ſome have fancied, that the uſe of the teleſcope was known to Conradus; but this is only matter of conjecture, there being no facts or teſtimonies to ſupport ſuch an opinion.

PUFFENDORF (SAMUEL DE) [C], an eminent German civilian and hiſtorian, was born in 1631 at Fleh, a little village near Chemnitz, in Upper Saxony; of which village his father Elias Puffendorf was miniſter. He diſcovered an early propenſity to letters, and at a proper age was ſent to univerſities; where he was ſupported by the generoſity of a Saxon nobleman, who was pleaſed with his promiſing talents, his father's circumſtances not being equal to the expence. He went firſt to Grim, and afterwards to Leipſic; where he made a ſurpriſing progreſs in

[B] In not. ad Solinum, p. 1186 [C] Niceron, T. XVIII.

his

his ſtudies. His father deſigned him for the miniſtry, and directed him to apply himſelf to divinity; but his inclination led him another way. He turned his thoughts to the public law, which, in Germany, conſiſts of the knowledge of the rights of the empire over the ſtates and princes of which it is compoſed, and of thoſe of the princes and ſtates with reſpect to each other. He conſidered this ſtudy as a proper method of raiſing himſelf in time to ſome poſts in the courts of Germany; for it is well known, that the ſeveral princes who compoſe the Germanic body have no other miniſters of ſtate than men of learning, whom they ſtyle counſellors; and whoſe principal ſtudy is the public law of Germany. As theſe poſts are not venal, and no other recommendation is neceſſary to obtain them but real and diſtinguiſhed merit, Puffendorf reſolved to qualify himſelf for the honours to which he aſpired. After he had reſided ſome time at Leipſic, he left that city, and went to Jena, where he joined mathematics and the Carteſian philoſophy to the ſtudy of the law. He returned to Leipſic in 1658, with a view of ſeeking an employment fit for him. One of his brothers, named Iſaiah, who had been ſome time in the ſervice of the king of Sweden, and was afterwards his chancellor in the dutchies of Bremen and Werden, then wrote to him, and adviſed him not to fix in his own country, but after his example to ſeek his fortune elſewhere. Puffendorf reſolved to take this advice; and accepted the place of governor to the ſon of Mr. Coyet, a Swediſh nobleman, who was then ambaſſador for the king of Sweden at the court of Denmark. For this purpoſe he went to Copenhagen, but did not continue long at eaſe there; for, the war being renewed ſome time after between Denmark and Sweden, he was ſeized with the whole family of the ambaſſador, who a few days before had taken a tour into Sweden.

During his confinement, which laſted eight months, as he had no books, and was allowed to ſee no perſon, he amuſed himſelf by meditating upon what he had read in Grotius's treatiſe "De jure belli & pacis," and in the political writings of Hobbes. He drew up a ſhort ſyſtem of what he thought beſt in them; he turned and developed the ſubject in his own way; he treated of points which had not been touched by thoſe authors; and he added many new things to the whole. He intended no more, than to divert himſelf in his ſolitude; but two years after, ſhewing his work to a friend in Holland, where he then was; he was adviſed to review and publiſh it. This he did at the Hague in 1660, under the title of, "Elementorum Juriſprudentiæ Univerſalis libri duo;" and it gave riſe to his famous work, "De jure naturæ & gentium;" of which we ſhall ſpeak below. The elector Palatine, Charles Louis, to whom he had dedicated it, not only wrote him immediately a letter of thanks,

but

but invited him to the univerſity of Heidelberg, which he was deſirous of reſtoring to its former luſtre; and founded there, in his favour, a profeſſorſhip of the law of nature and nations: which was the firſt of that kind in Germany, though many have ſince been eſtabliſhed in imitation of it. The elector engaged him alſo to allot ſome portion of his time to the inſtruction of the electoral prince, his ſon. Puffendorf remained at Heidelberg till 1670, when Charles XI. king of Sweden, having founded an univerſity at Lunden, ſent for him to be profeſſor there: and thither, to the great concern of the elector Palatine, he went the ſame year, and was inſtalled profeſſor of the law of nature and nations. His reputation greatly increaſed after that time, both by the fame and ſucceſs of his lectures, and by the many valuable works that he publiſhed. Some years after, the king of Sweden ſent for him to Stockholm, and made him his hiſtoriographer, and one of his counſellors. In 1688, the elector of Brandenberg obtained the conſent of the king of Sweden for Puffendorf to go to Berlin, in order to write the hiſtory of the elector William the Great; and granted him the ſame titles of Hiſtoriographer and Privy-counſellor, which he had in Sweden, with a conſiderable penſion. Nevertheleſs, the king of Sweden continued to give him marks of his favour, and made him a baron in 1694. But he did not long enjoy the title; for he died the ſame year, of a mortification in one of his toes, occaſioned by cutting the nail.

Very numerous are the works of this learned and excellent man: we have already mentioned his firſt work; and his ſecond was, 2. "De Statu Germanici Imperii liber unus:" which he publiſhed in 1667, under the name of "Severini de Mozambano," with a dedication to his brother Iſaac Puffendorf, whom he ſtyles "Lælio Signor de Trezolani." Puffendorf ſent it the year before to his brother, then ambaſſador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a bookſeller, who gave it Mezeray to peruſe. Mezeray thought it worth printing, yet refuſed his approbation, on account of ſome paſſages oppoſite to the intereſts of France, and of others in which the prieſts and monks were ſeverely treated. Upon this, Iſaac Puffendorf ſent it to Geneva, and there it was printed in 12mo. It met with great oppoſition; was condemned, prohibited, and ſeized in many parts of Germany; and written againſt immediately by ſeveral learned civilians. It underwent many editions, and was tranſlated into many languages; and, among the reſt, into Engliſh by Mr. Bohun, 1696, in 12mo. 3. "De Jure Naturæ & Gentium, 1672," 4to. This is Puffendorf's greateſt work; and it has met with an univerſal approbation. It is indeed a body of the law of nature, well digeſted; and, as ſome think, preferable

ferable to Grotius's book "De Jure belli & pacis," ſince the ſame ſubjects are treated in a more extenſive manner, and with greater order. It was tranſlated into French by Barbeyrac, who wrote large notes and an introductory diſcourſe, in 1706; and into Engliſh, with Barbeyrac's notes, by Dr. Baſil Kennet and others, in 1708. The fourth and fifth edition of the Engliſh tranſlation have Mr. Barbeyrac's introductory diſcourſe, which the former have not. In the mean time Puffendorf was obliged to defend this work againſt ſeveral cenſurers; the moſt furious of whom was Nicholas Beckman, his colleague in the univerſity of Lunden. This writer, in order to give the greater weight to his objections, endeavoured to draw the divines into his party, by bringing religion into the diſpute, and accuſing the author of heterodoxy. His deſign in this was, to exaſperate the clergy of Sweden againſt Puffendorf; but the ſenators of that kingdom prevented this, by enjoining his enemies ſilence, and ſuppreſſing Beckman's book by the king's authority. It was reprinted at Gieſſen; and, being brought to Sweden, was burned in 1675 by the hands of the executioner: and Beckman, the author, baniſhed from the king's dominions for having diſobeyed orders in republiſhing it. Beckman now gave his fury full ſcope, and not only wrote virulently and maliciouſly againſt Puffendorf, but likewiſe challenged him to fight a duel: he wrote to him from Copenhagen in that ſtyle, and threatened to purſue him whereever he ſhould go, in caſe he did not meet him at the place appointed. Puffendorf took no notice of the letter, but ſent it to the conſiſtory of the univerſity: yet thought it neceſſary to reply to the ſatirical pieces of that writer, which he did in ſeveral publications.

Other works of Puffendorf are, 4. "De officio hominis & civis juxta legem naturalem, 1673," 8vo. This is a very clear and methodical abridgement of his great work "De jure naturæ & gentium." 5. "Introduction to the Hiſtory of Europe, 1682. With a Continuation, 1686; and an Addition, 1699," in German: afterwards tranſlated into Latin, French, and Engliſh. 5. "Commentariorum de rebus Suecicis libri xxvi. ab expeditione Guſtavi Adolphi Regis in Germaniam, ad abdicationem uſque Chriſtinæ, 1686," folio. Puffendorf, having read the public papers in the archives of Sweden, with a deſign of writing the hiſtory of Charles Guſtavus, according to orders received from Charles IX. thought proper to begin with that of Guſtavus Adolphus, and to continue it down to the abdication of queen Chriſtina: and this he has executed in the preſent work, which is very curious and exact. 6. "De habitu Religionis Chriſtianæ ad vitam civilem, 1687," 4to. In this work an attempt is made to ſettle the juſt bounds between the eccleſiaſtical and civil powers. 7. "Jus Feciale Divinum, ſive de conſenſu & diſ-

& diſſenſu Proteſtantium: Exercitatio Poſthuma, 1695," 8vo. The author here propoſes a ſcheme for the re-union of religions; and it appears from the zeal with which he recommended the printing of it before his death, that this was his favourite work. 8. "De rebus geſtis Frederici Wilelmi Magni, Electoris Brandenburgici Commentarii, 1695," in two vols. folio; extracted from the archives of the Houſe of Brandenburg. 9. "De rebus a Carolo Guſtavo Sueciæ Rege geſtis Commentarii, 1696," in two vols. folio.

We omit many works of a ſmaller kind; which, being chiefly polemical, and nothing more than defences againſt envy and perſonal abuſe, deſerve little regard.

PUGET (Peter), one of the greateſt painters that France ever produced, was born at Marſeilles in 1623. We have no account of his education in this art; but in his manner he reſembled Michael Angelo, without imbibing his faults, being both more delicate and more natural than that great maſter: like whom too, Puget united the talents of painting, ſculpture, and architecture. Not contented with animating the marble, and rendering it in appearance flexible as fleſh itſelf, when he was called upon to exert his ſkill, he raiſed and adorned palaces, in a manner that proved him a judicious architect; and, when he committed the charming productions of his imagination to canvas [D], he painted ſuch pictures as the delighted beholder was never tired with viewing. He died in the place of his birth, 1695.

There are two prints engraved from his paintings in the cabinet of Aix, whence this account was taken.

PULCI (Luigi), one of the moſt famous Italian poets, was born at Florence, December 3, 1431 [E]. He was of a noble family, and was the moſt poetical of three brothers who all aſſiduouſly courted the Muſes. His two elder brothers, Bernardo and Luca, appeared as poets earlier than himſelf. The firſt production of the family is probably the Elegy of Bernardo addreſſed to Lorenzo de' Medici, on the death of his grandfather Coſmo. He alſo wrote an elegy on the untimely death of the beautiful Simonetta, miſtreſs of Giuliano de' Medici [F], the brother of Lorenzo, which was publiſhed at Florence in 1494, though written much earlier. He produced the firſt Italian tranſlation of the Eclogues of Virgil, which appears to have been finiſhed about 1470; and was publiſhed in 1481: and a poem on the Paſſion of Chriſt. Luca wrote a celebrated poem on a

[D] Account of modern painters, &c. Lond. 1754, 8vo.

[E] This is the date according to Roſcoe in his Life of Lorenzo de' Medici, vol. i. p. 247. The Dict. Hiſt. from the Neapolitan editor of his works, places it in 1432.

[F] See Roſcoe, vol. i. p. 103 109, &c. She was celebrated alſo by Politian.

tourna-

tournament held at Florence in which Lorenzo was victor, in 1468, entitled, " Giostra di Lorenzo de' Medici;" as Politian celebrated the success of Giuliano, in his " Giostra di Giuliano de' Medici." It is confessed, however, that the poem of Luca Pulci derives its merit rather from the minute information it gives respecting the exhibition, than from its poetical excellence. He produced also " Il Ciriffo Calvaneo," an epic romance, probably the first that appeared in Italy, being certainly prior to the Morgante of his brother, and the Orlando Innamorato of Bojardo: and the " Driadeo d'Amore," a pastoral romance in *ottava rima*. There are also eighteen heroic epistles by him, in *terza rima*, the first from Lucretia Donati to Lorenzo de Medici, the rest on Greek and Roman subjects. These were printed in 1481, and do credit to their author.

Luigi appears, from many circumstances, to have lived on terms of the utmost friendship with Lorenzo de Medici, who, in his poem entitled *La Caccia col Falcone*, mentions him with great freedom and jocularity. His principal work is the " Morgante maggiore," an epic romance. Whether this or the Orlando Innamorato of Bojardo was first written has been a subject of doubt. Certain it is that the Morgante had the priority in publication, having been printed at Venice in 1488, after a Florentine edition of uncertain date, whereas Bojardo's poem did not appear till 1496, and, from some of the concluding lines, appears not to have been finished in 1494. The Morgante may therefore be justly, as it is generally, regarded, as the prototype of the Orlando Furioso of Ariosto. It has been said without foundation that Ficinus and Politian had a share in this composition. It was first written at the particular request of Lucretia, mother of Lorenzo de Medici, but it was not finished till after her death, which happened in 1482. It is said by Crescimbeni that Pulci was accustomed to recite this poem at the table of Lorenzo, in the manner of the ancient rhapsodists. This singular offspring of the wayward genius of Pulci has been as immoderately commended by its admirers, as it has been unreasonably condemned and degraded by its opponents: and while some have not scrupled to prefer it to the productions of Ariosto and Tasso, others have decried it as vulgar, absurd, and profane. From the solemnity and devotion with which every canto is introduced, some have judged that the author meant to give a serious narrative, but the improbability of the relation, and the burlesque nature of the incidents destroy all ideas of this kind. M. de la Monnoye says that the author, whom he conceives to have been ignorant of rules, has confounded the comic and serious styles, and made the giant, his hero, die a burlesque death, by the bite of a sea-crab in his heel, in the twentieth book, so that in the eight which remain he is not mentioned. The

native ſimplicity of the narration, he adds, covers all faults: and the lovers of the Florentine dialect ſtill read it with delight, eſpecially when they can procure the edition of Venice in 1546 or 1550, with the explanations of his nephew John Pulci. Theſe, however, are no more than a gloſſary of a few words ſubjoined to each canto. There are alſo ſonnets by Luigi Pulci, publiſhed with thoſe of Matteo Franco, in which the two authors ſatirize each other without mercy or delicacy; yet it is ſuppoſed that they were very good friends, and only took theſe liberties with each other for the ſake of amuſing the public. They were publiſhed about the fifteenth century, and entitled "Sonetti di Miſere Mattheo Franco et di Luigi Pulci jocoſi et faceti, cioe da ridere." No other poem of this author is mentioned by Mr. Roſcoe, who has given the beſt account of him, except [G] "La Beca di Dicomano," written in imitation and emulation of "La Nencio da Barberino," by Lorenzo de Medici, and publiſhed with it. It is a poem in the ruſtic ſtyle and language, but inſtead of the more chaſtized and delicate humour of Lorenzo, the poem of Pulci, ſays Mr. Roſcoe, partakes of the character of his Morgante, and wanders into the burleſque and extravagant. It has been ſuppoſed that this poet died about 1487, but it was probably ſomething later. The exact time is not known.

PULMANNUS (Theodore), properly *Poelman*, a Dutch commentator on the claſſics, was born at Cranenbourg in the Dutchy of Cleves, about the year 1510. He was bred a fuller, but by diligent application became an able ſcholar, critic, and grammarian. He principally applied himſelf to the correction of the Latin poets from ancient manuſcripts, and ſuperintended ſome good editions of them at the preſs of Plantin. He publiſhed in the year 1551 Arator's Hiſtory of the Acts of the Apoſtle's in Latin Hexameters, with his own corrections of the text. Virgil, Lucan, Juvenal, Horace, Auſonius, Claudian, Terence, Suetonius, and Eſop's Fable, were alſo edited by him, and alſo the works of St. Paulinus. He is ſuppoſed to have died about 1580, at Salamanca, but the cauſe which led him ſo far from home we cannot aſſign.

PULTENEY (William), eſq; [H] afterwards earl of Bath, deſcended from one of the moſt ancient families in the kingdom, was born in 1682. Being born to a plentiful fortune, he early had a ſeat in the houſe of commons; and began to diſtinguiſh himſelf by being a warm partizan againſt the miniſtry in the reign of queen Anne. He had ſagacity to detect their errors, and ſpirited eloquence ſufficient to expoſe them. Theſe ſervices were well rewarded by George I. who, upon coming to the

[G] *Life of Lorenzo*, vol. i. p. 297. [H] Annual Regiſter, 1765.

throne,

throne, raiſed him to the place of ſecretary at war, 1714. Not long after, he was raiſed to be cofferer to his majeſty's houſhold; but the intimacy between this gentleman and ſir Robert Walpole, who then acted as prime miniſter, was ſoon interrupted, by its being ſuſpected that ſir Robert was deſirous of extending the limits of prerogative, and promoting the intereſt of Hanover, at the expence of his country. Accordingly, in 1725, the king, by the advice of this miniſter, deſirous that a ſum of money ſhould be voted him by the commons, in order to diſcharge the debts of the civil liſt, Pultney moved, that an account ſhould be laid before the houſe, of all money paid for ſecret ſervices, during the laſt twenty-five years to the then preſent time. This cauſed an irreconcileable breach between the two miniſters, which in two years after broke out into open invective. Upon the houſe of commons deliberating upon the loan of the bank, which ſir Robert warmly eſpouſed, Pulteney obſerved, that ſhifting the funds was but perpetuating taxes, and putting off the evil day; and ſome warm altercation paſſed between him and the prime miniſter: ſir Robert, however, carried it in the houſe for this time.

Nor did Pulteney confine his diſpleaſure at the miniſter to his perſon only, but extended it to all his meaſures; ſo that ſome have been of opinion, that he often oppoſed ſir Robert, when the meaſures he purſued were beneficial to the public. This courſe of ſteady oppoſition at laſt became ſo obnoxious to the crown, that the king, July 1, 1731, called for the council-book, and with his own hand ſtruck the name of William Pulteney, eſq; out of the liſt of privy-counſellors: his majeſty further ordered him to be put out of all commiſſions for the peace: the ſeveral lords lieutenants, from whom he had received deputations, were commanded to revoke him: and the lord chancellor and ſecretaries of ſtate were directed to give the neceſſary orders for that purpoſe. A proceeding ſo violent only ſerved to inflame his reſentment, and increaſe his popularity. It was ſome time after this, that he made that celebrated ſpeech, in which he compared the miniſtry to an empiric, and the conſtitution of England to his patient. "This pretender in phyſic," ſaid he, "being conſulted, tells the diſtempered perſon, there were but two or three ways of treating his diſeaſe, and he was afraid that none of them would ſucceed. A vomit might throw him into convulſions, that would occaſion immediate death: a purge might bring on a diarrhœa, that would carry him off in a ſhort time: and he had been already bled ſo much, and ſo often, that he could bear it no longer. The unfortunate patient ſhocked at this declaration, replies, Sir, you have always pretended to be a regular doctor, but I now find you are an errant quack: I had an excellent conſtitution when I firſt fell into your hands, but you have quite

quite deſtroyed it: and now I find I have no other chance for ſaving my life, but by calling for the help of ſome regular phyſician."

In this manner he continued inflexibly ſevere, attacking the meaſures of the miniſter with a degree of eloquence and ſarcaſm that worſted every antagoniſt; and ſir Robert was often heard to ſay, that he dreaded his tongue more than another man's ſword. In 1738, when oppoſition ran ſo high that ſeveral members openly left the houſe, as finding that party and not reaſon carried it in every motion, Pulteney thought proper to vindicate the extraordinary ſtep which they had taken; and, when a motion was made for removing ſir Robert Walpole, he warmly ſupported it. What a ſingle ſeſſion could not effect, was at length brought about by time; and, in 1741, when ſir Robert found his place of prime miniſter no longer tenable, he wiſely reſigned all his employments, and was created earl of Orford. His oppoſers alſo were aſſured of being provided for; and among other promotions, Pulteney himſelf was ſworn of the privy council, and ſoon afterwards created earl of Bath. He had long lived in the very focus of popularity, and was reſpected as the chief bulwark againſt the encroachments of the crown: but, from the moment he accepted a title, all his favour with the people was at an end, and the reſt of his life was ſpent in contemning that applauſe which he no longer could ſecure. Dying without iſſue, June 8, 1764, his title became extinct; and, his only ſon having died ſome time before in Portugal, the paternal eſtate devolved to his brother, lieutenant-general Pulteney. Beſides the great part he bore in "The Craftſman," he was the author of many political pamphlets; in the drawing up and compoſing of which no man of his time was ſuppoſed to exceed him.

PURCELL (Henry), an eminent muſician, was ſon of Henry Purcell, and nephew of Thomas Purcell, both gentlemen of the Royal Chapel at the reſtoration of Charles II. and born in 1658 [1]. Who his firſt inſtructors were, is not clearly aſcertained, as he was only ſix years old when his father died; but the inſcription on Blow's monument, in which Blow is called his maſter, gives at leaſt room to ſuppoſe, that Purcell, upon quitting the chapel, might, for the purpoſe of completing his ſtudies, become the pupil of Blow. However this be, Purcell ſhone early in the ſcience of muſical compoſition; and was able to write correct harmony at an age when to perform choral ſervice is all that can be expected. In 1676, he was appointed organiſt of Weſtminſter, though then but eighteen; and, in 1682, became one of the organiſts of the chapel Royal.

[1] Hawkins's Hiſt. of Muſic, iv. 495.

In 1683, he publiſhed twelve ſonatas for two violins, and a baſs for the organ and harpſichord; in the preface to which he tells us, that "he has faithfully endeavoured a juſt imitation of the moſt famed Italian maſters, principally to bring the ſeriouſneſs and gravity of that ſort of muſic into vogue and reputation among our countrymen, whoſe humour it is time now ſhould begin to loath the levity and balladry of our neighbours." From the ſtructure of theſe compoſitions of Purcell, it is not improbable that the ſonatas of Baſſani, and perhaps other Italians, were the models after which he formed them; for as to Corelli, it is not clear that any thing of his had been ſeen ſo early as 1683. Before the work is a very fine print of the author, his age twenty-four, without the name of either painter or engraver, but ſo little like that prefixed to the "Orpheus Britannicus," after a painting of Cloſterman, at thirty-ſeven, that they hardly ſeem to be repreſentations of the ſame perſon.

As Purcell had received his education in the ſchool of a choir, the natural bent of his ſtudies was towards church-muſic. Services, however, he ſeemed to neglect, and to addict himſelf to the compoſition of Anthems. An anthem of his, "Bleſſed are they that fear the Lord," was compoſed on a very extraordinary occaſion. Upon the pregnancy of James the Second's queen, ſuppoſed or real, in 1687, proclamation was iſſued for a thankſgiving; and Purcell, being one of the organiſts of the Chapel Royal, was commanded to compoſe the anthem. The anthem, "They that go down to the ſea in ſhips," was likewiſe owing to a ſingular accident. It was compoſed at the requeſt of Mr. Goſtling, ſubdean of St. Paul's, who, being often in muſical parties with the king and the duke of York, was with them at ſea when they were in great danger of being caſt away, but providentially eſcaped.

Among the "Letters of Tom Brown from the Dead to the Living," is one from Dr. Blow to Henry Purcell, in which it is humorouſly obſerved, that perſons of their profeſſion are ſubject to an equal attraction from the church and the play-houſe; and are therefore in a ſituation reſembling that of Mahomet's tomb, which is ſaid to be ſuſpended between heaven and earth. This remark ſo truly applies to Purcell, that it is more than probable that his particular ſituation gave occaſion to it: for he was ſcarcely known to the world, before he became, in the exerciſe of his calling, ſo equally divided between both, the church and the theatre, that neither could properly call him her own. In a pamphlet, entitled, "Roſcius Anglicanus, or an Hiſtorical View of the Stage," written by Downes the prompter, and publiſhed in 1708, we have an account of ſeveral plays and

entertainments, the muſic of which is by that writer ſaid to have been compoſed by Purcell.

In 1691, the opera of "Diocleſian," was publiſhed by Purcell, with a dedication to Charles duke of Somerſet, in which he obſerves, that "muſic is yet but in its nonage, a forward child, which gives hopes of what he may be hereafter in England, when the maſters of it ſhall find more encouragement; and that it is now learning Italian, which is its beſt maſter, and ſtudying a little of the French air, to give it ſomewhat more of gaiety and faſhion." They, who would ſee a fuller account of Purcell and his works, may have recourſe to ſir John Hawkins's Hiſtory of Muſic, referred to above. He died the 21ſt of November, 1695, of a conſumption or lingering diſtemper, as it ſhould ſeem; for his will, dated the 1ſt, recites, that he was then "very ill in conſtitution, but of ſound mind:" and his premature death, at the early age of thirty-ſeven, was a ſevere affliction to the lovers of his art. His friends, in conjunction with his widow, for whom and his children he had not been able to make any great proviſion, were anxious to raiſe a monument of his fame: for which end they ſelected, chiefly from his compoſitions for the theatre, ſuch ſongs as had been moſt favourably received, and, by the help of a ſubſcription of twenty ſhillings each perſon, publiſhed, in 1698, that well-known work the "Orpheus Britannicus," with a dedication to his good friend and patroneſs lady Howard, who had been his ſcholar.

He was interred in Weſtminſter-abbey, and on a tablet fixed to a pillar is the following remarkable inſcription:

Here lies
HENRY PURCELL, Eſq;
Who left this life,
And is gone to that bleſſed place,
Where only his harmony
can be exceeded.
Obiit 21mo die Novembris,
Anno ætatis ſuæ 37mo,
Annoque Domini 1695."

PURCHAS (SAMUEL), a learned Engliſh divine, and compiler of a valuable collection of voyages, was born at Thaxſtead in Eſſex in 1577, and educated at Cambridge. In 1604, he was inſtituted to the vicarage of Eaſtwood in Eſſex; but, leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He publiſhed the firſt volume in 1613, and the four laſt in 1625, under this title: "Purchas his Pilgrimage, or Relations of the World, and the Religions obſerved in all ages and places diſcovered, from the Creation unto this preſent." In 1615, he

was incorporated at Oxford, as he ſtood at Cambridge, bachelor of divinity; and a little before, had been collated to the rectory of St. Martin's Ludgate, in London. He was alſo chaplain to Abbot, archbiſhop of Canterbury. By the publiſhing of his books, he brought himſelf into debt: he did not, however, die in priſon, as ſome have aſſerted, but in his own houſe, and about 1628. His pilgrimages, and the learned Hackluyt's Voyages, led the way to all other collections of that kind; and have been juſtly valued and eſteemed. Boiſſard, a learned foreigner, has given a prodigious character of Purchas[K]: he ſtyles him "a man exquiſitely ſkilled in languages, and all arts divine and human; a very great philoſopher, hiſtorian, and divine; a faithful preſbyter of the church of England; very famous for many excellent writings, and eſpecially for his vaſt volumes of the Eaſt and Weſt Indies, written in his native tongue."

PURVER (ANTONY), one of the religious ſociety called Quakers, was born at Up-Hurſborn, Hants, about the year 1702. When he was about ten years of age he was put to ſchool to learn to read and write, and to be inſtructed in the rudiments of arithmetic. During the time allotted for theſe acquiſitions, he gave proof of extraordinary genius; and being prevented for about ſix weeks, by illneſs, from attending the ſchool, he ſtill applied himſelf to his learning, and on his return to the ſchool had got ſo far in arithmetic, as to be able to explain the ſquare and cube roots to his maſter; who himſelf was ignorant of them. His memory at this time appears to have been uncommonly vigorous, for he is ſaid not only to have aſſerted that he could commit to memory in twelve hours, as many of the longeſt chapters in the Bible, but to have attempted it with ſucceſs. Another account, which the writer of this article has before him, ſays, quoting it from Purver's own mouth, that he ſo delighted in reading the Scriptures, as to commit ſix chapters to memory in one hour.

He was apprenticed to a ſhoemaker, who, like the maſter of George Fox, mentioned in this work, employed his apprentice in keeping ſheep. This gave our young ſtudent leiſure for reading; and he occupied it in the indiſcriminate peruſal of ſuch books as came into his hands: but the Scriptures had the preference in his mind. Among other books which came in his way, was one written by Samuel Fiſher, a Quaker, entitled, "Ruſticus ad Academicos," in which ſome inaccuracies in the tranſlation of the Bible being pointed out, Purver determined to examine for himſelf; and, with the aſſiſtance of a Jew, ſoon acquired a knowledge of the Hebrew language. About the 20th

[K] In Biblioth. Joannis Boiſſardi.

year

year of his age he kept a ſchool in his native country; but afterwards, for the ſake of more eaſily acquiring the means of proſecuting his ſtudies, he came to London, where he probably reſided when he publiſhed, in 1727, a book called, "The Youth's Delight[L]." The ſame year he returned to his native place, and a ſecond time opened a ſchool there; but previous to this, in London, he had embraced the principles, and adopted the profeſſion of the Quakers. He is ſaid to have been convinced of the truth of their tenets at a meeting held at the Bull and Mouth in Alderſgate-ſtreet; whether by means of the preaching of any of their miniſters, we are not informed; but on the day month enſuing, he himſelf appeared as a miniſter among them, at the ſame meeting-houſe. On his ſecond ſettling at Huſborn, he began to tranſlate the books of the Old Teſtament; and applied himſelf alſo to the ſtudy of medicine and botany: but, believing it his duty to travel in his miniſterial function, he again quitted his ſchool and his native place; not, however, probably, until after he had reſided there ſome years; for his courſe was to London, Eſſex, and through ſeveral counties to Briſtol; near which city, at Hambrook, he was in the latter part of 1738. At this place he took up his abode, at the houſe of one Joſiah Butcher, a maltſter, whoſe ſon he inſtructed in the claſſics, and there he tranſlated ſome of the minor prophets, having before completed the book of Eſther, and Solomon's Song. Here he became acquainted with Rachel Cotterel, who, with a ſiſter, kept a boarding-ſchool for girls, at Frenchay, Glouceſterſhire; and whom, in 1738, he married, and ſoon after himſelf opened a boarding-ſchool for boys at Frenchay. During his reſidence in Glouceſterſhire, (which was not at Frenchay all the time) he attempted to publiſh his tranſlation of the Old Teſtament in numbers at Briſtol; but he did not meet with ſufficient encouragement; and only two or three numbers were publiſhed.

In 1758, he removed to Andover, in Hampſhire; and here [in 1764] he completed his tranſlation of all the books of the Old and New Teſtament, a work which has not often been accompliſhed before by the labour of a ſingle individual. It conſiſts of two volumes, folio, publiſhed in 1764, at the price of four guineas. It appears, that this work was originally intended to be printed in occaſional numbers; for, in 1746, the late Dr. Fothergill wrote a letter to the Gentleman's Magazine, in which he ſtrongly recommended the author of a work then under publication, which was to be continued in numbers if it ſhould meet with encouragement. This was a tranſlation of the Scriptures, under the title of "Opus in ſacra Biblia elabo-

[L] Printed for J. Willcox, Little-Britain.

ratum. Purver is not named, but that he was intended, is known by private teſtimony [M]. After ſpeaking in high terms of his learning, Dr. Fothergill ſays, "As to his perſonal character, he is a man of great ſimplicity of manners, regular conduct, and a modeſt reſerve; he is ſteadily attentive to truth, hates falſehood, and has an unconquerable averſion to vice; and to crown the portrait, he is not only greatly benevolent to mankind, but has a lively ſenſe of the divine attributes, and a profound reverence of, and ſubmiſſion to the Supreme Being." The mode of publication in numbers was probably unſucceſsful, and ſoon dropped; yet he went on with his tranſlation, which he completed, after the labour of thirty years. He was ſtill unable to publiſh it, nor could he find a bookſeller who would run the hazard of aſſiſting him. At length his friend Dr. Fothergill, generouſly interfered; gave him a thouſand pounds for the copy, and publiſhed it at his own expence. Purver afterwards reviſed the whole, and made conſiderable alterations and corrections for a ſecond edition, which has not yet appeared, but the MS. remains in the hands of his grandſon. Purver appears, in this great work, a ſtrenuous advocate for the antiquity, and even the divine authority, of the Hebrew vowel points. He is alſo a warm aſſerter of the purity and integrity of the Hebrew text, and treats thoſe who hold the contrary opinion with great contempt; particularly Dr. Kennicott, of whom, and his publication on the ſtate of the Hebrew text, he never ſpeaks but with the greateſt aſperity. He has taken very conſiderable pains with the ſcriptural chronology, and furniſhes his reader with a variety of chronological tables. He prefers the Hebrew chronology in all caſes, to the Samaritan and Greek, and has throughout endeavoured to connect ſacred and profane hiſtory. His verſion is very literal, but does not always prove the judgement or good taſte of the author. Thus, he ſays, that "The Spirit of God hovered *a top* of the waters;" and inſtead of the majeſtic ſimplicity and unaffected grandeur of "Let there be light, and there was light," he gives us, "Let there be light, *which there was accordingly.*" Thus his tranſlation, though a prodigious work for an individual, will rather be uſed for occaſional conſultation than regular peruſal; and though it may afford many uſeful hints, will not ſupply the place of the eſtabliſhed tranſlation.

It is to be recollected, that Purver was a Quaker; and, believing as he did, in their leading principle of immediate revelation, it was likely that his mind ſhould be turned to look for ſuch aſſiſtance, on places to which he found his own knowledge inadequate. He is ſaid, accordingly, when he came to

[M] Cruttwell's Preface to biſhop Wilſon's Bible.

paſſages

paſſages which were difficult to adapt to the context, not unfrequently to retire into a room alone, and there to wait for light upon the paſſage in queſtion: and on theſe occaſions he ſo far neglected the care of his body, as ſometimes to ſit alone two or three days and nights.

He lived to about the age of ſeventy-five, his deceaſe being in 1777, at Andover, where, in the burial-ground of the religious ſociety with which he had profeſſed, his remains were interred. His widow ſurvived him; but a ſon and a daughter died before their parents. Hannah the daughter, had been married to Iſaac Bell, of London, by whom ſhe had a ſon named John Purver Bell, who was brought up by his grandfather.

PUTEANUS (Erycius), properly *Vandeputte*, a very diſtinguiſhed ſcholar, was born at Venlo in Guelderland, in 1574, and began his ſtudies at Dort; whence he removed to Cologne, where he ſtudied rhetoric, and went through a courſe of philoſophy in the college of Jeſuits. He went afterwards to ſtudy the law at Louvain, and took the degree of batchelor there in 1597. He improved very much by the lectures of Lipſius, who conceived a great eſteem for him. The ſame year he went into Italy, and continued ſome time in the houſe of John Fernand de Velaſcos, governor of the Milaneſe; whence he removed to Padua, but returned to Milan in 1601, being then choſen profeſſor of eloquence there. He gained a great reputation, and was promoted to the honour of being hiſtoriographer to his Catholic majeſty: and, in 1603, the city of Rome admitted him and his poſterity among her patricians. In 1604, he commenced doctor of law at Milan: he took alſo a wife the ſame year, by whom he had many children. He commends her and his children very much in his letters: in one, written in 1626, he tells his friend, that nothing is more agreeable than a good wife; "I ſpeak it by experience," ſays he, "mine appears always young and beautiful to me, becauſe, though ſhe has often had children, yet ſhe ſtill preſerves the flower of her youth, and the charms of her perſon." This, however, adds Bayle, did not come up to the wiſh of a Roman poet. Puteanus's wife appeared ſtill young and beautiful to her huſband, becauſe ſhe was really ſo: but the great point for a woman is, to appear young and handſome, even when ſhe is no longer ſo. In 1606, he removed from Milan to Louvain, being appointed to ſucceed to the profeſſor's chair, which Juſtus Lipſius had filled with ſo much glory. He was very much eſteemed in the Low Countries, and enjoyed the titles of hiſtoriographer to the king of Spain, and counſellor to the archduke Albert: he was even appointed governor of the caſtle of Louvain, in which place he died in 1646.

Puteanus was the author of an immenſe number of works, moſt of which, however, are ſmall: and no man ſeemed ever more perſuaded than he of the maxim of a Greek poet, that "a great book is always a great evil." He affected to interſperſe his writings with ſtrokes of wit, and ſometimes ſucceeded tolerably well, but was often guilty of puns and quibbles. He publiſhed a book in 1633, while there was a truce negotiating between his Catholic majeſty and the United Provinces, entitled, "Statera Belli & Pacis, The Balance of Peace and War:" in which, ſays Bayle, he ſhewed himſelf better acquainted with the true intereſts of his Catholic majeſty, than they who applied themſelves ſolely to ſtate affairs. It made a great noiſe, and had like to have ruined him: for he ſpoke with too much freedom of things which policy ſhould have kept ſecret. G. Voſſius, his good friend, in the concluſion of a letter, wherein he expreſſes his fears for Puteanus, ſays, "Would to God he were obliged to hear only what Phalaris is reported to have ſaid to Steſichorus, on an occaſion pretty much like this: *Mind only the Muſes, your labours will be glorious enough.*"

In Bullart's Academies des Sciences, is the following account of him [N]. "It was the prodigious learning of Puteanus, which, having won the heart of Urban VIII. determined that great pope to ſend him his portrait in a gold medal, very heavy, with ſome copies of his works. It was that fame learning, which engaged cardinal Frederic Borromeo to receive him into his palace, when he returned to Milan. It was alſo his learning, which made him tenderly beloved by the count de Fuentes, governor of Milan; and afterwards by the archduke Albert, who, having promoted him to Juſtus Lipſius's chair, admitted him alſo moſt honourably into the number of his counſellors. Laſtly, it was his learning which made him ſo much eſteemed in the chief courts of Europe, and occaſioned almoſt all the princes, the learned men, the ambaſſadors of kings, and the general of armies, to give him proofs of their regard in the letters they wrote to him; of which above ſixteen thouſand were found in his library, all placed in a regular order. He had the glory to ſave the king of Poland's life, by explaining an enigmatical writing drawn up in unknown characters, which no man could read or underſtand, and which contained the ſcheme of a conſpiracy againſt that prince."

His works are divided into five volumes, folio, the ſecond of which contains his letters: beſides which, another collection of letters was publiſhed at Louvain in 1662, by the care of his ſon-in-law Xiſtus Anthony Milſer, governor of the caſtle of

[N] Tom. ii. p. 220.

Louvain.

Louvain. Puteanus was charged with writing a ſatire againſt James I. of England, entitled, "If. Caſauboni Corona Regia, &c." but falſely: it is now thoroughly believed, that Scioppius was the author of that moſt bitter and outrageous piece.

PUTSCHIUS (Elias), born at Antwerp, about 1580, became a celebrated grammarian. His family was originally from Augſbourg. When he was only twenty-one, he publiſhed Salluſt, with fragments and good notes. He then publiſhed the celebrated collection of thirty-three ancient grammarians, in 4to, at Hanau, in 1605. He was preparing other learned works, and had excited a general expectation from his knowledge and talents, when he died at Stade, in 1606, being only twenty-ſix years of age.

PUY (Peter de), a very learned Frenchman, was born of a good family at Paris, in 1583. "His knowledge and learning," ſays Voltaire, in his Eſſay on Hiſtory, vol. vii. "were ſingularly uſeful to the ſtate. He laboured more than any one, to diſcover charters and old records, by which the king's rights over other ſtates might be aſcertained and eſtabliſhed. He developed and cleared up the origin of the Salique law. He proved, that the liberties of the Gallican church were nothing but a portion of the ancient rights of the ancient churches. His Hiſtory of the Templars ſhews, that ſome of the order were culpable; but that the condemnation of the whole, and the deſtruction of ſo many knights, was one of the moſt horrible injuſtices that ever was committed." He was the author of near a dozen works, of a ſimilar caſt, and chiefly calculated for political purpoſes. He died in 1652, univerſally lamented, and particularly by the learned; for he was not only a lover of his country, but a lover of learning. He uſed, like Menage, to have ſtated aſſemblies held, and learned converſations carried on, in his houſe; and out of his immenſe collections and treaſures, he was the moſt communicative man that ever lived. The preſident de Thou had the ſtrongeſt affection for him.

PUY-SEGUR (James de Chastenet, lord of), lieutenant-general under Louis XIII. and XIV. was of a noble family in Armagnac, and was born in the year 1600. He is one of thoſe Frenchmen of diſtinction who have written memoirs of their own time, from which ſo abundant materials are ſupplied to their hiſtory, more than are generally found in other countries. His memoirs extend, from 1617 to 1658. They were firſt publiſhed at Paris, and at Amſterdam in 1690, under the inſpection of du Chêne, hiſtoriographer of France, in 2 vols. 12mo, and are now republiſhed in the general collection of memoirs. The life of Puy-Segur, was that of a very active ſoldier. He entered into the army in 1617, and ſerved forty-three

three years without intermiſſion, riſing gradually to the rank of lieutenant-general. In 1636, the Spaniards having attempted to paſs the Somme, in order to march to Paris, Puy-Segur was ordered to oppoſe them with a ſmall body of troops. The general, the count de Soiſſons, fearing afterwards that he would be cut off, which was but too probable, ſent his aid-de-camp to tell him that he might retire if he thought proper. "Sir," replied this brave officer, "a man ordered upon a dangerous ſervice, like the preſent, has no opinion to form about it. I came here by the count's command, and ſhall not retire upon his permiſſion only. If he would have me return, he muſt command it." This gallant man is ſaid to have been at one hundred and twenty ſieges, in which there was an actual canonade, and in more than thirty battles or ſkirmiſhes, yet never received a wound. He died in 1682, at his own caſtle of Bernouille, near Guiſe. His memoirs are written with boldneſs and truth; contain many remarkable occurrences, in which he was perſonally concerned; and conclude with ſome very uſeful military inſtructions.

PYLE (Thomas, M. A.), ſon of a clergyman [o], was born at Stodey, near Holt, Norfolk, in 1674; he was educated at Caius-college, Cambridge; and ſerved the town of King's Lynn, in the capacities of curate, lecturer, and miniſter, from his admiſſion into orders till his deceaſe in 1757; diſcharging the ſeveral duties of his office with unremitted induſtry and perfect integrity. His ſole aim was to amend or improve his auditors. For this purpoſe, he addreſſed himſelf, not to their paſſions, but to their underſtandings and conſciences. He judiciouſly preferred a plainneſs, united with a force of expreſſion, to all affectation of elegance or rhetorical ſublimity. Beſide which, he ſpoke his diſcourſes with ſo juſt and animated a tone of voice, as never failed to gain univerſal attention. He diſtinguiſhed himſelf early in life, by engaging in the Bangorian controverſy; which he did ſo much to the ſatisfaction of the late biſhop Hoadly, that he not only gave him a prebend, and procured him a reſidentiaryſhip in the church of Sarum, but made two of his ſons prebendaries of Wincheſter. Mr. Pyle afterwards publiſhed his "Paraphraſe on the Acts, and all the Epiſtles," in the manner of Dr. Clarke; a work which has paſſed through many editions, and is exceedingly well adapted to the uſe and inſtruction of Chriſtian families; as it contains in a plain manner, and within a ſmall compaſs, the ſubſtance of what had been written by preceding commentators. The ſame character is due to his "Paraphraſe on the Revelation of St. John," and on the "Hiſtorical Books of the Old Teſta-

[o] Gent. Mag. 1783, p. 659.

ment."

ment." All theſe admirably conduce to the valuable end for which they were intended, to render the true meaning of Scripture more eaſy and familiar to the apprehenſion of all readers. Three volumes of his "Sermons," were alſo printed in 1783; but that he himſelf had no deſign of committing them to the preſs is ſomewhat probable, from the following remarkable circumſtance, which proves them to be the genuine offspring of his own extraordinary genius; namely, that he compoſed them with the greateſt facility and expedition, amidſt the interruptions of a numerous ſurrounding family. To be celebrated as a preacher, was the natural conſequence of his nervous language and ſpirited delivery. It may be added, that he was no leſs juſtly admired as a faithful friend, as an agreeable companion, as a man of the moſt liberal ſentiments, and ſo free from all pride and conceit of his own abilities, that he was apt to pay a deference to the opinions of many perſons much inferior to himſelf. What he eſteemed one principal advantage and happineſs of his life was, that he lived not only in friendſhip, but in familiar correſpondence, with ſeveral of the moſt famous divines of his time, particularly biſhop Hoadly, Dr. Samuel Clarke, and Dr. Sykes. Now as that prelate declared to the world, that he wiſhed to be diſtinguiſhed after death by no higher title, than "The Friend of Dr. Clarke," we may ſurely aſcribe it as no ſmall honour to the late Mr. Pyle, that he was the friend of both thoſe eminent men.

The following teſtimonials may be recorded to his honour[p]:

"Tom Pyle is a learned and worthy, as well as a lively and entertaining man. To be ſure, his ſucceſs has not been equal to his merit, which yet, perhaps, is in ſome meaſure owing to himſelf; for that very impetuoſity of ſpirit which, under proper government, renders him the agreeable creature he is, has, in ſome circumſtances of life, got the better of him, and hurt his views." *Archbiſhop* HERRING.

"Dr. Sydall, with Mr. Pyle, ſen. of Lynn, were the two beſt ſcholars I ever examined for holy orders while I was chaplain to Dr. Moore, biſhop of Norwich." *Mr.* WHISTON.

PYNAKER (ADAM), a celebrated painter of landſcapes, was born in 1621, at the village of Pynaker, between Schiedam and Delft, and always retained the name of the place of his nativity. He went for improvement to Rome, where he ſtudied for three years, after nature, and after the beſt models among the great maſters. He returned an accompliſhed painter, and his works roſe to the higheſt eſteem. His lights and ſhadows are always judiciouſly diſtributed and ſkilfully contraſted: but his cabinet pictures are much preferable to thoſe of larger ſize.

[p] Gent. Mag. 1783, p. 692

He

He chofe generally a ftrong morning light, which allowed him to give a fine verdure to his trees. His diftances are properly thrown back, by diverfified objects intervening, and his landfcapes enriched with figures, and pieces of architecture. He died in 1673.

PYRRHO, an eminent philofopher of antiquity [Q], was born at Elis, and flourifhed in the time of Alexander, about the 110th Olympiad. He was at firft a painter; but meeting with fome writings of Democritus, applied himfelf afterwards to philofophy. Anaxarchus, the Abderite, was his mafter; whom he attended fo far in his travels, that he even converfed with the Gymnofophifts in India, and with the Magi. He eftablifhed a fect, whofe fundamental principle was, that there is nothing true or falfe, right or wrong, honeft or difhoneft, juft or unjuft; that there is no ftandard in any thing, but that all things depend upon law and cuftom; and that uncertainty and doubt belong to every thing. From this continual feeking after truth, and never finding it, the fect obtained the name of Sceptic; as it was fometimes called Pyrrhonian, from its founder.

The exceſs to which this philofopher carried his notions, as the ancients have deſcribed it, was very ridiculous. He fhunned nothing, nor took any care, but went ftraight forward upon every thing [R]. Chariots, precipices, dogs, or any obftacles, moved not him to turn the leaft out of the way; but he was always faved by his friends that followed. He ufed to walk out alone, and feldom fhewed himfelf to thofe of his own family. He affected a ftate of the utmoft indifference, infomuch that he held it wrong to be moved with any thing. Anaxarchus happening to fall into a ditch, Pyrrho went on, without offering to help him, or fhewing the leaft emotion: which, when fome blamed, Anaxarchus is faid to have commended, as worthy of a philofopher. Another time, being at ſea in a ſtorm, and all around him being dejected and confounded, he very quietly and compoſedly ſhewed them a pig feeding in the ſhip, and ſaid, that "a wiſe man ought to be ſettled in the ſame tranquillity."

This ſort of wiſdom, whatever might be pronounced upon it in an age of common ſenſe, exalted Pyrrho to ſo much honour with his fellow-citizens, that they made him chief prieſt, and on his account paſſed a decree of immunity for all philoſophers. He died at ninety years of age, leaving nothing behind him in writing: but a ſummary of his principles is tranſmitted to us by Sextus Empiricus, an acute and learned author of his ſect, whoſe "Pyrrhoneæ hypotheſes," or three books of

[Q] Diogen. Laert. de vit. Philoſ. [R] Stanley's Lives of the Philoſophers.

the

the ſceptic philoſophy, are tranſlated by the learned Stanley, and inſerted in his valuable and uſeful work, "Of the Lives and Opinions of the Philoſophers." Epicurus is ſaid to have admired the converſation of Pyrrho, and to have been continually queſtioning him.

PYTHAGORAS, one of the greateſt men of antiquity, came into the world towards the forty-ſeventh Olympiad, four deſcents from Numa, as Dionyſius of Halicarnaſſus has proved; that is, about 590 years before Chriſt. His father Mnemarchus of Samos, who was a graver by trade, and dealt in rings and other trinkets, went with his wife to Delphi, a few days after his marriage, there to ſell ſome goods during the feaſt; and, while he ſtayed there, received an oracular anſwer from Apollo, who told him, that, if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a ſon, who ſhould be renowned for beauty and wiſdom, and whoſe life would be a bleſſing to poſterity. Mnemarchus obeyed the god, and Pythagoras was born at Sidon; and, being brought to Samos, was educated there anſwerably to the great hopes that were conceived of him. He was called "the youth with the fine head of hair;" and, from the great qualities which appeared in him early, was ſoon regarded as a good genius ſent into the world for the benefit of mankind.

Samos, in the mean time, afforded no philoſophers capable of ſatisfying his ardent thirſt after knowledge; and therefore, at eighteen, he reſolved to travel in queſt of them elſewhere. The fame of Pherecydes drew him firſt to the iſland of Syros; whence he went to Miletus, where he converſed with Thales. Then he went to Phœnicia, and ſtayed ſome time at Sidon, the place of his birth; and from Sidon into Egypt, where Thales and Solon had been before him. Amaſis, king of Egypt, received him very kindly; and, after having kept him ſome time at his court, gave him letters for the prieſts of Heliopolis. The Egyptians were very jealous of their ſciences, which they rarely imparted to ſtrangers; nor even to their own countrymen, till they had made them paſs through the ſevereſt probations. The prieſts of Heliopolis ſent him to thoſe of Memphis; and they directed him to the ancients of Dioſpolis, who, not daring to diſobey the king, yet unwilling to break in upon their own laws and cuſtoms, received Pythagoras into a kind of noviciate; hoping he would ſoon be deterred from farther purſuits, by the rigorous rules and ceremonies, which were a neceſſary introduction to their myſteries. But they were deceived; Pythagoras went through all with wonderful patience, ſo far as even, according to ſome authors, as to admit of circumciſion.

After

After having remained twenty-five years in Egypt, he went to Babylon, afterwards to Crete, and thence to Sparta, to inſtruct himſelf in the laws of Minos and Lycurgus. Then he returned to Samos, which, finding under the tyranny of Polycrates, he quitted again, and viſited the countries of Greece. Going through Peloponneſus, he ſtopped at Phlius, where Leo then reigned; and, in his converſation with this prince, ſpoke with ſo much eloquence and wiſdom, that Leo was at once delighted and ſurpriſed. He aſked him at length, "what profeſſion he followed?" Pythagoras anſwered, "None, but that he was a philoſopher." For, diſpleaſed with the lofty title of ſages and wiſe men, which his profeſſion had hitherto aſſumed, he changed it into one more modeſt and humble, calling himſelf a philoſopher, that is, a lover of wiſdom. Leo aſked him "what it was to be a philoſopher; and the difference there was between a philoſopher and other men?" Pythagoras anſwered, that "life might well be compared to the Olympic games; for, as in that vaſt aſſembly, ſome come in ſearch of glory, others in ſearch of gain, and a third ſort, more noble than the two former, neither for fame nor profit, but only to enjoy the wonderful ſpectacle, and to ſee and know what paſſes in it; ſo we, in like manner, come into the world as into a place of public meeting, where ſome toil after glory, others after gain, and a few, contemning riches and vanity, apply themſelves to the ſtudy of nature. Theſe laſt," ſaid he, "are they, whom I call philoſophers:" And he thought them by far the nobleſt of the human kind, and the only part which ſpent their lives ſuitably to their nature; for he was wont to ſay, that "man was created to know and to contemplate."

From Peloponneſus he paſſed into Italy, and ſettled at Croton; where the inhabitants, having ſuffered great loſs in a battle with the Locrians, degenerated from induſtry and courage into ſoftneſs and effeminacy. Pythagoras thought it a taſk worthy of him to reform this city; and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at firſt with great oppoſition, yet at length he made ſuch an impreſſion on his hearers, that the magiſtrates themſelves, aſtoniſhed at the ſolidity and ſtrength of reaſon with which he ſpake, prayed him to interpoſe in the affairs of the government, and to give ſuch advices as he ſhould judge expedient for the good of the ſtate. When Pythagoras had thus reformed the manners of the citizens by preaching, and eſtabliſhed the city by wiſe and prudent counſels, he thought it time to lay ſome foundation of the wiſdom he profeſſed; and, in order to eſtabliſh his ſect, opened a ſchool. It is not to be wondered, that a crowd of diſciples offered themſelves to a man, of whoſe wiſdom ſuch prodigious effects had been now

ſeen

ſeen and heard. They came to him from Greece and from Italy; but, for fear of pouring the treaſures of wiſdom into unſound and corrupt veſſels, he received not indifferently all that preſented themſelves, but took time to try them: for he uſed to ſay, "every ſort of wood is not fit to make a Mercury;" *ex quovis ligno non fit Mercurius;* that is, all minds are not alike capable of knowledge

He gave his diſciples the rules of the Egyptian prieſts, and made them paſs through the auſterities which he himſelf had endured. He at firſt enjoined them a five years ſilence, during which they were only to hear; after that, leave was given them to propoſe queſtions, and to ſtate their doubts. They were not, however, even then, to talk without bounds and meaſure: for he often ſaid to them, "Either hold your peace, or utter things more worth than ſilence; and ſay not a little in many words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common ſtock, which was managed by perſons choſen on purpoſe, and called œconomiſts: and, if any retired from the ſociety, he often carried away with him more than he brought in. He was, however, immediately regarded by the reſt as a dead perſon, his obſequies made, and a tomb raiſed for him: which ſort of ceremony was inſtituted, to deter others from leaving the ſchool, by ſhewing, that if a man, after having entered into the ways of wiſdom, turns aſide and forſakes them, it is in vain for him to believe himſelf living, he is dead. "He is dead," as St. Paul ſays[s], "though he ſeem to be alive."

The Egyptians believed the ſecrecy they obſerved, to be recommended to them by the example of their gods, who would never be ſeen by mortals, but through the obſcurity of ſhadows. For this reaſon there was at Sais, a town of Egypt, a ſtatue of Pallas, who was the ſame as Iſis, with this inſcription: "I am whatever is, has been, or ſhall be; and no mortal has ever yet taken off the veil that covers me." They had invented, therefore, three ways of expreſſing their thoughts; the ſimple, the hieroglyphical, and the ſymbolical. In the ſimple, they ſpoke plainly and intelligibly, as in common converſation; in the hieroglyphical, they concealed their thoughts under certain images and characters; and in the ſymbolical, they explained them by ſhort expreſſions, which, under a ſenſe plain and ſimple, included another wholly figurative. Pythagoras principally imitated the ſymbolical ſtyle of the Egyptians, which, having neither the obſcurity of the hieroglyphics, nor the clearneſs of ordinary diſcourſe, he thought very proper to inculcate the greateſt and

[s] 1 Tim. v.

moſt

moſt important truths: for a ſymbol, by its double ſenſe, the proper and the figurative, teaches two things at once; and nothing pleaſes the mind more, than the double image it repreſents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human ſoul, and a vaſt variety of precepts, relating to the conduct of life, political as well as civil; and he made ſome conſiderable diſcoveries and advances in the arts and ſciences. Thus, among the works that are cited of him, there are not only books of phyſic, and books of morality, like that contained in what are called his "Golden Verſes," but treatiſes of politics and theology. All theſe works are loſt: but the vaſtneſs of his mind, and the greatneſs of his talents, appear from the wonderful things he performed. He delivered, as antiquity relates, ſeveral cities of Italy and of Sicily from the yoke of ſlavery; he appeaſed ſeditions in others; and he ſoftened the manners, and brought to temper the moſt ſavage and unruly humours, of ſeveral people and ſeveral tyrants. Phalaris, the tyrant of Sicily, is ſaid to have been the only one who could withſtand the remonſtrances of Pythagoras; and he, it ſeems, was ſo enraged at his lectures, that he ordered him to be put to death. But though the reaſonings of the philoſopher could make no impreſſion on the tyrant, yet they were ſufficient to revive the ſpirit of the Agrigentines, and Phalaris was killed the very ſame day that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore at Croton, married Theano, daughter of Brontinus, one of the chief of that city. He had by her two ſons, Arimneſtus and Telauges; which laſt ſucceeded his father in his ſchool, and was the maſter of Empedocles. He had likewiſe one daughter, named Damo, who was diſtinguiſhed by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related, that Pythagoras had given her ſome of his writings, with expreſs commands not to impart them to any but thoſe of his own family; to which Damo was ſo ſcrupulouſly obedient, that even when ſhe was reduced to extreme poverty, ſhe refuſed a great ſum of money for them. Some have indeed aſſerted, and Plutarch among them, that Pythagoras never wrote any thing; but this opinion is contradicted by others, and Plutarch is ſuppoſed to be miſtaken. Whether he did or not, it is certain that whatever was written by his firſt diſciples ought to be regarded as the work of himſelf; for they wrote only his opinions, and that too ſo religiouſly, that they would not change the leaſt ſyllable; reſpecting the words of their maſter as the oracles of a god; and alledging in confirmation of the truth of any doctrine only this, αυτος εφα, "He ſaid ſo." They looked on him as the

the moſt perfect image of the deity among men. His houſe was called the temple of Ceres, and his court-yard the temple of the Muſes; and, when he went into towns, it was ſaid he went thither, "not to teach men, but to heal them."

Pythagoras was perſecuted in the laſt years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had ſo puffed up with pride, that he thought he ſhould do honour to Pythagoras in offering to be his diſciple. The philoſopher did not meaſure the merit of men by theſe exterior things; and therefore finding in him much corruption and wickedneſs, refuſed to admit him. This extremely enraged Cylon, who ſought nothing but revenge; and, having rendered as many perſons diſaffected to Pythagoras as he could, came one day accompanied by a crowd of profligates, and ſurrounding the houſe where he was teaching, ſet it on fire. Pythagoras had the luck to eſcape, and flying, took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magiſtrates to meet him, and to requeſt him to retire elſewhere. He went to Tarentum, where a new perſecution ſoon obliged him to retire to Metapontum. But the ſedition of Croton proved as it were the ſignal of a general inſurrection againſt the Pythagoreans; the flame had gained all the cities of Greater Greece; the ſchools of Pythagoras were deſtroyed, and he himſelf, at the age of above eighty, killed at the tumult of Metapontum, or, as as others ſay, was ſtarved to death in the temple of the Muſes, whither he was fled for refuge.

The doctrine of Pythagoras was not confined to the narrow compaſs of Magna Græcia, now called the kingdom of Naples; it ſpread itſelf over all Greece, and in Aſia. The Romans admired his precepts long after his death; and having received an oracle, which commanded them to erect ſtatues in honour of the moſt wiſe and the moſt valiant of the Greeks, they erected two brazen ſtatues, one to Alcibiades as the moſt valiant, and the other to Pythagoras as the moſt wiſe. It was greatly to his honour, that the two moſt excellent men Greece ever produced, Socrates and Plato, in ſome meaſure followed his doctrine.

The ſect of Pythagoras ſubſiſted till towards the end of the reign of Alexander the Great. About that time the Academy and the Lyceum united to obſcure and ſwallow up the Italic ſect, which till then had held up its head with ſo much glory, that Iſocrates writes, "We more admire, at this day, a Pythagorean when he is ſilent, than others, even the moſt eloquent, when they ſpeak." However, in after-ages, there were here and there ſome diſciples of Pythagoras, but they were only particular perſons, who never made any ſociety; nor had the Pythagoreans any more a public ſchool. We find ſtill extant a

letter of Pythagoras to Hiero, tyrant of Syracuſe; but this letter is certainly ſuppoſititious, Pythagoras having been dead before Hiero was born. "The Golden Verſes of Pythagoras," the real author of which is unknown, have been frequently publiſhed, with the "Commentary of Hierocles," and a Latin verſion and notes. Mr. Dacier tranſlated them into French, with notes, and added the "Lives of Pythagoras and Hierocles;" and this work was publiſhed in Engliſh, the "Golden Verſes" being tranſlated from the Greek by N. Rowe, eſq; in 1707, 8vo. It is chiefly from Dacier's "Life of Pythagoras," that the preſent memoir is extracted.

QUADRATUS,

Q.

QUADRATUS, a disciple of the apostles, according to Eusebius and Jerome, and bishop of Athens, where he was born, or at least educated [A]. About the year 125, when the emperor Adrian wintered at Athens, and was there initiated into the Eleusinian mysteries, a persecution arose against the Christians, during which their bishop Publius suffered martyrdom. Quadratus succeeded him; and, in order to stop the persecution, composed an "Apology for the Christian Faith," and presented it to the emperor. This Apology, which had the desired effect, was extant in Eusebius's time, who tells us, that it shewed the genius of the man, and the true doctrine of the apostles; but we have only a small fragment preserved by Eusebius in the fourth book of his history, wherein the author declares, that "none could doubt the truth of the miracles of Jesus Christ, because the persons, healed and raised from the dead by him, had been seen, not only when he wrought his miracles, or while he was upon earth, but even a very great while after his death; so that there are many," says he, "who were yet living in our time." Valesius, and others upon his authority, will have the Quadratus, who composed the Apology, to be a different person from Quadratus, the bishop of Athens; but his arguments do not seem sufficiently grounded, and are therefore generally rejected. Jerome affirms them to be the same. Nothing certain can be collected concerning the death of Quadratus; but it is supposed, that he was banished from Athens, and then put to variety of torments, under the reign of Adrian.

There was also a very eloquent Athenian philosopher, named Aristides, who presented to the emperor Adrian, at the same time with Quadratus, a volume in the form of an apology for the Christian religion; "which," says Jerome, "shews the learned how excellent a writer this author was." The same Jerome observes, that Aristides did not alter his profession when he changed his religion; that his Apology was full of philosophical notions; and that it was afterwards imitated by Justin Martyr. It was extant in the time of Eusebius and Jerome, but is

[A] Cave's Hist. Literar.

now loſt. There is little mention of Ariſtides by the ancients, ſo that nothing particular is known of him.

QUARLES (Francis), an Engliſh poet, ſon of James Quarles, eſq; clerk of the green-cloth, and purveyor to queen Elizabeth, was born at Stewards, in the pariſh of Rumford in Eſſex, in 1592 [B]. He was ſent to Cambridge, and continued for ſome time in Chriſt-college, and then became a member of Lincoln's-Inn. Afterwards, he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electreſs palatine and queen of Bohemia; but quitted her ſervice, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became ſecretary to archbiſhop Uſher. Upon the breaking out of the rebellion in that kingdom, in 1641, he ſuffered greatly in his fortune, and was obliged to fly for ſafety to England. But here he did not meet with the quiet he expected; for a piece of his, ſtyled "The Royal Convert," having given offence to the prevailing powers, they took occaſion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as poſſible in his eſtates. But we are told, that what he took moſt to heart, was being plundered of his books, and ſome manuſcripts which he had prepared for the preſs. The loſs of theſe is ſuppoſed to have haſtened his death, which happened in 1644. He wrote a comedy, called, "The Virgin Widow," printed in 1649, and ſeveral poems, which were chiefly of the religious kind. Langbaine ſays, "He was a poet that mixed religion and fancy together; and was very careful in all his writings not to entrench upon good manners by any ſcurrility in his works, or any ways offend againſt his duty to God, his neighbour, and himſelf." Thus, according to Langbaine, (and others have given him the ſame teſtimonial) he was a very good man; but, in the judgement of ſome he was alſo a very great man, and a moſt excellent poet. "Had he been contemporary," ſays Fuller, "with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneneſs, wantonneſs, and ſatiricalneſs, that they may neither abuſe God, themſelves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the ſecond hand, being all for tranſlations, nothing for invention. Our Quarles was free from the faults of the firſt, as if he had drank of Jordan inſtead of Helicon, and ſlept on Mount Olivet for his Parnaſſus; and was happy in his own invention. His viſible poetry, I mean his 'Emblems,' is excellent, catching therein the eye and fancy at one draught; ſo that he hath out-*akiated*

[B] Langbaine's Account of Dramatic Poets; Winſtanley; Wood, &c.

therein,

therein, in ſome men's judgements. His 'Verſes on Job' are done to the life, ſo that the reader may ſee his forces, and through them the anguiſh of his ſoul. According to the advice of St. Hierome, *verba vertebat in opera*, and practiſed the Job he had deſcribed."

By one wife Quarles had eighteen children, one of whom named John, a poet alſo, was born in Eſſex in 1624; admitted into Exeter college, Oxford, in 1642; bore arms for Charles I. within the garriſon at Oxford; and was afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote ſeveral things purely for a maintenance; and afterwards travelled on the continent. He returned, and died of the plague at London in 1665. Some have eſteemed him alſo a good poet; and perhaps he was not entirely deſtitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated. His principal merit, however, with his admirers, was certainly his being a very great royaliſt.

QUELLINUS (Erasmus), an eminent painter, was born at Antwerp in 1607. He ſtudied the belles lettres and philoſophy for ſome time; but his taſte and inclination for painting forced him at length to change his purſuits. He learned his art of Rubens, and became a very good painter. Hiſtory, landſcape, and ſome architecture, were the principal objects of his application, and his learning frequently appeared in his productions. He painted ſeveral grand pictures in Antwerp, and the places thereabouts, for churches and palaces: and though he aimed at nothing more than the pleaſure he took in the exerciſe of painting, yet when he died he left behind him a very great character for ſkill and merit in his art. He lived to be very old, which is not common to painters: their profeſſion not being at all favourable to length of days. He left a ſon, John Eraſmus Quellinus, called young Quellinus; a painter whoſe works were eſteemed, and may be ſeen in different parts of Flanders: and a nephew Artus Quellinus, who was an excellent artiſt in ſculpture, and who executed the fine pieces of carved work in the town-hall at Amſterdam, engraved firſt by Hubert Quellinus. Young Quellinus was born in 1630, and died in 1715; and having ſtudied at Rome, is generally thought to have ſurpaſſed his father.

QUENSTEDT (John Andrew), a Lutheran divine, and a ſtrong opponent of the Roman Catholics, was born at Quedlimbourg, and died on May 22, 1688, at the age of ſeventy-one. He publiſhed, 1. A work entitled, "Dialogus de Patriis illuſtrium virorum, Doctrina, et Scriptis," 4to, Wittemberg, 1654, and 1691. This is an account of learned men from Adam to the year 1600, but is ſuperficial, and inaccurate. 2. "Sepultura Veterum,"

terum," 8vo, 1660, and in 4to, Wittemberg. This is eſteemed his beſt work. 3. "A Syſtem of Divinity for thoſe who adopt the Confeſſion of Augſburg," 4 vols. folio, 1685. 4. Several other works, more replete with proofs of learning than of correctneſs and good taſte.

QUERENGHI (ANTONY), A poet of Italy, who wrote both in his own language and in Latin, was born at Padua in 1546, and manifeſted a very early genius. By means of a ready conception and vaſt memory, he ſoon made himſelf maſter of ſeveral languages, and of no ſmall ſtore of other knowledge. He was confidentially employed by ſeveral popes, and was ſecretary of the ſacred college under no leſs than five. Clement VIII. made him a canon of Padua, but Paul V. recalled him to Rome, where he loaded him with honourable offices. Querenghi continued to hold his employments under the ſucceeding popes, till he died at Rome, Sept. 1, 1633, at the age of eighty-ſeven. There is a volume of his Latin poems, which was printed at Rome in 1629: and Italian poetry, publiſhed alſo at Rome in 1616.

QUERLON (ANNE GABRIEL MEUSNIER DE), born at Nantes, April 15, 1702, was a journaliſt of ſome celebrity in France, a ſcholar attached to the ſtudy of the ancients, an enemy to bad taſte, to the affectation of introducing new terms, and ſtill more to the rage for new principles. He publiſhed, for twenty-two years, a periodical paper for the province of Britany, entitled "Les petites Affiches:" and, during the ſame period, for five years, conducted the "Gazette de France," the "Journal Etranger," for two years; and took a part in the "Journal Encyclopedique." Notwithſtanding theſe labours, he was the editor of many Latin and French authors, whoſe works he enriched by notes and prefaces, at once curious and inſtructive. He compoſed alſo works of his own, and, beſides thoſe which he publiſhed, left ſeveral in manuſcript, among which was a regular Analyſis of the literary journals on which he was for ſo many years employed. Towards the latter part of his life he acted as librarian to a rich financier named Beaujon, from whom he had a handſome ſalary, with an honourable and pleaſing retreat in his houſe. He died in April 1780, very generally regretted.

His principal works, beſides the periodical publications already mentioned, are, 1. "Les impoſtures innocentes," a little novel, the production of his youth, but calculated to make the public regret that he did not more employ himſelf in works of imagination. 2. "Le Teſtament de l'Abbé des Fontaines," 12mo, 1746, a pamphlet of no great merit. 3. "Le Code Lyrique, ou reglement pour l'Opera de Paris," 12mo, 1743. 4. "Collection Hiſtorique," or Memoirs towards the Hiſtory of the War which terminated in 1748, 12mo, 1757. 5. A Continuation

of

of the Abbé Prévot's "Hiſtory of Voyages." 6. A tranſlation of the Abbe Marſy's Latin Poem on Painting, which is executed with fidelity and elegance. Among the editions which he publiſhed, was one of Lucretius, 12mo, 1744, with notes, which have been eſteemed; alſo Phædrus and Anacreon.

QUERNO (Camillo), an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility of making verſes. He went to Rome about 1514, with a poem of twenty thouſand lines, called Alexiada. Some young gentlemen of that city profeſſed great friendſhip to him: they treated him in the country, and at a feaſt crowned him arch poet; ſo that he was not known afterwards by any other name. Leo X. who, upon certain occaſions, was not averſe to buffoonery, delighted in his company, and cauſed him to be ſerved with meat from his own table; and Querno, being an excellent paraſite, humoured him very exactly. He was obliged to make a diſtich extempore, upon whatever ſubject was given him; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verſe, "Archipoeta facit verſus pro mille poetis," and, as he heſitated in compoſing the ſecond, the pope readily and wittily added, "Et pro mille aliis Archipoeta bibit." Querno, haſtening to repair his fault, cried, "Porrige, quod faciat mihi carmina docta, Falernum," to which the pope inſtantly replied, "Hoc vinum enervat, debilitatque pedes."

Theſe were fine days for Querno; but, after the taking of Rome, he retired to Naples, where he ſuffered much during the wars in 1528, and died there in the hoſpital. He uſed to ſay, "He had found a thouſand wolves, after he had loſt one lion."

QUESNAY (Francis), a celebrated French phyſician, was born at Ecquevilli, a ſmall village in France, in the year 1694. He was the ſon of a labourer, and worked in the fields till he was ſixteen years of age; though he afterwards became firſt phyſician in ordinary to the king of France, a member of the Academy of Sciences at Paris, and of the Royal Society of London. He did not even learn to read till the period abovementioned, when one of the books in which he firſt delighted was the Maiſon Ruſtique. The ſurgeon of the village gave him a ſlight knowledge of Greek and Latin, with ſome of the firſt principles of his art: after which he repaired to the capital, where he completed his knowledge of it. Having obtained the requiſite qualifications, he firſt practiſed his profeſſion at Mantes; but M. de la Peyronie, having diſcovered his talents, and thinking them loſt in a ſmall town, invited him to Paris, to be ſecretary to an academy of ſurgery, which he was deſirous to eſtabliſh. To the firſt collection of memoirs publiſhed by this ſociety Queſnay prefixed a preface, which is conſidered as one of the completeſt

performances of the kind. The gout at length disqualified him for the practice of surgery, and he applied himself to medicine, wherein he became no less eminent. Towards the latter end of life his early taste for agricultural studies revived, and he became a leading man in the sect of œconomists, who afterwards made so bad a use of their influence, by circulating democratical principles. Quesnay had many good qualities, among which were humanity and charity, with a strong mind, and philosophical equality of temper, under the pains of the gout. He lived to the age of eighty, and in his very last years involved himself so deeply in mathematical studies that he fancied he had discovered at once the two great problems of the trisection of an angle, and the quadrature of the circle. He died in December 1774. Louis XV. was much attached to Quesnay, called him "son penseur," his thinker; and, in allusion to that name, gave him three pansies, or "pensées," for his arms.

The works of Quesnay were these: 1. "Observations on the Effects of Bleeding," 12mo, 1730. 2. "A Physical Essay on the Animal Œconomy," 3 vols. 12mo, 1747. A work of a great moralist as well as physician. 3. "The Art of Healing by Bleeding," 12mo, 1736. This has been, in some degree, refuted by experience. 4. "A Treatise on continued Fevers," 2 vols. 12mo, 1753. 5. "On Gangrene," 12mo, 1749. 6. "On Suppuration," 12mo, 1749. 7. "Physiocratie," or on the government most advantageous to the human race, 8vo, 1768. In this, his style is affected and inflated, nor are his ideas much more sound. 8. Several small works on œconomical subjects, containing some sound views, and others altogether impracticable. 9. Some articles of the same kind in the Encyclopedie. All these works are written in French.

QUESNEL (PASQUIER), a celebrated priest of the congregation called the Oratory, in France, was born at Paris in 1634, and was unfortunate in being the subject of a great division between his countrymen, and the cause of many quarrels among them; which, says Voltaire, thirty pages of his "Moral Reflections upon the New Testament," properly qualified and softened, would have prevented [c]. He was a man of very uncommon parts and learning. In 1675, he published the works of St. Leo, at Paris, in 2 vols. 4to. with notes and dissertations; which, containing some things in defence of the ancient opinions of the Gallican church against the novelties of the Roman, gave such offence at Rome, that the year following the work was condemned there by a decree of the inquisition. Meeting with some troubles also in his own country, he retired in 1685 to Brussels; and joined the celebrated Antony Arnauld, who lived in a kind of exile

[c] Siécle de Louis XIV. tom. ii.

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there, and whom Quesnel accompanied to the time of his death, which happened in 1694. He had published, in 1671, "Moral Reflections upon the New Testament;" but these were only upon part of the New Testament: he now finished the whole, and published it in 1687. This book contained some maxims which appeared favourable to Jansenism; but these were joined with such a multitude of pious sentiments, and so abounded in that soft persuasion which wins the heart, that the work was received with universal approbation. The beauties of it appeared every where evident, and the exceptionable passages were difficult to be found. Several bishops bestowed high encomiums on it, when imperfect; which they repeated and confirmed in the strongest manner, when the author had finished it. Voltaire knew for certain, as he tells us, that the Abbé Rénaudot, one of the most learned men in France, being at Rome the first year of Clement XI's pontificate, went one day to wait upon this pope, who loved men of letters, and was himself a man of learning; and found him reading Quesnel's book: "This," said his holiness, "is an excellent performance; we have no one at Rome capable of writing in this manner; I wish I could have the author near me:" yet this very pope in 1708 published a decree against it, and afterwards, in 1713, issued the famous bull Unigenitus, in which an hundred and one propositions extracted from it were condemned. We must not, however, look upon this condemnation of Clement XI. as a contradiction to the encomium he had before given: it proceeded entirely from reasons of state. The prelate in France, who shewed the strongest and most sincere approbation of this book, was cardinal de Noailles, archbishop of Paris. He declared himself the patron of it, when he was bishop of Chalons; and it was dedicated to him. Now the cardinal protected several of the Jansenists, though not of their persuasion; and was not at all well disposed towards the Jesuits. This, and the book's favouring somewhat of Jansenism, made it very obnoxious to the Jesuits; whose mighty power, being dreaded by Quesnel, occasioned him to go to Brussels. There he joined Arnauld, and after his death became the head of the Jansenists: but the Jesuits, being very powerful and prevalent, soon disturbed him in his solitude. They represented him as a seditious person: and they prevailed with the king himself to petition for the condemnation of his book at Rome; which was in fact procuring the condemnation of cardinal de Noailles, who had been the most zealous defender of the work. They persecuted him also with Philip V. who was sovereign of the Low Countries, as they had before done Arnauld his master with Louis XIV. They obtained an order from the king of Spain to seize these religious exiles; and accordingly Quesnel was imprisoned in the archbishopric of Mechlin.

lin. But a gentleman, who believed he ſhould greatly raiſe himſelf by means of the Janſeniſts, if he could deliver their chief, broke through their walls; by which means Queſnel, having made his eſcape, fled to Amſterdam, where he died in 1719, after having ſettled ſome Janſeniſt churches in Holland: the ſect, however, was weak, and dwindled daily. He wrote a great many books; but they are chiefly of the polemic kind.

QUEVEDO (Francisco de), an eminent Spaniſh author, was born at Madrid in 1570; and was a man of quality, as appears from his being ſtyled knight of the order of St. James, which is the next in dignity to that of the Golden Fleece. He was one of the beſt writers of his age, and excelled equally in verſe and proſe [D]. He excelled too in all the different kinds of poetry: his heroic pieces, ſays Nicolas Antonio, have great force and ſublimity; his lyrics great beauty and ſweetneſs; and his humorous pieces a certain eaſy air, pleaſantry, and ingenuity of turn, which is exceedingly delightful to a reader. His proſe works are of two ſorts, ſerious and comical: the former conſiſt of pieces written upon moral and religious ſubjects; the latter are ſatirical, full of wit, vivacity, and humour. He had a ſingular force and fruitfulneſs of imagination, which enabled him to render the moſt dry and barren ſubjects diverting, by embelliſhing them with all the ornaments of fiction. All his printed works, for he wrote a great deal which was never printed, are compriſed in 3 vols. 4to, two of which conſiſt of poetry, a third of pieces in proſe. The "Parnaſſo Eſpagnol, or Spaniſh Parnaſſus," under which general title all his poetry is included, was collected by the care of Joſeph Gonzales de Salas, who, beſides ſhort notes interſpered throughout, prefixed diſſertations to each diſtinct ſpecies. It was firſt publiſhed at Madrid, in 1650, 4to, and has ſince frequently been printed in Spain and the Low Countries [E]. The comical or humorous part of his proſe-works has been tranſlated into Engliſh. "The Viſions" are a ſatire upon corruption of manners in all ſorts and degrees of people; are full of wit and morality; and have found ſuch a reception, as to go through ſeveral editions. The remainder of his comical works, containing, "The Night-Adventurer, or the Day-Hater," "The Life of Paul the Spaniſh Sharper," "The Retentive Knight and his Epiſtles," "The Dog and Fever," "A Proclamation by Old Father Time," "A Treatiſe of all Things whatſoever," "Fortune in her Wits, or the Hour of all Men," were tranſlated from the Spaniſh, and publiſhed at London, in 1707, 8vo. Stevens, the tranſlator, ſeems to have thought that he could not ſpeak too highly

[D] Script. Hiſpan. v i. [E] Baillet, Jugemens, tom. v.

of

of his author; he calls him "the great Quevedo, his works a real treaſure; the Spaniſh Ovid, from whom wit naturally flowed without ſtudy, and to whom it was as eaſy to write in verſe as in proſe." The ſeverity of his ſatires procured him many enemies, and brought him into great troubles. The count d'Olivares, favourite and prime miniſter to Philip IV. of Spain, impriſoned him for being too free with his adminiſtration and government; nor did he obtain his liberty, till that miniſter was diſgraced. He died in 1645, according to ſome; but, as others ſay, in 1647. Beſides being ſo conſummate a wit and poet, he he is ſaid to have been extremely learned; and it is affirmed by his intimate friend, who wrote the preface to his volume of poems, that he underſtood the Hebrew, Greek, Latin, Italian, and French languages.

QUIEN (MICHAEL LE), a French Dominican, and a very learned man, was born at Boulogne in 1661. He was deeply ſkilled in the Greek, Arabic, and Hebrew languages; and in that ſort of criticiſm and learning, which is neceſſary to render a man an able expounder of the Holy Scriptures. Father Pezron, having attempted to eſtabliſh the chronology of the Septuagint againſt that of the Hebrew text, found a powerful adverſary in le Quien; who publiſhed a book in 1690, and afterwards another, againſt his "Antiquité des Tems rétablie," a very fine and well-written work. Quien called his book "Antiquité des Tems détruite." He applied himſelf greatly to the ſtudy of the eaſtern churches, and that of England; and in particular wrote againſt Courayer upon the validity of the ordinations of the Engliſh biſhops: who, ſays Voltaire, "pay no more regard to theſe diſputes, than the Turks do to diſſertations upon the Greek church [F]." All this le Quien did out of great zeal to popery, and to promote the glory of his church: but he did alſo a ſervice for which both proteſtantiſm and learning were obliged to him, and on which account chiefly he is inſerted here, when he publiſhed in 1712 an edition in Greek and Latin of the works of Joannes Damaſcenus, in 2 vols. folio. This did him great honour: for the notes and diſſertations, which accompany his edition, ſhew him to have been one of the moſt learned men of his age. His exceſſive zeal for the credit of the Roman church made him publiſh another work in 4to, called, "Panoplia contra ſchiſma Græcorum;" in which he endeavours to refute all thoſe imputations of pride, ambition, avarice, and uſurpation, that have ſo juſtly been brought againſt it. He projected, and had very far advanced, a very large work, which was to have exhibited an hiſtorical account of all the patriarchs and inferior prelates, that have filled the ſees in Africa and the Eaſt; and the

[F] Siécle de Louis XIV. tom. II.

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firſt volume was printing at the Louvre, with this title, "Oriens Chriſtianus & Africa," when the author died at Paris in 1733.

QUILLET (CLAUDIUS), an ingenious French writer, whoſe talent was Latin poetry, was born at Chinon, in Touraine, about 1602. He ſtudied phyſic, and practiſed it for ſome years in the beginning of his life. When Mr. De Laubardemont, counſellor of ſtate, and a creature of cardinal Richelieu, was ſent to take cogniſance of the famous pretended poſſeſſion of the nuns of Loudun, with ſecret inſtructions doubtleſs to find real, Quillet was in that town; and believing it to be all a farce, with a view of expoſing it, challenged the devil of thoſe nuns, and utterly nonpluſſed and confounded him. Laubardemont was offended at it, and iſſued out a warrant againſt Quillet; who, perceiving the mummery to be carried on by cardinal Richelieu, in order to deſtroy the unhappy Grandier, and, at the ſame time, as ſome ſuppoſe, to frighten Louis XIII. thought it not ſafe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This muſt have happened about 1634, when Grandier was executed.

Arriving at Rome, he paid his reſpects frequently to the marſhal D'Etrées, the French ambaſſador; and was ſoon after received into his ſervice, as ſecretary of the embaſſy. He ſeems to have returned with the marſhal to France, after the death of cardinal Richelieu. While he was at Rome, he began his poem called "Callipædia;" the firſt edition of which was printed at Leyden, 1655, with this title, "Calvidii Leti Callipædia, ſeu de pulchræ prolis habendæ ratione." Calvidius Letus is almoſt an anagram of his name. It is not known, what made him angry with cardinal Mazarine; but it is certain, that he reflected very ſatirically upon his eminence in this poem. The cardinal ſent for him upon it; and, after ſome kind expoſtulations upon what he had written, aſſured him of his eſteem, and diſmiſſed him with a promiſe of the next good abbey that ſhould fall; which he accordingly conferred upon him a few months after: and this had ſo good an effect upon Quillet, that he dedicated the ſecond edition of his book to the cardinal, after having expunged the paſſages which had given him offence. It is remarkable, that Julius Cæſar behaved in the ſame manner, when he was lampooned by Catullus: he invited the poet to ſupper, and treated him with ſuch a generous civility, that he made him his friend ever after. The ſecond edition of "Callipædia" was printed at Paris, 1656, with many additions, and Quillet's own name to it: and the author ſubjoined two other pieces of Latin poetry, one "Ad Eudoxum," which is a fictitious name for ſome courtier; another, "In obitum Petri Gaſſendi, inſignis Philoſophi & Aſtronomi." Theſe are all the productions of Quillet which ever came from the preſs; although he wrote a long Latin poem

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in twelve books, entitled "Henriciados," in honour of Henry IV. of France, and tranſlated all the ſatires of Juvenal into French.

As to the "Callipædia," it is eaſy to conceive, that it was very greedily read; and though the ſubject is not always treated with the greateſt ſolidity, yet the verſification is allowed to be every where beautiful. Some writers, however, have loudly objected to certain particularities in this poem, and cenſured the author very ſeverely for them. "This abbot," ſays Baillet, "intending to teach men how to get pretty children, has endeavoured to reduce all the precepts of that new art into four books, in Latin verſe, entitled 'Callipædia.' Though he does not inform the public, how he gained his knowledge of ſo many rare particulars, it was nevertheleſs, obſerved, that, for an abbot, he knew more on this article, than the moſt experienced among the laity; and that he was capable of teaching even nature herſelf.—It is ſaid, that ſome paſſages in it are finely touched: but it alſo contains deſcriptions concerning procreation, which are abominable, and unworthy of a man who has any ſenſe of modeſty; and he ſeems every where to glory in having read Petronius." In anſwer to this, M. de la Monnoye has obſerved, in a note upon Baillet, that Quillet was no beneficed man, nor had any connection with the ſacred order, when he wrote the "Callipædia." Bayle alſo has apologized for Quillet; "whoſe verſification, he ſays, is very fine, and the poet appears therein to have ſtudied Lucretius much more than Petronius. Thoſe were not miſtaken, who told Baillet, that the author ſpeaks plainly concerning procreation; but it is falſe to aſſert, that this is unworthy a man who has any ſenſe of modeſty: Abbot Quillet ſaying nothing but what is found in grave writers on phyſic." As to the merit of the poem, though it has uſually been much admired, and on many accounts certainly with good reaſon, yet the above De la Monnoye, a moſt competent and able judge, has ſpoken of it in terms not at all favourable. He thinks the great reception it has met with, owing principally to the ſubject; which, he ſays, is often treated in a very frivolous way, eſpecially in the ſecond book, where there are many lines concerning the different influences of the conſtellations upon conception. He will not allow the verſification to reſemble either that of Lucretius or Virgil, blames the diction as incorrect, and diſcovers alſo errors in quantity. This is the judgement which the critic and poet has paſſed upon Quillet's poem [G]. A third edition of the "Callipædia" was neatly printed at London in 1708, 8vo; to which, beſides the two little Latin poems above-mentioned, was ſubjoined "Scævolæ Sammarthani Pædotrophiæ, ſive de puerorum educatione, libri tres."

[G] Menagiana, tom. III. p. 234.

Quillet

Quillet died in 1661, aged 59; and left all his papers, together with five hundred crowns for the printing his Latin poem in honour of Henry IV. to Menage: but this, on ſome account or other, was never executed.

QUIN (JAMES) [H]. This celebrated actor was born in King-ſtreet, Covent-Garden, the 24th Feb. 1693 [I]. His anceſtors were of an ancient family in the kingdom of Ireland. His father, James Quin, was bred at Trinity-college, Dublin, whence he came to England, entered himſelf of Lincoln's-Inn, and was called to the bar; but his father, Mark Quin, who had been lord-mayor of Dublin in 1676, dying about that period, and leaving him a plentiful eſtate, he quitted England in 1700, for his native country; taking with him his ſon, the object of our preſent attention [K].

The marriage of Mr. Quin's father, was attended with circumſtances which ſo materially affected the ſubſequent intereſt of his ſon, as probably very much to influence his deſtination in life. His mother was a reputed widow, who had been married to a perſon in the mercantile way, and who left her, to purſue ſome traffick or particular buſineſs in the Weſt-Indies. He had been abſent from her near ſeven years, without her having received any letter from, or the leaſt information about him. He was even given out to be dead, which report was univerſally credited; ſhe went into mourning for him; and ſome time after Mr. Quin's father, who is ſaid to have then poſſeſſed an eſtate of 1000l. a year, paid his addreſſes to her and married her. The offspring of this marriage was Mr. Quin. His parents continued for ſome time in an undiſturbed ſtate of happineſs, when the firſt huſband returned, claimed his wife, and had her. Mr. Quin the elder retired with his ſon, to whom he is ſaid to have left his property [L]. Another, and more probable account is [M], that the eſtate was ſuffered to deſcend to the heir at law, and the illegitimacy of Mr. Quin being proved, he was diſpoſſeſſed of it, and left to provide for himſelf.

[H] Soon after the death of Mr. Quin, there appeared a pamphlet entitled, "The Life of Mr. James Quin, Comedian, with the Hiſtory of the Stage from his commencing Actor to his Retreat to Bath," 12mo, printed for Bladon, 1766. From that life, the former account in this work was taken; but a life having been ſince given in the European Magazine, for May, &c. 1792, wherein that tract is cenſured as highly inaccurate, we have now adopted principally the account given in the Magazine; which appears to be founded on better authorities.

[I] Chetwood's Hiſtory of the Stage, p. 152; and Hiſtory of the Engliſh Stage, 1741, p. 152.

[K] In the Life of Anthony a Wood, p. 139, we have an account of another James Quin, who was probably of the ſame family.

[L] Victor's Hiſtory of the Stage, vol. iii. p. 90.—Mr. Victor ſays, this account was given by Mr. Quin to two gentlemen ſome time before his death.

[M] Hiſtory of the Stage, 1741, and Chetwood.

Quin received his education at Dublin, under the care of Dr. Jones, until the death of his father in 1710, when the progreſs of it was interrupted, we may preſume, by the litigations which aroſe about his eſtate. It is generally admitted, that he was deficient in literature; and it has been ſaid, that he laughed at thoſe who read books by way of enquiry after knowledge, ſaying, he read men—that the world was the beſt book. This account is believed to be founded in truth, and will prove the great ſtrength of his natural underſtanding, which enabled him to eſtabliſh ſo conſiderable a reputation as a man of ſenſe and genius.

Deprived thus of the property he expected, and with no profeſſion to ſupport him, though he is ſaid to have been intended for the law, Mr. Quin appears to have arrived at the age of twenty-one years. He had, therefore, nothing to rely upon but the exerciſe of his talents, and with theſe he ſoon ſupplied the deficiencies of fortune. The theatre at Dublin was then ſtruggling for an eſtabliſhment, and there he made his firſt eſſay. The part he performed was Abel in "The Committee," in the year 1714; and he repreſented a few other characters, as Cleon in "Timon of Athens," Prince of Tanais in "Tamerlane," and others, but all of equal inſignificance. After performing one ſeaſon in Dublin, he was adviſed by Chetwood not to ſmother his riſing genius in a kingdom where there was no great encouragement for merit. This advice he adopted, and came to London, where he was immediately received into the company at Drury-lane. It may be proper here to mention, that he repaid the friendſhip of Chetwood, by a recommendation which enabled that gentleman to follow him to the metropolis.

At that period it was uſual for young actors to perform inferior characters, and to riſe in the theatre as they diſplayed ſkill and improvement. In conformity to this practice, the parts which Quin had allotted to him were not calculated to procure much celebrity for him. He performed the Lieutenant of the Tower in Rowe's "Jane Grey," the Steward in Gay's "What d' ye Call It," and Vulture in "The Country Laſſes;" all acted in 1715. In December, 1716, he performed a part of more conſequence, that of Antenor in Mrs. Centlivre's "Cruel Gift;" but in the beginning of the next year we find him degraded to ſpeak about a dozen lines in the character of the Second Player in "Three Hours after Marriage."

Accident, however, had juſt before procured him an opportunity of diſplaying his talents, which he did not neglect. An order had been ſent from the lord-chamberlain to revive the play of "Tamerlane" for the 4th of Nov. 1716. It had accordingly been got up with great magnificence. On the third night, Mr. Mills, who performed Bajazet, was ſuddenly taken ill,

and application was made to Quin to read the part; a task which he executed so much to the satisfaction of the audience, that he received a considerable share of applause. The next night he made himself perfect, and performed it with redoubled proofs of approbation. On this occasion he was complimented by several persons of distinction and dramatic taste, upon his early and rising genius. It does not appear that he derived any other advantage at that time from his success. Impatient, therefore, of his situation, and dissatisfied with his employers, he determined upon trying his fortune at Mr. Rich's theatre, at Lincoln's-Inn-fields, then under the management of Messr. Keene and Christopher Bullock; and accordingly in 1717 quitted Drury-lane, after remaining there two seasons. Chetwood insinuates, that envy influenced some of the managers of Drury-lane to depress so rising an actor. Be that as it may, he continued at the theatre he had chosen seventeen years, and during that period supported without discredit, the same characters which were then admirably performed at the rival theatre.

Soon after he quitted Drury-lane, an unfortunate transaction took place, which threatened to interrupt, if not entirely to stop his theatrical pursuits. This was an unlucky rencounter between him and Mr. Bowen, which ended fatally to the latter. From the evidence given at the trial it appeared, that on the 17th of April, 1718, about four or five o'clock in the afternoon, Mr. Bowen and Mr. Quin met accidentally at the Fleece-tavern in Cornhill. They drank together in a friendly manner, and jested with each other for some time, until at length the conversation turned upon their performances on the stage. Bowen said, that Quin had acted Tamerlane in a loose sort of a manner; and Quin, in reply, observed, that his opponent had no occasion to value himself on his performance, since Mr. Johnson, who had but seldom acted it, represented Jacomo, in "The Libertine," as well as he who had acted it often. These observations, probably, irritated them both, and the conversation changed, but to another subject not better calculated to produce good-humour—the honesty of each party. In the course of the altercation, Bowen asserted, that he was as honest a man as any in the world, which occasioned a story about his political tenets to be introduced by Quin: and both parties being warm, a wager was laid on the subject, which was determined in favour of Quin, on his relating that Bowen sometimes drank the health of the duke of Ormond, and sometimes refused it; at the same time asking the referee how he could be as honest a man as any in the world, who acted upon two different principles. The gentleman who acted as umpire then told Mr. Bowen, that if he insisted upon his claim to be as honest a man as any in the world, he

he muſt give it againſt him. Here the diſpute ſeemed to have ended, nothing in the reſt of the converſation indicating any remains of reſentment in either party. Soon afterwards, however, Mr. Bowen aroſe, threw down ſome money for his reckoning, and left the company. In about a quarter of an hour Mr. Quin was called out by a porter ſent by Bowen, and both Quin and Bowen went together, firſt to the Swan tavern, and then to the Pope's-Head tavern, where a rencounter took place, and Bowen received a wound, of which he died on the 20th of April following. In the courſe of the evidence it was ſworn, that Bowen, after he had received the wound, declared that he had had juſtice done him, that there had been nothing but fair play, and that if he died, he freely forgave his antagoniſt. On this evidence Quin was, on the 10th of July, found guilty of manſlaughter only, and ſoon after returned to his employment on the ſtage [M].

This unhappy incident was not calculated to impreſs a favourable opinion of Quin on the public mind. When it is conſidered, however, in all its circumſtances, it will not leave much ſtain upon his character. Whatever effect it had at the time, he lived to eraſe the impreſſion it had made by many acts of benevolence; and kindneſs to thoſe with whom he was connected.

The theatre in which Quin was eſtabliſhed, had not the patronage of the public in any degree equal to its rival at Drury-lane, nor had it the good fortune to acquire thoſe advantages which faſhion liberally confers on its favourites, until ſeveral years after. The performances, however, though not equal to thoſe at Drury-lane, were far from deſerving cenſure. In the ſeaſon of 1718-19, Mr. Quin performed in Buckingham's "Scipio Africanus," and in 1719-20, "Sir Walter Raleigh," in Dr. Sewell's play of that name; and in the year had, as it appears, two benefits, "The Provok'd Wife," 31ſt of January, before any other performer, and again, "The Squire of Alſatia," on the 17th of April. The ſucceeding ſeaſon he performed in Buckingham's "Henry the Fourth of France," in "Richard II." as altered by Theobald, and in "The Imperial Captives," of Mottley. The ſeaſon of 1720-21 was very favourable to his

[M] The friendſhip between Mr. Quin and Mr. Ryan is well known, and it is ſomething remarkable, that they were each at the ſame time embarraſſed by a ſimilar accident. We have already mentioned that Bowen received the wound which occaſioned his death on the 17th of April. On the 20th of June, Mr. Ryan was at the Sun Eating-houſe, Long-acre, at ſupper, when a Mr. Kelly, who had before terrified ſeveral companies by drawing his ſword on perſons whom he did not know, came into the room in a fit of drunkenneſs, abuſed Mr. Ryan, drew his ſword on him, with which he made three paſſes before Ryan could get his own ſword, which lay in the window. With this he defended himſelf, and wounded Mr. Kelly in the left ſide, who fell down, and immediately expired. It does not appear that Mr. Ryan was obliged to take his trial for this homicide, the jury having probably brought in their verdict, ſelf-defence.

reputation as an actor. On the 22d of October, "The Merry Wives of Windsor" was revived, in which he first played Falstaff, with great increase of fame. This play, which was well supported by Ryan, in Ford; Spiller, in Doctor Caius; Boheme, in Justice Shallow; and Griffin, in Sir Hugh Evans; was acted nineteen times during the season, a proof that it had made a very favourable impression on the public. In the season of 1721-22, he performed in Mitchell's, or rather Hill's "Fatal Extravagance," Sturmy's "Love and Duty," Philips's "Hibernia Freed." The season of 1722-23 produced Fenton's "Mariamne," the most successful play that theatre had known, in which Mr. Quin performed Sohemus. In the next year, 1723-24, he acted in Jefferys' "Edwin," and in Philips's "Belisarius." The season of 1725 produced no new play in which Mr. Quin had any part; but on the revival of "Every Man in his Humour," he represented Old Knowell; and it is not unworthy of observation, that Kitely, afterwards so admirably performed by Mr. Garrick, was assigned to Mr. Hippesley, the Shuter or Edwin of his day. In 1726, he performed in Southern's "Money's the Mistress;" and, in 1727, in Welsted's "Dissembled Wanton," and Frowde's "Fall of Saguntum."

For a year or more before this period, Lincoln's Inn-fields theatre had, by the assistance of some pantomimes, as the "Necromancer," "Harlequin Sorcerer," "Apollo and Daphne," &c. been more frequented than at any time since it was opened. In the year 1728, was offered to the public a piece which was so eminently successful as since to have introduced a new species of drama, the comic opera, and therefore deserves particular notice. This was "The Beggar's Opera," first acted on the 29th of January, 1728. Quin, whose knowledge of the public taste cannot be questioned, was so doubtful of its success before it was acted, that he refused the part of Macheath, which was therefore given to Walker. Two years afterwards, 19th of March, 1730, Mr. Quin had the "Beggar's Opera" for his benefit, and performed the part of Macheath himself, and received the sum of 206l. 9s. 6d. which was several pounds more than any one night at the common prices had produced at that theatre. His benefit the preceding year brought him only 102l. 18s. 0d. and the succeeding only 129l. 3s. 0d. The season of 1728 had been so occupied by "The Beggar's Opera," that no new piece was exhibited in which Quin performed. In that of 1728-29 he performed in Barford's "Virgin Queen," in Madden's "Themistocles," and in Mrs. Heywood's "Frederic duke of Brunswick." In 1729-30 there was no new play in which he performed. In 1730-31 he assisted in Tracey's "Periander," in Frowde's "Philotas," in Jefferys' "Merope," and in Theobald's

bald's "Oreſtes;" and in the next ſeaſon, 1731-2, in Kelly's "Married Philoſopher."

On the ſeventh of December, 1732, Covent-garden theatre was opened, and the company belonging to Lincoln's-Inn-fields removed thither [N]. In the courſe of this ſeaſon Mr. Quin was called upon to exerciſe his talents in ſinging, and accordingly performed Lycomedes, in Gay's poſthumous opera of "Achilles," eighteen nights. The next ſeaſon concluded his ſervice at Covent-garden. At this juncture the deaths of Wilks, Booth, and Oldfield, and the ſucceſſion of Cibber, had thrown the management of Drury-lane theatre into raw and unexperienced hands. Mr. Highmore, a gentleman of fortune, who had been tempted to intermeddle in it, had ſuſtained ſo great a loſs, as to oblige him to ſell his intereſt to the beſt bidder. By this event the Drury-lane theatre came into the poſſeſſion of Charles Fleetwood, eſq; who, it is ſaid, purchaſed it in concert with, and at the recommendation of, Mr. Rich. But a difference ariſing between theſe gentlemen, the former determined to ſeduce from his antagoniſt his beſt performer, and the principal ſupport of his theatre. Availing himſelf of this quarrel, Mr. Quin left Covent-garden, and in the beginning of the ſeaſon 1734-5 removed to the rival theatre, "on ſuch terms," ſays a writer who ſeems to be well-informed, "as no hired actor had before received [O]."

During Quin's connection with Mr. Rich, he was employed, or at leaſt conſulted, in the conduct of the theatre by his principal, as a kind of deputy-manager. While he was in this ſituation, a circumſtance took place which has been frequently and variouſly noticed [P], and which it may not be improper to relate in the words of the writer laſt quoted.

"When Mr. James Quin was a managing-actor under Mr. Rich, at Lincoln's-Inn-fields, he had a whole heap of plays brought him, which he put in a drawer in his bureau. An author had given him a play behind the ſcenes, which I ſuppoſe he might loſe or miſlay, not troubling his head about it. Two or three days after Mr. Bayes waited on him, to know how he liked his play:—Quin told him ſome excuſe for its not being received, and the author deſired to have it returned. 'There,' ſays Quin, 'there it lies on that table.' The author took up a play that was lying on the table, but on opening, found it was a comedy, and his was a tragedy, and told Quin of his miſtake. 'Faith, then, ſir,' ſaid he, 'I have loſt your

[N] The play was "The Way of the World." Pit and boxes at 5s. each. So little attraction, however, had the new theatre, that the receipt of the houſe amounted but to 115l. 0s. 0d.

[O] Apology for the Life of Theophilus Cibber, 8vo, 1740, p. 98, ſaid to be written by Henry Fielding.

[P] See Roderick Random, vol. ii. p. 297.

play.'—'Loſt my play!' cries the bard.—'Yes, by God! I have,' anſwered the tragedian; 'but here is a drawer full of both comedies and tragedies, take any two you will in the room of it.' The poet left him in high dudgeon, and the hero ſtalked acroſs the room to his Spa water and Rhenith, with a negligent felicity [Q]."

From the time of Quin's eſtabliſhment at Drury-lane until the appearance of Garrick in 1741, he was generally allowed the foremoſt rank in his profeſſion. The elder Mills, who ſucceeded to Booth, was declining; and Milward, an actor of ſome merit, had not riſen to the height of his excellence, which, however, was not at the beſt very great; and Boheme was dead. His only competitor ſeems to have been Delane, whoſe merits were ſoon loſt in indolent indulgence. In the Life of Theophilus Cibber, juſt quoted, the character of this actor, compared with that of Quin, is drawn in a very impartial manner.

In the year 1735. Aaron Hill, in a periodical paper, called "The Prompter," attacked ſome of the principal actors of the ſtage, and particularly Colley Cibber and Mr. Quin. "Cibber," ſays Mr. Davies [R], "laughed, but Quin was angry; and meeting Mr. Hill in the Court of Requeſts, a ſcuffle enſued between them, which ended in the exchange of a few blows [S]."

Quin was hardly ſettled at Drury-lane before he became embroiled in a diſpute relative to Monſ. Poitier and Mad. Roland, then two celebrated dancers, for whoſe neglect of duty it had fallen to his lot to apologize. On the 12th of December the following advertiſement appeared in the news-papers:

"Whereas on Saturday laſt, the audience of the Theatre Royal in Drury-lane was greatly incenſed at their diſappointment in M. Poitier and Mad. Roland's not dancing, as their names were in the bills for the day; and Mr. Quin, ſeeing no way to appeaſe the reſentment then ſhewn, but by relating the real meſſages ſent from the theatre to know the reaſons why they did

[Q] T. Cibber's Apology, p. 72.

[R] Davies's Life of Garrick, Vol. I. p. 138.

[S] The following ſeems to be the paragraph which gave offence to the actor: "And as to you Mr. All-weight, you loſe the advantages of your deliberate articulation, diſtinct uſe of pauſing, ſolemn ſignificance, and that compoſed air and gravity of your motion; for though there ariſes from all theſe good qualities an eſteem that will continue and increaſe the number of your friends, yet thoſe among them who with beſt to your intereſt, will be always uneaſy at obſerving perfection ſo nearly within your reach, and your ſpirits not diſpoſed to ſtretch out and take poſſeſſion. To be *always* deliberate and ſolemn is an error, as certainly, though not as unpardonably, as *never* to be ſo. To pauſe where no pauſes are neceſſary, is the way to deſtroy their effect where the ſenſe ſtands in need of their aſſiſtance. And, though dignity is finely maintained by the weight of majeſtic compoſure, yet are there ſcenes in your parts where the voice ſhould be ſharp and impatient, the look diſordered and agonized, the action precipitate and turbulent;—for the ſake of ſuch difference as we ſee in ſome ſmooth canal, where the ſtream is ſcarce viſible, compared with the other end of the ſame canal, ruſhing rapidly down a caſcade, and breaking beauties which owe their attraction to their violence."

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not come to perform, and the anſwers returned: and whereas there were two advertiſements in the Daily Poſt of Tueſday laſt, inſinuating that Mr. Quin had with malice accuſed the ſaid Poitier and Mad. Roland: I therefore think it (in juſtice to Mr. Quin) incumbent on me to aſſure the public, that Mr. Quin has conducted himſelf in this point towards the abovementioned, with the ſtricteſt regard to truth and juſtice; and as Mr. Quin has acted in this affair in my behalf, I think myſelf obliged to return him thanks for ſo doing.

"CHARLES FLEETWOOD."

After this declaration, no further notice ſeems to have been taken of the fracas. A ſhort time afterwards the delinquent dancers made their apology to the public, and were received into favour.

In the ſeaſon of 1735, Quin performed in Lillo's "Chriſtian Hero," and Fielding's "Univerſal Gallant;" and in the ſucceeding one he firſt performed Falſtaff in the "Second Part of Henry IV." for his own benefit. In 1737 he performed in Miller's "Univerſal Paſſion," and in 1737-8 in the ſame author's "Art and Nature." It was in this ſeaſon alſo that he performed Comus, and had the firſt opportunity of promoting the intereſt of his friend Thomſon, in the tragedy of "Agamemnon." The author of "The Actor," (Dr. Hill), 1755, p. 235, ſays of him in the part of Comus: "In this Mr. Quin, by the force of dignity alone, hid all his natural defects, and ſupported the part at ſuch a height, that none have been received in it ſince. He then proceeds to particular criticiſms, which are rather bombaſtical, and adds: "There was in all this very little of geſture: the look, the elevated poſture, and the brow of majeſty, did all. This was moſt juſt; for as the hero of tragedy exceeds the gentleman of comedy, and therefore in his general deportment is to uſe fewer geſtures; the deity of the maſque exceeds the hero in dignity, and therefore is to be yet more ſparing."

He ſays afterwards, at p. 189. "The language of Milton, the moſt ſublime of any in our tongue, ſeemed formed for the mouth of this player, and he did juſtice to the ſentiments, which in that author are always equal to the language. If he was a hero in Pyrrhus, he was, as it became him, in Comus, a demi-god. Mr. Quin was old when he performed this part, and his natural manner grave; he was therefore unfit in common things for a youthful god of revels; yet did he command our attention and applauſe in the part, in ſpite of theſe and all his other diſadvantages. In the place of youth he had dignity, and for vivacity he gave us grandeur. The author had connected them in the character; and whatever young and ſpirited player ſhall attempt it after him, we ſhall remember his manner, faulty as it was,

in what he could not help; in what nature, not want of judgment, misrepresented it; so as to set the other in contempt."

Quin had the honour to enjoy the intimacy and esteem of Pope and other eminent men of his time. The friendship between Thomson and him is yet within the recollection of many persons living. "The commencement of it," says Dr. Johnson, "is very honourable to Quin, who is reported to have delivered Thomson (then known to him only for his genius) from an arrest, by a very considerable present; and its continuance is honourable to both; for friendship is not always the sequel of obligation [T]."

The season of 1738-9 produced only one new play in which Quin performed, and that was "Mustapha" by Mr. Mallet; which, according to Mr. Davies [U], was said to glance both at the king and sir Robert Walpole, in the characters of Solyman the magnificent, and Rustan his vizier. On the night of its exhibition were assembled all the chiefs in opposition to the court; and many speeches were applied by the audience to the supposed grievances of the times, and to persons and characters. The play was in general well acted; more particularly the parts of Solyman and Mustapha by Quin and Milward. Mr. Pope was present in the boxes, and at the end of the play went behind the scenes, a place which he had not visited for some years. He expressed himself well pleased with his entertainment; and particularly addressed himself to Quin, who was greatly flattered with the distinction paid him by so great a man; and when Pope's servant brought his master's scarlet cloke, Quin insisted upon the honour of putting it on.

It was in the year 1739, on the 9th of March, that Mr. Quin was engaged in another dispute with one of his brethren; which by one who had already been convicted of manslaughter (however contemptible the person who was the party in the difference might be) could not be viewed with indifference. This person was no other than the celebrated Mr. Theophilus Cibber, who at that period, owing to some disgraceful circumstances relative to his conduct to his wife, was not held in the most respectable light. Quin's sarcasm on him is too gross to be here inserted. It may, however, be read in the "Apology for Mr. Cibber's Life," ascribed to Fielding. The circumstances of the duel we shall relate in the words of one of the periodical writers of the times. "About seven o'clock a duel was fought in the Piazza, Covent Garden, between Mr. Quin and Mr. Cibber; the former pulling the latter out of the Bedford coffee-house, to answer for some words he had used in a letter to Mr. Fleetwood, relating to his refusing to act a part in King Lear for Mr. Quin's benefit on Thursday se'nnight. Mr. Cibber was slightly wounded

[T] Johnson's Life of Thomson. [U] Life of Garrick, Vol. II. p. 341

in the arm, and Mr. Quin wounded in his fingers: after each had their wounds dreſſed, they came into the Bedford coffee-houſe and abuſed one another; but the company prevented further miſchief."

In the ſeaſon of 1739-40 there was acted at Drury-lane theatre, on the 12th of November, a tragedy, entitled "The Fatal Retirement," by a Mr. Anthony Brown, which received its condemnation on the firſt night. In this play Quin had been ſolicited to perform, which he refuſed; and the ill-ſucceſs which attended the piece irritated the author and his friends ſo much, that they aſcribed its failure to the abſence of Quin, and, in conſequence of it, repeatedly inſulted him for ſeveral nights afterwards when he appeared on the ſtage. This illiberal treatment he at length reſented, and determined to repel. Coming forward, therefore, he addreſſed the audience, and informed them, "that at the requeſt of the author he had read his piece before it was acted, and given him his ſincere opinion of it; that it was the very worſt play he had ever read in his life, and for that reaſon had refuſed to act in it." This ſpirited explanation was received with great applauſe, and for the future entirely ſilenced the oppoſition to him [w]. In this ſeaſon he performed in Lillo's "Elmerick."

The next ſeaſon, that of 1740-41, concluded Quin's engagement at Drury-lane. In that period no new play was produced; but on the revival of "As You Like It," and "The Merchant of Venice," he performed, for the firſt time, the parts of Jaques and Antonio, having declined the part of the Jew, which was offered to him, and accepted by Macklin. The irregular conduct of the manager, Mr. Fleetwood, was at this time ſuch, that it can excite but little ſurpriſe that a man like Quin ſhould find his ſituation ſo uneaſy as to be induced to relinquiſh it. In the ſummer of 1741, Mr. Quin, Mrs. Clive, Mr. Ryan, and Mademoiſelle Chateauneuf, then eſteemed the beſt female dancer in Europe, made an excurſion to Dublin. Quin had been there before, in the month of June, 1739, accompanied by Mr. Giffard, and received at his benefit 126l. at that time eſteemed a great ſum [x].

On his ſecond viſit "Quin opened with his favourite part of Cato [y], to as crouded an audience as the theatre could contain. Mrs. Clive next appeared in Lappet in "The Miſer." She certainly was one of the beſt that ever played it. And Mr. Ryan came forward in Iago to Quin's Othello. With ſuch excellent performers, we may naturally ſuppoſe the plays were admirably ſuſtained. Perhaps it will ſcarcely be credited, that

[w] Biographia Dramatica, Vol. II. p. 121.
[x] Hitchcock's View of the Iriſh Stage, p. 102. [y] Ibid. p. 113.

ſo finiſhed a comic actreſs as Mrs. Clive could ſo far miſtake her abilities, as to play Lady Townly to Quin's Lord Townly and Mr. Ryan's Manly; Cordelia to Quin's Lear and Ryan's Edgar, &c. However, ſhe made ample amends by her performance of Nell, the Virgin Unmaſqued, the Country Wife, and Euphroſyne in "Comus," which was got up on purpoſe, and acted for the firſt time in Ireland." Quin ſeems to have attended the Dublin company to Cork and Limerick; and the next ſeaſon 1741-42, we find him performing in Dublin, where he acted the part of Juſtice Balance in "The Recruiting Officer," at the opening of the theatre in October, on a government night[z]. He afterwards performed Jaques, Apemantus, Richard, Cato, Sir John Brute, and Falſtaff, unſupported by any performer of eminence. In December, however, Mrs. Cibber arrived, and performed Indiana to his young Bevil; and afterwards they were frequently in the ſame play, as in Chamont and Monimia, in "The Orphan;" Comus and the Lady, Duke and Iſabella, in "Meaſure for Meaſure;" Fryar and Queen, in "The Spaniſh Friar;" Horatio and Caliſta, in the "Fair Penitent," &c. &c. with uncommon applauſe, and generally to crouded houſes. The ſtate of the Iriſh ſtage was then ſo low, that it was often found that the whole receipt of the houſe was not more than ſufficient to diſcharge Quin's engagement; and ſo attentive was he to his own intereſt, and ſo rigid in demanding its execution, that we are told by good authority he refuſed to let the curtain be drawn up till the money was regularly brought to him[A].

He left Dublin in Feb. 1741-2, and on the 25th of March aſſiſted the widow and four children of Milward the actor (who died the 6th of February preceding,) and performed Cato for their benefit. On his arrival in London he found the attention of the theatrical public entirely occupied by the merits of Mr. Garrick, who in October preceding had begun his theatrical career, and was then performing with prodigious ſucceſs at Goodman's-fields. The fame of the new performer afforded no pleaſure to Quin, who ſarcaſtically obſerved that "Garrick was a new religion, and that Whitfield was followed for a time; but they would all come to church again." This obſervation being communicated to Mr. Garrick, he wrote the following epigram:

Pope *Quin*, who damns all churches but his own,
Complains that hereſy corrupts the town:
That Whitfield *Garrick* has miſled the age,
And taints the ſound religion of the ſtage.

[z] Hitchcock's View of the Iriſh Stage, p. 115.
[A] Sheridan's Humble Appeal to the Public, 8vo. 1578, p. 17.

Thou

" Schiſm," he cries, " has turn'd the nation's brain,
But eyes will open, and to church again!"
Thou great infallible, forbear to roar,
Thy bulls and errors are reverd no more;
When doctrines meet with gen'ral approbation,
It is not hereſy but reformation.

In the ſeaſon of 1742-43, Quin returned to his former maſter, Rich, at Covent Garden theatre, where he oppoſed Garrick at Drury-lane; it muſt be added, with very little ſucceſs. But though the applauſe the latter obtained from the public was not agreeable to Quin, yet we find that a ſcheme was propoſed and agreed to, though not carried into execution, in the ſummer of 1743, for them to perform together for their mutual benefit a few nights at Lincoln's-inn-fields theatre [B]. On the failure of this plan Quin went to Dublin, where he had the mortification to find the fame of Mr. Sheridan, then new to the ſtage, more adverſe to him than even Garrick's had been in London. Inſtead of making a profitable bargain in Dublin, as he hoped, he found the managers of the theatres there entirely indiſpoſed to admit him. After ſtaying there a ſhort time, he returned to London, without effecting the purpoſe of his journey [C], and in no good humour with the new performers.

In the ſeaſon of 1743-44 Quin, we believe, paſſed without any engagement, but in that of 1744-5 he was at Covent Garden again, and performed King John, in Cibber's " Papal Tyranny." The next year ſeems to have been devoted to repoſe; whether from indolence, or inability to obtain the terms he required from the managers, is not very apparent. Both may have united. It was ſome of theſe periods of relaxation that gave occaſion to his friend Thomſon, who had been gradually writing the " Caſtle of Indolence" for fourteen or fifteen years [D], to introduce him into the Manſion of Idleneſs, in this ſtanza:

Here whilom ligg'd th' ESOPUS of the age;
But, call'd by Fame, in ſoul ypricked deep,
A noble pride reſtor'd him to the ſtage,
And rous'd him like a gyant from his ſleep.
Even from his ſlumbers we advantage reap,
With double force th' enliven'd ſcene he wakes,
Yet quits not Nature's bounds. He knows to keep
Each due decorum: Now the heart he ſhakes,
And now with well-urg'd ſenſe th' enlighten'd judgment takes.

[B] Macklin's Reply to Garrick's Anſwer, 1743, p. 19.
[C] Davies's Life of Garrick, Vol. I. p. 83.
[D] Lord Buchan's Life of Thomſon, p. 228.

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He had the next ſeaſon, 1746-7, occaſion to exert himſelf, being engaged at Covent Garden with Garrick. "It is not, perhaps," ſays Mr. Davies [E], "more difficult to ſettle the covenants of a league between mighty monarchs, than to adjuſt the preliminaries of a treaty in which the high and potent princes of a theatre are the parties. Mr. Garrick and Mr. Quin had too much ſenſe and temper to ſquabble about trifles. After one or two previous and friendly meetings, they ſelected ſuch characters as they intended to act, without being obliged to join in the ſame play. Some parts were to be acted alternately, particularly Richard III. and Othello." The ſame writer adds: "Mr. Quin ſoon found that his competition with Mr. Garrick, whoſe reputation was hourly increaſing, whilſt his own was on the decline, would ſoon become ineffectual. His Richard the Third could ſcarce draw together a decent appearance of company in the boxes, and he was with ſome [F] difficulty tolerated in the part, when Garrick acted the ſame character to crouded houſes, and with very great applauſe."

"The town often wiſhed to ſee theſe great actors fairly matched in two characters of almoſt equal importance. The Fair Penitent preſented an opportunity to diſplay their ſeveral merits, though it muſt be owned that the balance was as much in favour of Quin, as the advocate of virtue is ſuperior in argument to the defender of profligacy. The ſhouts of applauſe when Horatio and Lothario met on the ſtage together (14th Nov. 1746), in the ſecond act, were ſo loud, and ſo often repeated, before the audience permitted them to ſpeak, that the combatants ſeemed to be diſconcerted. It was obſerved, that Quin changed colour, and Garrick ſeemed to be embarraſſed; and it muſt be owned, that theſe actors were never leſs maſters of themſelves than on the firſt night of the conteſt for preeminence. Quin was too proud to own his feelings on the occaſion; but Mr. Garrick was heard to ſay, "Faith, I believe Quin was as much frightened as myſelf." The play was repeatedly acted, and with conſtant applauſe, to very brilliant audiences; nor is it to be wondered at, for, beſides the novelty of ſeeing the two rival actors in the ſame tragedy, the Fair Penitent was admirably played by Mrs. Cibber."

It was in this ſeaſon that Mr. Garrick produced "Miſs in her Teens," the ſucceſs of which is ſaid by Mr. Davies [G] to

[E] Life of Garrick, Vol. I. p. 95.

[F] In the Gentleman's Magazine, Oct. 1750. p. 439, is a regiſter of plays acted that month, in which we find the following article—"26. Richard III. Quin (much hiſſed;) Queen, Cibber (firſt time of her acting it.)"

[G] Life of Garrick, Vol. I. 102. Mr. Davies is, however, miſtaken when he aſſerts that Mr. Quin did not perform in any piece acted with this popular farce. On the contrary, he acted Caled on the third night, and Sir John Brute on the ninth. At the benefits he acted oftener before it than he omitted. It ran not a month or five weeks, as Mr. Davies ſuppoſes, but only eighteen nights.

have

have occaſioned no ſmall mortification to Mr. Quin. He, however, did not think it prudent to refuſe Mr. Garrick's offer of performing it at his benefit; and accordingly the following letter was prefixed to all Quin's advertiſements:

" Sir,

" I am ſorry that my preſent bad ſtate of health makes me incapable of performing ſo long and ſo laborious a character as Jaffier this ſeaſon. If you think my playing in the farce will be of the leaſt ſervice to you, or any entertainment to the audience, you may command

" Your humble ſervant,

March 25. " D. Garrick."

It was this ſeaſon alſo in which " The Suſpicious Huſband" appeared. The part of Mr. Strickland was offered to Mr. Quin, but he refuſed it; and in conſequence it fell to the lot of Mr. Bridgewater, who obtained great reputation by his performance of it.

At the end of the ſeaſon Quin retired to Bath, which he had probably choſen already for his final retreat; being, as he ſaid, " a good convenient home to lounge away the dregs of life in." The manager and he were not on good terms, and each ſeems to have determined to remain in ſullen ſilence till the other ſhould make a propoſal. In November, however, Quin thought proper to make a ſlight advance; and the negotiation is ſaid to have paſſed in the following curious manner. Quin wrote to Rich in the moſt laconic ſtyle: " I am at Bath. Your's, Quin." The manager replied no leſs laconically, " Stay there and be d—d. Your's, Rich." He remained therefore during the winter unemployed, and it has been aſſerted that Garrick was inſtrumental in preventing his engagement. The fire in Cornhill, March, 1748, gave him, however, an opportunity at once of ſhewing himſelf, and his readineſs to ſuccour diſtreſs. He acted Othello at Covent Garden, for the benefit of the ſufferers, having quitted Bath on purpoſe, and produced a large receipt. Soon after he had a benefit for himſelf. For the ſeaſon of 1748-9 he was engaged again, and on the 13th of January 1749 the tragedy of Coriolanus, by Thomſon, who died in the preceding Auguſt, was brought out at Covent Garden. Quin, whoſe intimacy with him has been already mentioned, acted the principal part, and ſpoke the celebrated prologue, written by lord Lyttelton. When he pronounced the following lines, which are in themſelves pathetic, all the endearments of a long friendſhip roſe at once to his imagination, and he juſtified them by real tears.

He lov'd his friends (forgive this guſhing tear,
Alas, I feel I am no actor here;)

Alas,

He lov'd his friends, with ſuch a warmth of heart,
So clear of intereſt, ſo devoid of art,
Such generous freedom, ſuch unſhaken zeal,
No words can ſpeak it—but our tears may tell.

A deep ſigh filled up the judicious break in the laſt line, and the audience felt the complete effect of the ſtrongeſt ſympathy. About the ſame time Cato was performed at Leiceſter houſe by the family of Frederick prince of Wales, and Quin, whom that prince ſtrongly patronized, was employed to inſtruct the young performers. From his judgment in the Engliſh language, he was alſo engaged to teach his preſent majeſty, and the other royal children, a correct mode of pronunciation, and delivery; on which account, when the theatrical veteran was afterwards informed of the graceful manner in which the king pronounced his firſt ſpeech in parliament, he is ſaid to have exclaimed with eagerneſs, "I taught the boy!"

The next ſeaſon opened with a very powerful company at Covent Garden, and it is ſaid that Garrick endeavoured, but in vain, to detach Quin from that houſe. His benefit was Othello, in which, for that night, he acted Iago, while Barry took the part of Othello. This was on the 18th of March 1751, only three days before the death of his patron the prince of Wales; and the houſe, notwithſtanding the novelty ariſing from the change of parts, was thin. On the 10th of May he performed Horatio in the Fair Penitent, and with that character concluded his performances as a hired actor. He now carried into execution his plan of retiring to Bath, but viſited London in the two ſucceeding ſeaſons, to perform Falſtaff for the benefit of his old friend Ryan. The laſt time of his appearance on the ſtage was the 19th of March 1753, on which night the ſtage, pit, and boxes, were all at the advanced price of 5s. The next year, finding himſelf diſabled by the loſs of his teeth, he declined giving his former aſſiſtance, ſaying in his characteriſtic manner, "By G— I will not whiſtle Falſtaff for any body; but I hope the town will be kind to my friend Ryan, they cannot ſerve an honeſter man." He exerted himſelf, however, to diſpoſe of tickets for him, and continued his attention to the end of Ryan's life. Mr. Davies ſays, in his Life of Garrick, that, to make up the loſs of his own annual performance, he preſented his friend with no leſs a ſum than 500l.

Quin had always obſerved a prudent œconomy, which enabled him, while on the ſtage, to aſſert a character of independence, and, when he quitted it, ſecured to him a competent proviſion. There is no reaſon to ſuppoſe that he repented withdrawing from the public eye, though in 1760 Naſh was perſuaded, probably by ſome wags, to fancy that Quin intended to ſupplant him

him in his office of maſter of the ceremonies. Towards the latter end of his life, when all competition for fame had ceaſed, he began to be on terms of friendly intercourſe with Garrick; after which he made occaſional viſits to Hampton. It was on a viſit there that an eruption firſt appeared on his hand, which the phyſicians feared would turn to a mortification. This was prevented by large quantities of bark; but his ſpirits were greatly affected by the apprehenſion, and when the firſt danger was ſurmounted a fever came on, of which he died, at his houſe at Bath, in his 73d year, Jan. 21, 1766. When he found his laſt hour approaching he ſaid, "I could wiſh this laſt tragic ſcene were over, but I hope to go through it with becoming dignity."

It remains to ſay a few words on the character of Quin. He has been repreſented by ſome perſons as ſtern, haughty, luxurious, and avaricious. Dr. Smollet, who probably knew him well, ſays of him, in his Humphrey Clinker, "How far he may relax in his hour of jollity I cannot pretend to ſay; but his general converſation is conducted by the niceſt rules of propriety, and Mr. James Quin is certainly one of the beſt bred men in the kingdom. He is not only a moſt agreeable companion, but (as I am credibly informed) a very honeſt man; highly ſuſceptible of friendſhip; warm, ſteady, and even generous in his attachments; diſdaining flattery, and incapable of meanneſs and diſſimulation. Were I to judge, however, from Quin's eye alone, I ſhould take him to be proud, inſolent, and cruel. There is ſomething remarkably ſevere and forbidding in his aſpect, and I have been told he was ever diſpoſed to inſult his inferiors and dependents. Perhaps that report has influenced my opinion of his looks.—You know we are the fools of prejudice." It appears that the unfavourable parts of his character have been generally exaggerated, and that he had many excellent qualities. His wit was ſtrong, but frequently coarſe, though it is probable that many of the groſs things which have been repeated as his, have been invented to ſuit his ſuppoſed manner. Perhaps the following character, which is ſaid to have been written by one of the laſt of his friends, approaches more nearly to truth than any other.

"Mr. Quin was a man of ſtrong, pointed ſenſe, with ſtrong paſſions and a bad temper; yet in good-humour he was an excellent companion, and better bred than many who valued themſelves upon good-manners. It is true, when he drank freely, which was often the caſe, he forgot himſelf, and there was a ſediment of brutality in him when you ſhook the bottle; but he made you ample amends by his pleaſantry and good ſenſe when he was ſober. He told a ſtory admirably and conciſely, and his expreſſions were ſtrongly marked; however, he often had an aſſumed character, and ſpoke in blank verſe, which procured

him

him reſpect from ſome, but expoſed him to ridicule from others, who had diſcernment to ſee through his pomp and affectation. He was ſenſual, and loved good eating, but not ſo much as was generally reported with ſome exaggeration; and he was luxurious in his deſcriptions of thoſe turtle and veniſon feaſts to which he was invited. He was in his dealings a very honeſt fair man, yet he underſtood his intereſt, knew how to deal with the managers, and never made a bad bargain with them; in truth, it was not an eaſy matter to over-reach a man of his capacity and penetration, united with a knowledge of mankind. He was not ſo much an ill-natured as an ill-humoured man, and he was capable of friendſhip. His airs of importance and his gait was abſurd; ſo that he might be ſaid to walk in blank verſe as well as talk; but his good ſenſe corrected him, and he did not continue long in the fits. I have heard him repreſented as a cringing fawning fellow to lords and great men, but I could never diſcover that mean diſpoſition in him. I obſerved he was decent and reſpectful in high company, and had a very proper behaviour, without arrogance or diffidence, which made him more circumſpect, and conſequently leſs entertaining. He was not a deep ſcholar, but he ſeemed well acquainted with the works of Dryden, Milton, and Pope; and he made a better figure in company, with his ſtock of reading, than any of the literary perſons I have ſeen him with.

"It has been the faſhion of late to run down his theatrical character; but he ſtands unrivalled in his comic parts of Falſtaff, The Spaniſh Fryar, Volpone, Sir John Brute, &c. and ſurely he had merit in Cato, Pierre, Zanga, Coriolanus, and thoſe ſtern manly characters which are now loſt to our ſtage. He excelled where grief was too big for utterance, and he had ſtrong feelings, though Churchill has pronounced that he had none. He had defects, and ſome bad habits, which he contracted early, and which were incurable in him as an actor."

QUINAULT (Philip), a celebrated French poet, was born of a good family at Paris in 1635. He cultivated poetry from his infancy, and was but eighteen, when his comedy, called "Les Sœurs rivales," was brought upon the ſtage. This was ſucceeded by fifteen dramatic pieces, which were played between the years 1654 and 1666. At the marriage of Louis XIV. a kind of allegorical tragedy was to be compoſed; and Quinault, being a young man of an agreeable appearance, was appointed to do it. The ſubject was "Lyſis and Heſperia:" Spain being meant by Heſperia, and France by Lyſis. Quinault had juſt gained great reputation by his "Falſe Tiberius;" which, though a bad performance, met with prodigious ſucceſs. "Lyſis" had not the ſame fortune: it was played at the Louvre in 1660, but had nothing beautiful, except the machinery. In the mean time,

time, Quinault was not entirely devoted to poetry: he applied himſelf to the ſtudy of the law, and made his fortune by it; for, marrying the widow of a rich merchant, to whom he had been very uſeful in his profeſſion, he was by her means advanced to the place of auditor of accounts.

He afterwards turned himſelf to the compoſing of operas, which were ſet to muſic by the famous Lully; and Lully was charmed with a poet, whoſe verſes were not ſo full of force, but that they eaſily yielded to the capricious airs of muſic. The ſatiriſts of his time laſhed him on this account: they repreſented his poetry as without nerves; and ſaid of his verſes, as ſome cenſors did of Horace's, that a thouſand ſuch might be made in a day. Boileau is frequently ſevere on this author, not for the feebleneſs of his poetry, but for its ſoftneſs, its effeminacy, its tendency to enervate the mind and corrupt the morals:

" la morale lubrique
" Que Lully rechauffa des ſons de la muſique."

Boileau had once occaſion to ſpeak of Quinault, more explicitly, and it may not be amiſs to tranſcribe the paſſage; which is to be found in his " Critical Reflections upon ſome paſſages in Longinus," and runs thus: " I do not mean here to caſt the leaſt ſlur upon the memory of Mr. Quinault, who, notwithſtanding all our poetic fracas, died in friendſhip with me. He had, I own, a great deal of genius, and a very ſingular talent in writing verſes fit for muſic. But then theſe verſes had no great force in them, nothing elevated: and it was their very feebleneſs, which made them fitter for the muſician, to whom they owe their principal glory. In ſhort, his Operas are the only part of his works that are enquired after, and principally for the ſake of the muſic that accompanies them: his other dramatic pieces have long ſince ceaſed to be acted, ſo long that ſcarcely any one remembers them. As to Mr. Quinault himſelf, he was a very honeſt man; and withal ſo modeſt, that I am perſuaded, if he were alive, he would not be leſs offended with the extravagant praiſes given him by Mr. Perrault, than with the ſtrokes in my ſatires." Quinault has found another advocate in Voltaire, who commends him " for his lyric poetry, and for the mildneſs with which he oppoſed the unjuſt ſatires of Boileau.—Quinault," ſays he; " in a manner of writing altogether new, and the more difficult for its ſeeming eaſineſs, deſerves likewiſe a place among theſe illuſtrious contemporaries. It is well known with how little juſtice Boileau endeavoured to depreciate this poet: nor ought we to diſſemble, that Boileau, though admirable in other reſpects, had never learned to ſacrifice to the Graces. It was in vain, that he ſought all his life to humble a man, whoſe acquaintance with them was his diſtinguiſhed excellence. The

trueſt elogium of a poet is, when his verſes are thought worthy the regard of poſterity. This has happened to whole ſcenes of Quinault: an advantage, which no Italian opera ever yet attained [H]. The French muſic has continued in a ſtate of ſimplicity, which is not to the taſte of any nation: but the artleſs and inimitable ſtrokes of nature, which frequently appear with ſo many charms in Quinault, ſtill pleaſe, in all parts of Europe, thoſe who underſtand our language, and are poſſeſſed of a refined taſte. Did antiquity furniſh ſuch a poem as 'Armida,' with what veneration would it be received! But Quinault is a modern [I]."

This poet died in 1688, after having enjoyed a handſome penſion from Louis XIV. many years. We are told, that he was an extreme penitent in his laſt illneſs, for all his compoſitions which tended to inſpire love and pleaſure. We ſhould not forget to obſerve, that he was choſen a member of the French academy in 1670, and of the academy of inſcriptions in 1674. His life is prefixed to the edition of his works in 1715.

QUINTILIANUS (MARCUS FABIUS), an illuſtrious rhetorician and critic of antiquity, and a moſt excellent author, was born in the beginning of the reign of Claudius Cæſar, about the year of Chriſt 42 [K]. Auſonius calls him Hiſpanum and Calagurritanum; whence it has uſually been ſuppoſed, that he was a native of Calagurris, or Calahorra, in Spain. It may be ſo: it is however certain, that he was ſent to Rome, even in his childhood, where he ſpent his youth, and completed his education; having applied himſelf moſt particularly to the cultivation of the art of oratory. In the year 61, Galba was ſent by the emperor Nero into Spain, as governor of one of the provinces there: and Quintilian, being then nineteen years old, is ſuppoſed to have attended him, and to have taught rhetoric in the city of Calagurris, all the while Galba continued in Spain. Hence it is, according to ſome, that he was called Calagurritanus, and not from his being born in that city. Theſe are perſuaded, in ſhort, that he was actually born in Rome, all his kindred and connections belonging to that city, and his whole life from his infancy being ſpent there, except the ſeven years of Galba's government in Spain: and the memorable line of Martial, addreſſing him thus: "Gloria Romanæ, Quintiliane, togæ," greatly favours ſuch a ſuppoſition: Martial, who was himſelf a Spaniard, being fond of claiming his celebrated countrymen in his "Epi-

[H] This is a ſtrange aſſertion. The operas of Metaſtaſio muſt ſurely have been famous before this paſſage was written.

[I] Siécle de Louis XIV. tom. ii. ch. 29, and under the word QUINAULT.

[K] Dodwelli Annales Quintiliani, Lond. 1698, 8vo.

grams."

grams." In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him: who there taught rhetoric at the expence of the government, being allowed a ſalary out-of the public treaſury. He taught it with the higheſt reputation, and formed many excellent orators, who did him great honour; among whom was the younger Pliny, who continued in his ſchool, to the year 78. He taught rhetoric for twenty years; and then, obtaining leave of Domitian to retire, he applied himſelf to compoſe his admirable book, called "Inſtitutiones Oratoriæ." This is the moſt complete work of its kind, which antiquity has left us; and the deſign of it is to form a perfect orator, who is accordingly conducted therein, and furniſhed with proper inſtructions, from his birth even to his death. It abounds with excellent precepts of all kinds, relating to manners as well as criticiſm; and cannot be read by perſons of any age, but with the greateſt profit and advantage. "It would have been very prejudicial to the literary world," ſays Mr. Bayle[L], "had Quintilian's works been loſt, he being an excellent author: and it were to be wiſhed, that all perſons, who mean to be authors, would, before they take up the pen for that purpoſe, read him very attentively. I am extremely ſorry, that I did not know the importance of this advice, till it was too late." The firſt entire copy of the "Inſtitutiones Oratoriæ," for the Quintilian then in Italy was terribly mutilated and imperfect, was diſcovered by Poggius at the bottom of an old tower in the monaſtery of St. Gall, at the time of holding the council of Conſtance. The moſt uſeful edition of this work is that of Capperonerius, at Paris, 1725, in folio, whatever the verbal critics may ſay of Burman's, 1720, in 2 vols. 4to. Capperonerius has preſented us with a liſt of more than ninety editions of it.

In the mean time, Quintilian not only laid down rules for juſt ſpeaking, but exhibited alſo his eloquence at the bar. He pleaded, as he himſelf tells us, for queen Berenice in her preſence[M]; and grew into ſuch high repute, that his pleadings were written down in order to be ſold to the bookſellers. This practice, however, which by the help of ſhort-hand prevailed in Rome, as it has ſince done in other countries, ſometimes did great injury to authors, by occaſioning their works to appear under their names in a very imperfect ſtate. Quintilian ſuffered on this account, as the following paſſage in him plainly ſhews: "The only quære in the cauſe of Nævius Aponianus was, whether he threw his wife headlong, or whether ſhe voluntarily caſt herſelf down[N]. This is the only pleading,"

[L] Dict. QUINTILIAN. [M] Inſt. Orat. lib. iv. in Præf.
[N] Inſt. Orat. lib. iv. in Præf. lib. vii. c. 2.

ſays he, "I have yet publiſhed, to which I will own I was induced by a youthful thirſt after glory. For as to the reſt which go under my name, as they were corrupted by the negligence of the writer, whoſe only view was gain, they contain but very little of what I can call my own." This declaration of Quintilian, when he was growing old, and had retired from buſineſs, may teach us what judgement to form of the "Declamationes," which ſtill go under his name, and have frequently been printed with the "Inſtitutiones Oratoriæ." Burman tells us in his preface, that he ſubjoined them to his edition, not becauſe they were worthy of any man's time and pains, but that nothing might ſeem wanting to the curious. He will not allow them to be Quintilian's, but ſubſcribes to the judgement of thoſe critics, who ſuppoſe them to be the productions of different rhetoricians in different ages; ſince, though none of them can be thought excellent, ſome are rather more elegant than others.

The anonymous dialogue "De Oratoribus, ſive de cauſis corruptæ eloquentiæ," has ſometimes been printed with Quintilian's works; yet the critics do not ſuppoſe it to be his. Many aſcribe it to Tacitus, and it is commonly printed with the works of that hiſtorian [O]; and a polite ſcholar, now living, ſeems inclined to give it to the younger Pliny; "becauſe," ſays he, "it exactly coincides with his age, is addreſſed to one of his particular friends and correſpondents, and is marked with ſome ſimilar expreſſions and ſentiments. But as arguments of this kind are always more impoſing than ſolid," he wiſely leaves it as "a piece, concerning the author of which nothing ſatisfactory can be collected," only "that it is evidently a compoſition of that period, in which he flouriſhed." It was aſcribed to Quintilian, becauſe he actually wrote a book upon the ſame ſubject, and with the ſame title, as he himſelf declares [P]: yet the critics are convinced by ſufficient arguments, that the dialogue, or rather fragment of a dialogue, now extant, is not that of which Quintilian ſpeaks.

Quintilian ſpent the latter part of his life with great dignity and honour. Some imagine, that he was conſul: but the words of Auſonius [Q], on which they ground their ſuppoſition, ſhew, that he did not poſſeſs the conſulſhip, but only the conſular ornaments; "honeſtamenta nominis potius quam inſignia poteſtatis;" and we may add, that no mention is made of his name in the "Faſti Conſulares." It is certain, that he was preceptor to the grandſons of the emperor Domitian's ſiſter. Though Quintilian's outward condition and circum-

[O] Fitzoſborn's Letters, LXXIV.
[P] Inſt. Orat. lib. vi. in proem.
[Q] Auſon. in Gratiar. Actione.

ſtances

ſtances were proſperous and flouriſhing, yet he laboured under many domeſtic afflictions, which tired out his patience, and forced him to complain of the cruelty of his fate. In his forty-firſt year, he married a wife who was but twelve years old, and loſt her when ſhe was nineteen. He beſtows the higheſt applauſes on her, and was inconſolable for her loſs. She left him two ſons, one of whom died at five years old; and the other at ten, who was the eldeſt, and poſſeſſed extraordinary talents. He bewails theſe loſſes moſt pathetically: he even feared he ſhould be charged with being hard-hearted, if he ſhould employ his tongue henceforward in any thing but in inveighing againſt heaven. Whoever will turn to the proemium of the ſixth book of his "Inſtitutiones Oratoriæ," may ſee, how indecently the wiſeſt of the heathens upon ſome occaſions indulged their impatience and murmuring.

Quintilian ſoon got the better of all this grief. Inſtead of burning his "Inſtitutiones Oratoriæ," which were not then above half written, he continued and perfected them. He took a ſecond wife in a year or two after, and by her he had a daughter, whom he lived to ſee married; who alſo, at the time of her marriage, received a handſome dowry from the younger Pliny, who had been his ſcholar [R]; in conſideration, as we are told, that ſhe was married to a perſon of ſuperior rank, which required her to be better fitted out, upon her firſt going to him, than her father's circumſtances would admit. Quintilian lived to be fourſcore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His "Oratorial Inſtitutions" contain a great number of excellent moral inſtructions; and it is a main principle inculcated in them, that "none but a good man can make a good orator."

One blemiſh, however, there lies upon Quintilian's character, which cannot be paſſed over; and that is, his exceſſive flattery of Domitian, whom he calls a God, and ſays, that he ought to be invoked in the firſt place [S]. He calls him alſo a moſt holy cenſor of manners, and ſays, that there is in him a certain ſupereminent ſplendor of virtues. This ſort of panegyric muſt needs be highly offenſive to all who have read the hiſtory of that deteſtable emperor: nor can any excuſe be made for Quintilian, but the neceſſity he was under, for the ſake of ſelf-preſervation, of offering this incenſe to a prince, moſt greedy of flattery; and who might probably expect it the more from one on whom he had conferred particular favours, as he cer-

[R] Plinii Epiſt. 32. lib. 6. [S] Proem. ad lib. iv.

tainly had on Quintilian. Martial, Statius, and Julius Frontinus, have flattered this emperor in the ſame manner.

QUINTIN MATSYS. See MESSIS (QUINTIN.)

QUINTINIE (JOHN de la), a famous French gardener, was born at Poictiers in 1626. After a courſe of philoſophy, he applied himſelf to the law, and went to Paris in order to be admitted an advocate. He had a great deal of natural eloquence, which was alſo improved by learning; and acquitted himſelf ſo well at the bar, as to gain the admiration and eſteem of the chief magiſtrates. Tamboneau, preſident of the chamber of accounts, being informed of his merit, engaged him to undertake the preceptorſhip of his only ſon, which Quintinie executed entirely to his ſatisfaction; applying his leiſure hours in the mean time to the ſtudy of agriculture, towards which he had by nature a ſtrong inclination. He ſtudied Columella, Varro, Virgil, and all authors ancient or modern, who had written about it; and gained new lights by a journey, which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the moſt uſeful obſervations, conſtantly joining practice with theory. On his return to Paris, Tamboneau entirely gave up to him his garden, to manage as he pleaſed; and Quintinie applied himſelf to ſo intenſe a ſtudy of the operations of nature in this way, that he ſoon became famous all over France. The prince of Condé, who is ſaid to have joined the pacific love of agriculture to a reſtleſs ſpirit for war, took great pleaſure in converſing with Quintinie. He came to England about 1673; and, during his ſtay here, paid a viſit to Mr. Evelyn, who prevailed on him to communicate ſome directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were tranſmitted to Mr. Evelyn from Paris; and afterwards, in 1693, publiſhed by him in Engliſh. Charles II. made Quintinie an offer of a conſiderable penſion, if he would ſtay and take upon him the direction of his gardens: but Quintinie choſe to ſerve his own king, Louis XIV. who erected for him a new office of director general of all his majeſty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and when he died, the king himſelf was much affected, and could not forbear ſaying to his widow, that "he had as great a loſs as ſhe had, and never expected to have it repaired." Quintinie died very old, but we know not in what year. He greatly improved the art of gardening and tranſplanting trees: and his book, entitled, "Directions for the Management of Fruit and Kitchen Gardens," contains precepts which have been followed by all Europe.

QUIRINI

QUIRINI (ANGELO MARIA), a Venetian cardinal, celebrated as an hiſtorian, a philologer, and an antiquary, was born in 1684, or, according to ſome authors, in 1680. He entered very early into an abbey of Benedictines at Florence, and there ſtudied with ſo much ardour, as to lay in a vaſt ſtore of literature of every kind, under Salvini, Bellini, and other eminent inſtructors. The famous Magliabecchi introduced to him all foreigners illuſtrious for their talents, and it was thus that he became acquainted with ſir Iſaac Newton and Montfaucon. Not contented with this confined intercouſe with the learned, he began to travel in 1710, and went through Germany to Holland, where he converſed with Baſnage, Le Clerc, Kuſter, Gronovius, and Perizonius. He then croſſed into England, where he was honourably received by Bentley, Newton, the two Burnets, Cave, Potter, and others. Paſſing afterwards into France, he formed an intimate friendſhip with the amiable and illuſtrious Fenelon; and became known to all the principal literati of that country. The exact account of the travels of Quirini, would contain, in fact, the literary hiſtory of Europe at that period. Being raiſed to the dignity of cardinal, he waited on Benedict XIII. to thank him for that diſtinction. "It is not for you," ſaid that pope, "to thank me for raiſing you to this elevation, it is rather my part to thank you, for having by your merit reduced me to the neceſſity of making you a cardinal." Quirini ſpread in every part the fame of his learning, and of his liberality. He was admitted into almoſt all the learned ſocieties of Europe, and in various parts built churches, and contributed largely to other public works. To the library of the Vatican he preſented his own collection of books, which was ſo extenſive as to require the addition of a large room to contain it. What is moſt extraordinary is, that though a Dominican and a cardinal, he was of a moſt tolerant diſpoſition, and was every where beloved by the Proteſtants. He died in the beginning of January, 1755.

His works are numerous; among them we may notice, 1. "Primordia Corcyræ, ex antiquiſſimis monumentis illuſtrata;" a book full of erudition and diſcernment. The beſt edition is that of Breſſe, in 4to, 1738. 2. A work on the lives of certain biſhops of Breſſe, eminent for ſanctity. 3. "Specimen variæ Literaturæ, quæ in urbe Brixia, ejuſque ditione, paulo poſt incunabula Typographiæ florebat, &c." 4to, 1739. 4. An account of his travels, full of curious and intereſting anecdotes. 5. A collection of his letters. 6. A ſketch of his own life, to the year 1740, Breſſe, 8vo, 1749. With many ſmaller productions.

R.

RABELAIS (Francis), a celebrated French wit, was the ſon of an apothecary; and born about 1483, at Chinon in the province of Touraine. He was bred up in a convent of Franciſcan friars in Poictou, the convent of Fontenai-le-Comte, and received into their order. His ſtrong inclination and taſte for literature and the ſciences made him tranſcend the bounds which reſtrained the learned in his times; ſo that he not only became a great linguiſt, but an adept in all branches of knowledge. His uncommon capacity and merit ſoon excited the jealouſy of his brethren. Hence he was envied by ſome; others through ignorance, thought him a conjurer; and all hated and abuſed him, particularly becauſe he ſtudied Greek; the novelty of that language making them eſteem it not only barbarous, but antichriſtian. This we collect from a Greek epiſtle of Budæus to Rabelais, in which he praiſes him highly for his great knowledge in that tongue, and exclaims againſt the ſtupidity and malice of the friars.

Having endured their perſecutions for a long time, he obtained permiſſion of pope Clement VII. to leave the ſociety of St. Francis, and to enter into that of St. Benedict; but, his mercurial temper prevailing, he did not find any more ſatisfaction among the Benedictines, than he had found among the Franciſcans, ſo that after a ſhort time he left them alſo. Changing the regular habit for that which is worn by ſecular prieſts, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in phyſic, and practiſed with great reputation. He was infinitely admired for his great wit and great learning, and became a man of ſuch weight and eſtimation, that the univerſity of that place deputed him to Paris upon a very important errand. His reputation and character were ſpread through the kingdom; ſo that, when he arrived at Paris, the chancellor du Prat, moved by the extraordinary accompliſhments of the man, eaſily granted all that he ſolicited. He returned to Montpellier; and the ſervice he did the univerſity upon this occaſion, is given as a reaſon why all the candidates for degrees in phyſic there, are, upon their admiſſion to them, formally inveſted with a robe, which Rabelais left; this ceremony having been inſtituted in honour of him.

In

In 1532, he publiſhed at Lyons ſome pieces of Hippocrates and Galen, with a dedication to the biſhop of Mailezais; in which he tells him, that he had read lectures upon the aphoriſms of Hippocrates, and the ars medica of Galen, before numerous audiences in the univerſity of Montpellier. This was the laſt year of his continuance in that place; for the year after he went to Lyons, where he became phyſician to the hoſpital, and joined lectures with practice for ſome years following. John du Bellay, biſhop of Paris, going to Rome in 1534, upon the buſineſs of Henry VIII's divorce from Catherine of Spain, and paſſing through Lyons, carried Rabelais with him, in quality of his phyſician; who returned home, however, in about ſix months. He had quitted his religious connections for the ſake of leading a life more ſuitable to his taſte and humour: but he afterwards renewed them, and in a ſecond journey to Rome, obtained in 1536, by his intereſt with ſome cardinals, a brief from pope Paul III. to qualify him for holding eccleſiaſtical benefices. John du Bellay, made a cardinal in 1533, had procured the abbey of St. Maur near Paris to be ſecularized; and into this was Rabelais, now a Benedictine monk, received as a ſecular canon. Here he is ſuppoſed to have begun his famous romance, entitled, "The lives, heroic deeds, and ſayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when the cardinal du Bellay, his friend and patron, nominated him to the cure of Meudon, which he is ſaid to have filled with great zeal and application to the end of his life. His profound knowledge and ſkill in phyſic made him doubly uſeful to the people under his care; and he was ready upon all occaſions to relieve them under bodily indiſpoſitions, as well as to conſult and provide for the ſafety of their ſouls. He died in 1553. As he was a great wit, many witticiſms and facetious ſayings are laid to his charge, of which he knew nothing; and many ridiculous circumſtances are related of his life and death, which it is but juſtice to him to omit as fabulous.

He publiſhed ſeveral productions; but his Chef d'Oeuvre is "The Hiſtory of Gargantua and Pantagruel;" a rough ſatire, in the form of a romance, upon monks, prieſts, popes, and fools and knaves of all kinds; where wit and learning are ſcattered about with great profuſion, but in a manner wild and irregular, and with a ſtrong mixture of obſcenity, coarſe and puerile jeſts, profane alluſions, and low raillery. Hence it has come to paſs, that, while ſome have regarded it as a prime effort of the human wit, and, like Homer's poems, as an inexhauſtible ſource of learning, ſcience, and knowledge, others have affirmed it to be nothing but an unintelligible rhapſody, a heap of fooliſh conceits, without meaning, without coherence; a collection of

groſs impieties and obſcenities. Both parties have reaſon for what they ſay; that is, the truth lies between them both. Rabelais certainly intended to ſatirize the manners of his age, as appears plainly enough from the general turn and nature of his work; but, from a certain wildneſs and irregularity of manner, what he alludes to or means in ſome particular paſſages does not appear ſo plain. They muſt be greatly prejudiced againſt him, who will not allow him to have wit, learning, and knowledge of various kinds; and ſo muſt they who cannot ſee that he is oftentimes low, coarſe, profane, and obſcene.

The monks, who are the chief object of his ſatire, gave ſome oppoſition to it when it firſt began to be publiſhed, for it was publiſhed by parts in 1535; but this oppoſition was ſoon overruled by the powerful patronage of Rabelais among the great. The beſt edition of his works is that with cuts, and the notes of Le Duchat and Da Monnoye, 1741, in 3 vols. 4to. Mr. Motteux publiſhed an Engliſh tranſlation of it at London, 1708, in 2 vols. 8vo; with a preface and notes, in which he endeavours to ſhew, that Rabelais has painted the hiſtory of his own time, under an ingenious fiction and borrowed names. Ozell publiſhed afterwards a new tranſlation, with Duchat's notes, 5 vols. 12mo.

RABUTIN. See Bussy.

RACAN (Honorat de Bueil, Marquis of), a French poet, was born at Roche-Racan in Touraine in 1589. At ſixteen, he was made one of the pages to Henry IV. and, as he began to amuſe himſelf with writing verſes, he got acquainted with Malherbe, from whom he learned all the ſkill he had in French poetry. Malherbe reproached him with being too negligent and incorrect in his verſification; and Boileau has paſſed the ſame cenſure on him, yet affirms him to have had more genius than his maſter; and to have been as capable of writing in the Epic way, as he was in the Lyric, in which he particularly excelled. Menage has alſo ſpoken highly of Racan, in his additions and alterations to his "Remarques ſur les Poeſies de Malherbe." What is moſt extraordinary in this poet is, that he acquired perfection in his art by the mere force of genius; for, as ſome relate, he had never ſtudied at all, but even ſhewn an incapacity for attaining the Latin tongue. Upon quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own: and therefore, after two or three campaigns, he returned to Paris, where he married, and devoted himſelf to books and poetry. His works conſiſt of ſacred odes, paſtorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was choſen one of the members of the

French

French academy, at the time of its foundation: and died in 1670, aged eighty-one. He had ſo low a voice, that he could ſcarcely be heard.

RACINE (JOHN), an illuſtrious French poet, was born at la Ferte-Milon in 1639, and educated at Port-Royal; where he gave the greateſt proofs of uncommon abilities and genius. During three years continuance there, he made a moſt rapid progreſs in the Greek and Latin languages, and in all polite literature. His genius lying towards poetry, made him particularly fond of Sophocles and Euripides; inſomuch that he is ſaid to have learned theſe two great authors by heart. He accidentally met with the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea," and was reading it very greedily; when his director ſurpriſing him, took the book and threw it into the fire. Racine found means to get another copy, which alſo underwent the ſame fate; and after that a third, which, having a prodigious memory, he got by heart: and then, carrying it to his director, ſaid, "You may now burn this, as you have burned the two former."

Leaving Port-Royal, he went to Paris, and ſtudied logic ſome time in the college of Harcourt. The French poetry had taken his fancy, and he had already compoſed ſome little pieces in it; but it was in 1660, when all the poets were making their efforts upon the marriage of the king, that he firſt diſcovered himſelf to the public. His "La Nymphe de la Seine," written upon that occaſion, was highly approved by Chapelain; and ſo powerfully recommended by him to Colbert, that the miniſter ſent Racine a hundred piſtoles from the king, and ſettled a penſion on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowneſs of his circumſtances had put him upon a deſign of retiring to Uſez, where an uncle, who was canon regular and vicar-general of Uſez, offered to reſign to him a priory of his order which he then poſſeſſed, if he would become a regular; and he ſtill wore the eccleſiaſtical habit, when he wrote the tragedy of "Theagenes," which he preſented to Moliere; and that of the "Freres Ennemis," in 1664, the ſubject of which was given him by Moliere.

In the mean time, the ſucceſs of his ode upon the king's marriage ſpurred him to attempt higher things, which carried him at length entirely to the theatre. In 1666, he publiſhed his tragedy of "Alexandra;" concerning which Mr. de Valincour relates a fact, which he had from Racine himſelf. Reading this play to Corneille, he received the higheſt encomiums from that great writer; but at the ſame time was adviſed by him to apply himſelf to any other kinds of poetry, as more proper for his genius, than dramatic. "Corneille," adds de Valincour,

" was incapable of low jealouſy: if he ſpoke ſo to Mr. Racine, it is certain that he thought ſo. But we know that he preferred Lucan to Virgil; whence we muſt conclude, that the art of writing excellent verſe, and the art of judging excellently of poets and poetry, do not always meet in the ſame perſon."

Racine's dramatic character embroiled him at this time with the gentlemen of Port-Royal. Mr. Nicole, in his " Viſionaires, & Imaginaires," had thrown out occaſionally ſome poignant ſtrokes againſt the writers of romance and poets of the theatre, whom he called the public poiſoners, not of bodies, but of ſouls: " des empoiſonneurs publics, non des corps, mais des ames." Racine, taking himſelf to be included in this cenſure, was ſomewhat provoked, and addreſſed a very animated letter to Nicole; in which he did not ſo much concern himſelf with the ſubject of their difference, as endeavour to turn into ridicule the ſolitaires and religious of the Port-Royal. M. du Bois and Barbier Daucour having each of them replied to this letter, Racine oppoſed them in a ſecond as ſprightly as the firſt. Theſe letters, publiſhed in 1666, are to be found in the edition of Racine's works 1728, and alſo in the laſt editions of the works of Boileau. In 1668, he publiſhed " Les Plaideurs," a comedy; and " Andromache," a tragedy; which, though it had great ſucceſs, was a good deal criticiſed. The character of Pyrrhus was thought overſtrained and too violent; and the celebrated actor Montfleuri had certainly reaſon to think that of Oreſtes ſo, ſince the efforts he made in repreſenting it coſt him his life. He continued to exhibit from time to time ſeveral great and noble tragedies: " Britannicus," in 1670; " Berenice," in 1671; " Bajazet," in 1672: " Mithridates," in 1673; " Iphigenia," in 1675; " Phædra," in 1677. During this time, he met with all that oppoſition, which envy and cabal are ever ready to ſet up againſt a ſuperior genius; and one Pradon, a poet whoſe name is not worth remembering, was then employed by perſons of the firſt diſtinction to have a " Phædra" ready for the theatre, againſt the time that Racine's ſhould appear.

After the publication of " Phædra," he took a reſolution to quit the theatre for ever: although he was ſtill in full vigour, being not more than thirty-eight; and the only perſon who was capable of conſoling Paris for the old age of Corneille. But he had imbibed in his infancy a deep ſenſe of religion: and this, though it had been ſmothered for a while by his connections with the theatre, and particularly with the famous actreſs Champmêlé, whom he greatly loved, and by whom he had a ſon, now at length broke out, and bore down all before it. In the firſt place, he reſolved, not only to write no more plays, but to do a rigorous penance for thoſe he had written; and actually

actually formed a design of becoming a Carthusian friar. Had not Voltaire good reason to say, that "he was by far a greater poet, than philosopher?" [A] His religious director, however, not so mad, but a good deal wiser than he, advised him to think more moderately. and to take measures more suitable to his character. He put him upon marrying, and settling in the world, with which proposal this humble and tractable penitent complied; and immediately took to wife the daughter of a treasurer of France for Amiens, by whom he had seven children. His next concern was to reconcile himself, as he did very sincerely, with the gentlemen of Port-Royal, whose censures on dramatic writers he acknowledged to be most just. He made peace at first with Nicole, who received him with open arms; and Boileau introduced him to Arnaud, who also embraced him tenderly, and forgave all his satire.

He had been admitted a member of the French academy in 1673, in the room of la Mothe le Vayer, deceased; but spoiled the speech he made upon that occasion, by pronouncing it with too much timidity. In 1677, he was nominated with Boileau, with whom he was ever in strict friendship, to write the history of Louis XIV; and the public expected great things from two writers of such distinction, but they were disappointed. "Boileau and Racine," says de Valincour, "after having for some time laboured at this work, perceived that it was entirely opposite to their genius; and they judged also, with reason, that the history of such a prince neither could nor ought to be written in less than an hundred years after his death, unless it were to be made up of extracts from Gazettes, and such like materials."

Though Racine had made it a point of religion, never to meddle any more with poetry, yet he was again drawn, in spite of all the resistance he could make, to labour for the theatre. Madam de Maintenon intreated him to compose some tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine composed 'Esther;' which, being first represented at St. Cyr, was afterwards acted at Versailles, before the king, in 1689. "It appears to me very remarkable," says Voltaire, "that this tragedy had then universal success; and that two years after, 'Athaliah,' though performed by the same persons, had none. It happened quite contrary, when these pieces were played at Paris, long after the death of the author; and when prejudice and partiality had ceased. 'Athaliah,' represented in 1717, was received as it deserved to be, with transport; and 'Esther,'

[A] Siécle de Louis XIV. tom. ii.

in 1721, inſpired nothing but coldneſs, and never appeared again. But at that time there were no courtiers who complaiſantly acknowledged 'Eſther' in Madam de Maintenon, and with equal malignity ſaw 'Vaſhti' in Madam de Monteſpan; 'Haman' in M. de Louvois; and, above all, the perſecution of the Hugonots by this miniſter, in the proſcription of the Hebrews." This author goes on, in his own ſtyle, cenſuring the ſtory of Eſther itſelf, as unintereſting, and, he is pleaſed to ſay, improbable, and then adds; "But, notwithſtanding the badneſs of the ſubject, thirty verſes of 'Eſther' are of more value than many tragedies which have had great ſucceſs."

Offended at the ill-reception of 'Athaliah,' he was more diſguſted than ever with poetry, and now renounced it totally. He ſpent the latter years of his life in compoſing a hiſtory of the houſe of Port Royal, the place of his education; which is well drawn up, in an elegant ſtyle, and was publiſhed in 1767: in 2 vols. 12mo. Too great ſenſibility, ſay his friends, but more properly an impotence of ſpirit, ſhortened the days of this poet. Though he had converſed much with the court, he had not learned the wiſdom, which is uſually learned there, of diſguiſing his real ſentiments. Having drawn up a well-reaſoned and well-written memorial upon the miſeries of the people, and the means of relieving them, he one day lent it to Madam de Maintenon to read; when the king coming in, and demanding what and whoſe it was, commended the zeal of Racine, but diſapproved of his meddling with things that did not concern him: and ſaid, with an angry tone, "Becauſe he knows how to make good verſes, does he think he knows every thing? And would he be a miniſter of ſtate, becauſe he is a great poet?" Theſe words hurt Racine greatly: he conceived dreadful ideas of the king's diſpleaſure; and, indulging his chagrin and tears, brought on a fever, which ſurpaſſed the power of medicine: for he died of it, after being grievouſly afflicted with pains, in 1699. The king, who was ſenſible of his great merit, and always loved him, ſent often to him in his illneſs; and finding, after his death, that he had left more glory than riches, ſettled a handſome penſion upon his family. He was interred at Port-Royal, according to his will; and, upon the deſtruction of that monaſtery in 1708, his remains were carried to St. Stephen du Mont at Paris. He was middle-ſized, and of an agreeable and open countenance; was a great jeſter, but was reſtrained by piety in the latter years of his life from indulging this talent; and, when warmed in converſation, had ſo lively and perſuaſive an eloquence, that he himſelf often lamented his not having been an advocate in parliament. His works ae ſupremely excellent, and will be immortal in the judgement of all

all. The parallel between him and Corneille has been often made: it may be ſeen in Baillet's "Jugemens de Savans." We ſhall content ourſelves with ſaying, after Perrault, that "if Corneille ſurpaſſed Racine in heroic ſentiments and the grand character of his perſonages, he was inferior to him in moving the paſſions and in purity of language."

There are ſome pieces of Racine of a ſmaller kind, which have not been mentioned: as, "Idylle ſur la Paix, 1685;" "Diſcourſe prononce à la reception de T. Corneille & Bergeret, à l'Academie Françoiſe, en 1685;" Cantiques Spirituelles, 1689;" "Epigrammes Diverſes." The works of Racine were printed at Amſterdam, 1722, in 2 vols. 12mo; and the year after at London, very pompouſly, in 2 vols. 4to.

RADCLIFFE (ALEXANDER) an officer of the army, devoted to Parnaſſus, and of ſtrong propenſity to mirth and pleaſure. His poetical performances abound in low humour. The principal of them were publiſhed in 8vo. 1682, under the title of "The Ramble, an Anti-heroick Poem, together with ſome Terreſtrial Hymns and Carnal Ejaculations, by Alexander Radcliffe, of Gray's-Inn, eſq." inſcribed to James Lord Anneſley. He had publiſhed, in 1680, "Ovid Traveſtie, a Burleſque upon Ovid's Epiſtles;" with a ſatirical introduction occaſioned by the "Preface to a late Book, called, The Wits paraphraſed." Mr. Tonſon printed a third edition of this Traveſtie in 1696. The Dedication "To Robert Fairbeard, of Gray's-Inn, eſq." is no bad ſpecimén of the author's humour. "Having committed theſe Epiſtles to the preſs, I was horribly put to it for a patron. I thought of ſome great Lord, or ſome angelic Lady; but then again conſidered I ſhould never be able to adorn my Dedication with benign beams, corruſcant rays, and the Devil and all of influence. At laſt I heard my good friend Mr. Fairbeard was come to town—nay then—all's well enough. To you, therefore, I offer this Engliſh Ovid, to whom you may not be unaptly compared in ſeveral parcels of your life and converſation, only with this exception, that you have nothing of his Triſtibus. It is you who burleſque all the foppery and conceited gravity of the age. I remember you once told a grave and affected Advocate, 'that he burleſqued God's image, for God had made him after his own likeneſs, but he made himſelf look like an aſs.' Upon the whole matter, I am very well ſatisfied in my choice of you for a judge; if you ſpeak well of the book, it is all I deſire, and the bookſeller will have reaſon to rejoice: though by your approbation you may draw upon yourſelf a grand inconvenience; for perhaps you may too often have ſongs, ſonnets, madrigals, and an innumerable army of ſtanzas, obtruded upon you by, Sir,

Your humble ſervant, ALEX. RADCLIFFE."

Am rg

Among his other poems, is one under the title of "News from Hell;" another, "On the Monument at London," a facetious one, "On the Memory of Mr. John Sprat, late Steward of Gray's-Inn;" another "On the Death of Edward Story, esq. Master of the Pond, and Principal of Bernard's-Inn;" and, "The Sword's Farewell upon the Approach of Michaelmas-term."

RADCLIFFE (Dr. JOHN), an English physician of uncommon eminence, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1650. He was taught Greek and Latin at a school in the same town; and, at fifteen years of age, sent to University college in Oxford. In 1669, he took his first degree in arts; but no fellowship becoming vacant there, he removed to Lincoln college, where he was elected into one. He applied himself to physic, and ran through the necessary courses of botany, chemistry, and anatomy; in all which, having excellent parts, he quickly made a very great progress. He took the degree of M.A. in 1672, and then enrolled himself upon the physic line. It is remarkable, that he recommended himself more by ready wit and vivacity, than by any extraordinary acquisitions in learning: and in the prosecution of physic, he rarely looked further than to the pieces of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Bathurst, head of Trinity college, asked him once in a surprise, "where his study was?" Radcliffe, pointing to a few phials, a skeleton, and an herbal, replied, "Sir, this is Radcliffe's Library." In 1675, he proceeded M.B. and immediately began to practise. He never paid any regard to the rules universally followed, but censured them as often as he saw occasion, with great freedom and acrimony; and this drew all the old practitioners upon him, with whom he waged an everlasting war. Nevertheless, his reputation increased with his experience; and before he had been two years established, his business was very extensive, and among those of the highest rank. About this time, Dr. Marshall, rector of Lincoln college, did him an unkind office, by opposing his application for a faculty-place in the college; to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms, which Radcliffe, according to his manner, had launched at the doctor: such a step, however, being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marshall not being at all disposed to be civil to him, he quitted the college, and took lodgings elsewhere. In 1682, he went out M.D. but continued

tinued two years longer at Oxford, growing equally in wealth and fame.

In 1684, he went to London, and ſettled in Bow-ſtreet Covent-Garden. Dr. Lower was there the reigning phyſician; but his intereſt then beginning to decline on account of his whig-principles, as they were called, Radcliffe had almoſt an open field; and, in leſs than a year, got into prime buſineſs. His converſation contributed as much to make his way, as his reputed ſkill in his profeſſion; for, having much pleaſant y and readineſs of wit, he was a moſt diverting companion. In 1686, the princeſs Anne of Denmark, made him her phyſician. In 1687, wealth flowing in upon him very plentifully, he had a mind to teſtify his gratitude to Univerſity-college, where he had received the beſt part of his education; and, with this intent, cauſed the Eaſt window over the altar to be put up at his own expence. It is eſteemed a beautiful piece, repreſenting the nativity of our Saviour painted upon glaſs; and appears to be his gift by the following inſcription under it: "D. D. JOAN. RADCLIFFE, M. D. hujus Collegii quondam Socius, A. D. MDCLXXXVII." He is called "Socius," not that he was really a fellow; but, being ſenior ſcholar, had the ſame privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange, and the princeſs, his conſort, retired to Nottingham, the doctor was preſſed, by biſhop Compton, to attend her in quality of his office, ſhe being alſo big with child of the duke of Glouceſter; but, not chuſing to declare himſelf in that critical ſtate of public affairs, nor favouring the meaſures then in agitation, he excuſed himſelf, on account of the multiplicity of his patients.

After the Revolution, he was often ſent for to king William, and the great perſons about his court; which muſt have been owing to his vaſt reputation and credit, for it does not appear that he ever inclined to be a courtier. In 1692, he ventured 5000l. in an interloper, which was bound for the Eaſt-Indies, with the proſpect of a large return; but loſt it, the ſhip being taken by the French. When the news was brought him, he ſaid, that "he had nothing to do, but go up ſo many pair of ſtairs to make himſelf whole gain." In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a conſummation; when it was diſcovered, that the young lady had already conſummated with her father's book-keeper. This diſappointment in his firſt amour would not ſuffer him ever after to think of the ſex in that light: he even grew to a degree of inſenſibility, if not averſion for them; and often declared, that "he wiſhed for an act of parliament, whereby nurſes only ſhould be entitled to preſcribe

preſcribe to them." In 1694, Queen Mary caught the ſmall-pox, and died. "The phyſician's part," ſays biſhop Burnet, "was univerſally condemned; and her death was imputed to the negligence or unſkilfulneſs of Dr. Radcliffe. He was called for; and it appeared, but too evidently, that his opinion was chiefly conſidered, and moſt depended on. Other phyſicians were afterwards called, but not till it was too late."

Soon after he loſt the favour of the princeſs Anne, by neglecting to obey her call, from his too great attachment to the bottle; and another phyſician was elected into his place. About this time, happened his remarkable viſit to madam d'Urſley at Kenſington; when this lady was pleaſed to be very free, in putting ſome queries to him concerning the pleaſures of Venus. The doctor gave her full ſcope by a reply, which produced a well-known witty epigram, too licentious to be here tranſcribed.

In 1699, king William returning from Holland, and being much out of order, ſent for Radcliffe: and, ſhewing him his ſwoln ancles, while the reſt of his body was emaciated and ſkeleton-like, ſaid, "What think you of theſe?" "Why truly," replied the phyſician, "I would not have your majeſty's two legs for your three kingdoms:" which freedom ſo loſt the king's favour, that no interceſſions could ever recover it. When queen Anne came to the throne, the earl of Godolphin uſed all his endeavours to reinſtate him in his former poſt of chief phyſician; but ſhe would not be prevailed upon, alledging, that Radcliffe would ſend her word again, "that her ailments were nothing but the vapours." Nevertheleſs, he was conſulted in all caſes of emergency and critical conjuncture; and, though not admitted in quality of the queen's domeſtic phyſician, received large ſums of ſecret ſervice-money for his preſcriptions behind the curtain.

In 1703, Radcliffe was himſelf taken ill (on Wedneſday March 24) with ſomething like a pleuriſy; neglected it; drank a bottle of wine at Sir Juſtinian Iſham's on Thurſday, took to his bed on Friday; and on the 30th was ſo ill that it was thought he could not live till the next day. Dr. Stanhope, dean of Canterbury; and Mr. Whitfield (then queen's chaplain, and rector of St. Martin, Ludgate, afterwards vicar of St. Giles, Cripplegate), were his confeſſors. He ſent for them, and deſired them to aſſiſt him. By a will, made the 28th, he diſpoſed of the greateſt part of his eſtate to charity; and ſeveral thouſand pounds in particular for the relief of ſick ſeamen ſet aſhore. Mr. Bernard, the ſerjeant ſurgeon, took from him 100 ounces of blood; and on the 31ſt he took a ſtrange reſolution of being removed to Kenſington, notwithſtanding his weakneſs, from which the moſt preſſing entreaties of his friends could not divert him. In the warmeſt time of day he roſe, and was carried by four

four men in a chair to Kenſington, whither he got with difficulty, having fainted away in his chair. "Being put to bed," ſays Dr. Atterbury, on whoſe authority we relate theſe particulars, "he fell aſleep immediately, and it is concluded now [April 1] that he may do well; ſo that the town phyſicians, who expected to ſhare his practice, begin now to think themſelves diſappointed." Two days after, the ſame writer adds, "Dr. Radcliffe is paſt all danger; his eſcape is next to miraculous. It hath made him not only very ſerious, but very devout. The perſon who hath read prayers to him often (and particularly this day) tells me, he never ſaw a man more in earneſt. The Queen aſked Mr. Bernard how he did; and when he told her, that he was ungovernable, and would obſerve no rules; ſhe anſwered, that then nobody had reaſon to take any thing ill from him; ſince it was plain he uſed other people no worſe than he uſed himſelf."

He continued, however, in full buſineſs, increaſing in wealth and inſolence, to the end of his days; waging all along, as we have before obſerved, a perpetual war with his brethren the phyſicians, who never conſidered him in any other light, than that of an active, ingenious, adventuring empiric, whom conſtant practice brought at length to ſome ſkill in his profeſſion. One of the projects of "Martin Scriblerus" was, by a ſtamp upon bliſtering-plaſters and melilot by the yard, to raiſe money for the goverment, and give it to Radcliffe and others to farm. In Martin's "Map of Diſeaſes," which was "thicker ſet with towns than any Flanders map," Radcliffe was painted at the corner, contending for the univerſal empire of this world, and the reſt of the phyſicians oppoſing his ambitious deſigns with a project of a treaty of partition to ſettle peace.

In 1713 he was elected into parliament for the town of Buckingham.

In the laſt illneſs of queen Anne, he was ſent for to Carſhalton, about noon, by order of the council; he ſaid, "he had taken phyſic, and could not come." Mr. Ford, from whoſe letter to Dr. Swift this anecdote is taken, obſerves, "In all probability he had ſaved her life, for I am told the late lord Gower had been often in the ſame condition, with the gout in his head." In the account that is given of Dr. Radcliffe in the "Biographia Britannica," it is ſaid, that the queen was ſtruck with death the twenty-eighth of July: that Dr. Radcliffe's name was not once mentioned, either by the queen or "any lord of the council;" only that lady Maſham ſent to him, without their knowledge, two hours before the queen's death. In this letter from Mr. Ford to dean Swift, which is dated the thirty-firſt of July, it is ſaid, that the queen's diſorder began between eight and nine in the morning before, which was the thirtieth; and

and that about noon, the ſame day, Radcliffe was ſent for by an order of council. Theſe accounts being contradictory, the reader will probably want ſome aſſiſtance to determine what were the facts. As to the time when the queen was taken ill, Mr. Ford's account is moſt likely to be true, as he was upon the ſpot, and in a ſituation which inſured him the beſt intelligence. As to the time when the doctor was ſent for, the account in the "Biography" is manifeſtly falſe; for if the doctor had been ſent for only two hours before the queen's death, which happened inconteſtably on the firſt of Auguſt, Mr. Ford could not have mentioned the fact on the thirty-firſt of July, when his letter was dated. Whether Radcliffe was ſent for by lady Maſham, or by order of council, is, therefore the only point to be determined. That he was generally reported to have been ſent for by order of council is certain; but a letter is printed in the "Biography," ſaid to have been written by the doctor to one of his friends, which, ſuppoſing it to be genuine, will prove, that the doctor maintained the contrary. On the fifth of Auguſt, four days after the queen's death, a member of the houſe of commons, a friend of the doctor's, who was alſo a member, and one who always voted on the ſame ſide, moved, that he might be ſummoned to attend in his place, in order to be cenſured for not attending on her majeſty. Upon this occaſion the doctor is ſaid to have written the following letter to another of his friends:

"Dear Sir, Carſhalton, Aug. 7, 1714.

"I could not have thought, that ſo old an acquaintance, and ſo good a friend, as Sir J——n always profeſſed himſelf, would have made ſuch a motion againſt me. God knows my will to do her majeſty any ſervice has ever got the ſtart of my ability; and I have nothing that gives me greater anxiety, and trouble than the death of that great and glorious princeſs. I muſt do that juſtice to the phyſicians that attended her in her illneſs, from a ſight of the method that was taken for her preſervation by Dr. Mead, as to declare nothing was omitted for her preſervation; but the people about her (the plagues of Egypt fall on them!) put it out of the power of phyſic to be of any benefit to her. I know the nature of attending crowned heads in their laſt moments too well to be fond of waiting upon them, without being ſent for by a proper authority. You have heard of pardons being ſigned for phyſicians, before a ſovereign's demiſe: however, ill as I was, I would have went to the queen in a horſe-litter, had either her majeſty, or thoſe in commiſſion next to her, commanded me ſo to do. You may tell Sir J——n as much, and aſſure him, from me, that his zeal for her majeſty will not excuſe his ill uſage of a friend, who has drank many a hundred bottles with him, and cannot, even after this breach of a good underſtanding that ever was preſerved between us, but have a very good eſteem for him. I muſt alſo deſire you to thank Tom

Chapman for his ſpeech in my behalf, ſince I hear it is the firſt he ever made, which is taken more kindly; and to acquaint him, that I ſhould be glad to ſee him at Carſhalton, ſince I fear (for ſo the gout tells me) that we ſhall never more ſit in the houſe of commons together. I am, &c.

"JOHN RADCLIFFE."

But, whatever credit may now be paid to this letter, or however it may now be thought to juſtify the doctor's refuſal to attend her majeſty, he became at that time ſo much the object of popular reſentment, that he was apprehenſive of being aſſaſſinated; as appears by the following letter, directed to Dr. Mead, at Child's coffee-houſe, in St. Paul's-church-yard:

"Dear Sir, Carſhalton, Aug. 3, 1714.

"I give you, and your brother, many thanks, for the favour you intend me to-morrow; and if there is any other friend that will be agreeable to you, he ſhall meet with a hearty welcome from me. Dinner ſhall be on the table by two, when you may be ſure to find me ready to wait upon you. Nor ſhall I be at any other time from home, becauſe I have received ſeveral letters, which threaten me with being pulled to pieces, if ever I come to London. After ſuch menaces as theſe, it is eaſy to imagine, that the converſation of two ſuch very good friends is not only extremely deſirable, but the enjoyment of it will be a great happineſs and ſatisfaction to him, who is, &c.

"JOHN RADCLIFFE."

Radcliffe died on the firſt of November the ſame year, having ſurvived the queen juſt three months; and it is ſaid, that the dread he had of the populace, and the want of company in the country village, which he did not dare to leave, ſhortened his life, when juſt ſixty-four years old. He was carried to Oxford, and buried in St. Mary's church in that city[B].

He had a great reſpect for the clergy; and ſhewed much judgment in beſtowing his patronage. He gave the rectory of Headbourne-worthy, Hants, to the learned and pious Dr. Bingham; and it was through his ſolicitation that the headſhip of St. Mary Hall, at Oxford, was conferred on the celebrated Dr. Hudſon; whom he ſo much eſteemed, that it has been generally ſuppoſed it was to the perſuaſion of Dr. Hudſon, that the univerſity was indebted for the noble benefactions of Dr. Radcliffe; for the Library [C] and Infirmary which bear his name; and for

[B] See the form of his funeral in the Poſt Boy, Dec. 9, 1714.

[C] Dr. Radcliffe's idea, in December, 1712, was to have enlarged the Bodleian Library. "The intended ſcheme was," as we learn from Dr Atterbury's "Epiſtolary Correſpondence," Vol. III. "to build out from the middle window of the Selden part, a room of ninety feet long, and as high as the Selden part is, and under

for an annual income of 600l. for two travelling fellowships. To University college alſo he gave, beſides the window over the altar-piece already mentioned, the money which built the maſter's lodge there, making one ſide of the Eaſtern quadrangle.

We do not find that he ever attempted to write any thing, and probably he would not have ſucceeded as an author. He was believed to have been very little converſant in books; which made Dr. Garth ſay, humouronſly enough, that "for Radcliffe to leave a library, was as if an Eunuch ſhould found a Seraglio." A moſt curious but ungracious portrait is given of him by Dr. Mandeville, in his "Eſſay on Charity Schools," ſubjoined to his "Fable of the Bees:" it is too long to be inſerted here. What, however, the late Dr. Mead has recorded of him, is no ſmall teſtimony in his favour; namely, that "he was deſervedly at the head of his profeſſion, on account of his great medical penetration and experience."

Some remarkable traits in his character may be diſcovered in the following detached remarks and extracts:

His caprice in his profeſſion ſeems to have been unbounded. When the lady of ſir John Trevor the Maſter of the Rolls was dying, in the ſummer of 1704, ſhe was given over by Radcliffe as incurable. The Maſter, thinking it a compliment to Radcliffe not to join any of the London phyſicians with him, ſent to Oxford for Dr. Breach, an old crony, to conſult on that occaſion; which made ſuch a *breach* with Radcliffe, that he ſet out in a few days for Bath; where he is repreſented "as delighting ſcarce in any other company but that of Papiſts."

der it to build a library for Exeter College, upon whoſe ground it muſt ſtand. Exeter College has conſented, upon condition that not only a library be built for them, but ſome lodgings alſo, which muſt be pulled down to make room for this new deſign, be rebuilt. The Univerſity thinks of furniſhing that part of the charge; and Dr. Radcliffe has readily proferred to furniſh the reſt; and withall, after he has perfected the building, to give 100l. for ever to furniſh it with books." This ſcheme not having been adopted, the doctor left 40,000l. for building a new library; with 150l. a year for the librarian, and 100l. a year to buy books. The foundation ſtone was laid June 16, 1737, with the following inſcription on a plate of copper:

"Quod felix fauſtumque ſit
Academiæ Oxonienſi,
Die xvi kalendarum Junii
Anno MDCCXXXVII,
Carolo Comite de Arran Cancellario,
Stephano Niblet, S. T. P.
Vice-cancellario,
Thomas Paget & Johanne Land, A. M.
Procuratoribus,
Plaudente undique togatâ gente,
Honorabilis admodum
Dnus Dnus Carolus Noel Somerſet,
Honorabilis Johannes Verney,
Gualterus Wagſtaff Bagot Baronettus,
Edwardus Harley et } Armigeri,
Edwardus Smith, }
Radclivii munificentiſſimi Teſtamenti,
Curatores, P. P.
Jacobo Gibbs, Architecto."

The whole building was completed in 1747; and on the 12th of April 1749, it was opened with great ſolemnity; of which ſee a particular deſcription in Gent. Mag. Vol. XIX. pp. 165. 459. and ſee Vol. LI. p. 75.

The

The lady of ſir John Holt he attended, in a bad illneſs, with unuſual diligence, out of pique to the huſband, who was ſuppoſed not to be over-fond of her.

When Mr. Harley was ſtabbed by Guiſcard, Swift complains, that, by the caprice of Radcliffe, who would admit none but his own ſurgeon, he had "not been well looked after;" and adds in another place, "Mr. Harley has had an ill ſurgeon, by the caprice of that puppy Dr. Radcliffe; which has kept him back ſo long."

May 26, 1704, he carried ſome cauſe againſt an apothecary, by the aid of the ſolicitor-general Harcourt; and "two days before," Atterbury ſays, "a play was acted, wherein the doctor was extremely ridiculed upon that head of his quarrel with the apothecary. A great number of perſons of quality were preſent; among the reſt, the dutcheſs of Marlborough and the maids of honour. The paſſages where the doctor was affronted were received with the utmoſt applauſe."

In 1709, he was ridiculed by Steele, in the "Tatler," under the title of "the Mourning Æſculapius, the languiſhing hopeleſs lover of the divine Hebe, emblem of youth and beauty." After curing the lady of a ſevere fever, he fell violently in love with her; but was rejected. The ſtory is thus related in the "Biographia Britannica:" "The lady, who made the doctor, at this advanced age ſtand in need of a phyſician himſelf, was, it is ſaid, of great beauty, wealth, and quality; and too attractive not to inſpire the coldeſt heart with the warmeſt ſentiments. *After he had made a cure of her*, he could not but imagine, as naturally he might, that her ladyſhip would entertain a favourable opinion of him. But the lady, however grateful ſhe might be for the care he had taken of her health, divulged the ſecret, and one of her confidents revealed it to Steele, who, on account of party, was ſo ill-natured as to write the ridicule of it in the Tatler. The doctor had a ſort of antipathy to women; and, being unfortunate in his only attempt to marry, he grew to a degree of inſenſibility for the ſex; and often declared that he wiſhed for an act of parliament, whereby nurſes only ſhould be entitled to preſcribe to them."

This article ſhall be cloſed with an extract from the Richardſoniana: "Dr. Radcliffe told Dr. Mead," 'Mead, I love you, and now I will tell you a ſure ſecret to make your fortune; uſe all mankind ill.' "And it certainly was his own practice. He owned he was avaricious, even to ſpunging, whenever he any way could, at a tavern reckoning, a ſixpence, or ſhilling, among the reſt of the company, under pretence of 'hating (as he ever did) to change a guinea, becauſe (ſaid he) it ſlips away ſo faſt.' He could never be brought to pay bills without much following and importunity; nor then if there appeared any chance of

wearying them out.—A paviour, after long and fruitleſs attempts, caught him juſt getting out of his charriot at his own door, in Bloomſbury-ſquare, and ſet upon him. 'Why, you raſcal,' ſaid the doctor, 'do you pretend to be paid for ſuch a piece of work? why you have ſpoiled my pavement, and then covered it over with earth to hide your bad work.' 'Doctor,' ſaid the paviour, 'mine is not the only bad work that the earth hides!' 'You dog you,' ſaid the doctor, 'are you a wit? you muſt be poor, come in;' and paid him. Nobody," adds Mr. Richardſon, "ever practiſed this rule, 'of uſing all mankind ill,' leſs than Dr. Mead (who told me himſelf the ſtory, and) who, as I have been informed by great phyſicians, got as much again by his practice as Dr. Radcliffe did."

RAINOLDS (JOHN), an eminent Engliſh divine, was born at Pinto in Devonſhire, in 1549, and ſent to Merton-college, Oxford, in 1562. He removed to Corpus Chriſti-college, of which he became firſt ſcholar, and then fellow. He took both the degrees in arts and divinity. In 1598, he was made dean of Lincoln; but being unwilling to quit an academical life, he exchanged his deanery the year following, for the preſidentſhip of Corpus Chriſti-college. Queen Elizabeth offered him a biſhoprick; but he modeſtly refuſed it, and ſaid *Nolo Epiſcopari* in good earneſt. He died in 1607, after having publiſhed a great number of books. The learned have beſtowed moſt uncommon praiſes upon this divine. Biſhop Hall, a very competent judge, obſerves, that "that he alone was a well-furniſhed library, full of all faculties, of all ſtudies, of all learning. The memory, the reading of that man, were to a miracle." Dr. Crakanthorp ſays, that "for virtue, probity, integrity, and piety, he was ſo eminent, that, as Nazianzen ſpeaks of Athanaſius, to name him is to commend virtue itſelf." He had a hand in tranſlating part of the Old Teſtament, by command of James I. He was inclined to Puritaniſm, but with ſuch moderation, that he continued a conformiſt to the church of England. He was thought to ſhorten his life by too ſevere application to his ſtudies; but, when his friends urged him to deſiſt, he uſed to reply, that he would "not loſe the end of living for the ſake of life;" *non propter vitam vivendi perdere cauſas.*

RALPH (JAMES), a writer in poetry, politics, and hiſtory, was born we know not where, nor of what family. His deſcent was mean; but he raiſed himſelf from obſcurity by his merit. He was a ſchool-maſter at Philadelphia, in North America; which remote ſituation not ſuiting his active mind, he came to England about the beginning of the reign of George II. and by his attendance and abilities recommended himſelf to the patronage of ſome great men. He publiſhed a poem, entitled

tled "Night," of which Pope thus takes notice in the Dunciad:

Silence, ye wolves! while Ralph to Cynthia hows,
And makes night hideous—anſwer him, ye owls!

He wrote ſome pieces for the ſtage, of which an account may be ſeen in the "Biographia Dramatica." Though he did not ſucceed as a poet, he was a very ingenious proſe writer. His "Hiſtory of England," commencing with the reign of the Stuarts, is much eſteemed, as were his political pamphlets; ſome of which were looked upon as maſter-pieces. He was concerned in writing eſſays in ſeveral periodical papers, particularly "Old England; or, Jeffery Broadbottom's Journal," and "The Remembrancer." His laſt publication, entitled, "The Caſe of Authors by Profeſſion," is eſteemed an excellent and entertaining performance. He loſt all hopes of preferment by the death of Frederic prince of Wales; and died at Chiſwick, after a long ſuffering from the gout, Jan. 24, 1762.

RAMAZZINI (BERNARDIN), an Italian phyſician, was born of a good family at Carpi near Modena, in 1633. When he had laid a foundation in grammar and claſſical literature in his own country, he went to Parma to ſtudy philoſophy; and, afterwards applying himſelf to phyſic, took a doctor's degree there in 1659. Then he went to Rome, for the ſake of penetrating ſtill further into his art; and afterwards ſettled in the dutchy of Caſtro. After ſome time, ill health obliged him to return to Carpi for his native air, where he married, and followed the buſineſs of his profeſſion; but in 1671, at the advice of ſome friends, he removed to Modena. His brethren of the faculty there conceived at firſt but meanly of his learning and abilities; but, when he had undeceived them by publications, their contempt, as is natural, was changed into jealouſy. In 1682, he was made profeſſor of phyſic in the univerſity of Modena, which was juſt founded by duke Francis II.; and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, of which he was always fond. In 1700, he went to Padua upon invitation, to be a profeſſor there: but the infirmities of age began now to come upon him. He loſt his ſight, and was forced to read and write with other people's eyes and hands. Nevertheleſs, the ſenate of Venice made him rector of the college in 1708, and alſo raiſed him from the ſecond profeſſorſhip in phyſic to the firſt. He would have refuſed theſe honourable poſts; but, being over-ruled, performed all the functions of them very diligently to the time of his death. He died in 1714, upon his birth-day, Nov. 5, aged 81. He compoſed many works upon medical and philoſophical ſubjects; his book "De Morbis Artificum," will always be uſeful. His works were collected and publiſhed at London, 1716, in 4to; which is a better edition than that of Geneva the year after, becauſe more correct.

RAMEAU (JOHN PHILIP), an illuſtrious muſician, ſtyled by the French, the Newton of harmony, was born at Dijon, Sept. 25, 1683. After having learned the rudiments of muſic, he left his native country, and wandered about with the performers of a ſtrolling opera. At eighteen, he compoſed a muſical entertainment, which was repreſented at Avignon: afterwards, travelling through part of France and Italy, he corrected his ideas of muſic by the practice of the harpſichord; and then went to Paris, where he perfected himſelf under John Louis Marchand, a famous organiſt. He became organiſt of the cathedral church of Clermont in Auvergne, and in this retirement ſtudied the theory of his art with the utmoſt aſſiduity. His application gave birth to his "Traité de l'Harmonie, Paris, 1722;" and to his "Nouveau Syſtême de Muſique Théorique, Paris, 1726." But the work, for which he is moſt celebrated, is his "Demonſtration du Principe de l'Harmonie, Paris, 1750;" in which, as his countrymen ſay, he has ſhewn, that the whole depends upon one ſingle and clear principle, namely, the fundamental baſe: and it is in this reſpect that he is by them compared to Newton, who, by the ſingle principle of gravitation, explained the phænomena of the Phyſical World.

With ſuch extraordinary talents as theſe, and a ſupreme ſtyle in muſical compoſition, it had been a national reproach, had Rameau been ſuffered to remain organiſt of a country cathedral. He was called to Paris, and appointed to the management of the opera: his muſic was of an original caſt, and the performers complained at firſt that it could not be executed; but he aſſerted the contrary, and evinced it by experiment. By practice he acquired a great facility in compoſing, ſo that he was never at a loſs to adapt ſounds to ſentiments. It was a ſaying of Quinault, that "the poet was the muſician's ſervant; but Rameau would ſay, "Give me but a Holland Gazette, and I will ſet it to muſic:" and we are almoſt ready to concur with him, inaſmuch as we have known the London Cries of "The laſt dying ſpeech of the malefactors who were executed this morning at Tyburn," &c. to be ſet and ſung moſt harmoniouſly. The king, to reward his extraordinary merit, conferred upon him the ribband of the order of St. Michael; and, a little before his death, raiſed him to the rank of Nobility. He was a man of good morals, and lived happily with a wife whom he tenderly loved. He died at Paris, Sept. 12, 1764; and his exequies were celebrated with great muſical ſolemnity.

As a theoriſt, the character of Rameau ſtands very high, and Handel always ſpoke of him with great reſpect; but as a muſical compoſer, his merit (it ſeems) remains to be ſettled. Beſides the tracts above mentioned, there are extant of his, "Generation Harmonique, Paris, 1737;" and "Nouvelles Reflexions ſur la Démonſtration," &c.

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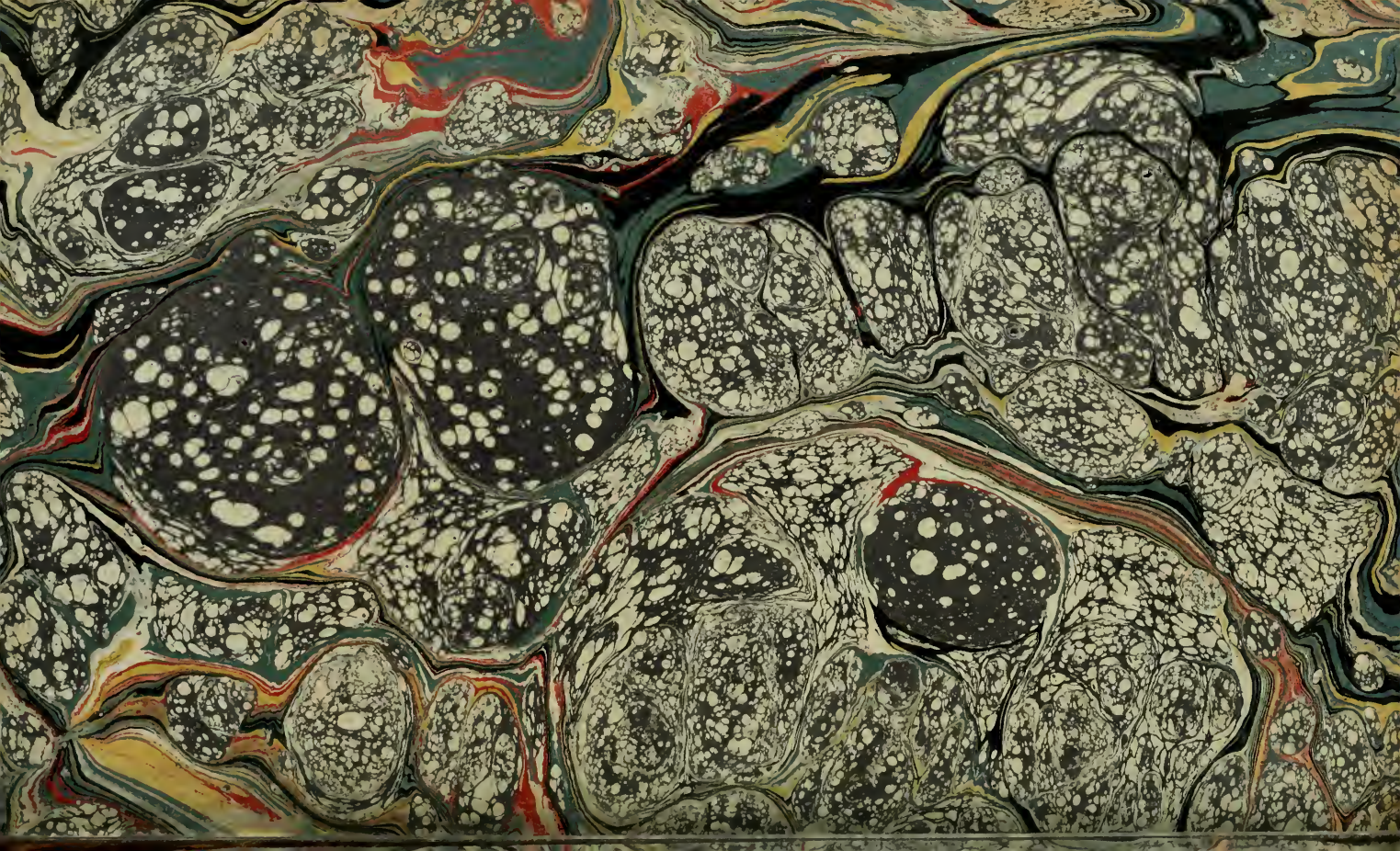

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